





A  
PARAPHRASE  
AND  
ANNOTATIONS  
UPON ALL  
St. *PAUL*'s Epistles.

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Done by several Eminent Men at *Oxford*, Corrected and Improv'd by  
the late Right Reverend and Learned  
Bishop *FELL*.

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L O N D O N,

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A  
PARAPHRASE  
UPON  
St. *PAUL*'s EPISTLE  
TO THE  
ROMANS.

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# THE P R E F A C E.

1. **T**HIS Epistle seems to be written by St. Paul from Corinth, because of his commending to the Romans Phebe a Servant of the Church of Cenchrea, which is a Port of Corinth, Ch. 16. 1. and his mentioning the salutes of Gaius, and Erastus, 16. 23. both Corinthians 1 Cor. 1. 14. 2 Tim. 4. 20. Now the Apostle visited Corinth first, Act. 18, 1. Returned thither again, Acts 19. 21. compare chap. 20. After each time he went from thence to Jerusalem, Act. 18. 21. But this Epistle seems to be written there in his later visit, both for what is said Rom. 15. 23. and Act. 19. 21. and also because both the Epistles to the Corinthians were written, as after his first being there, so before the writing, there, of this to the Romans; as appears by comparing, 1 Cor. 16. 1, 3, 4, 5. and 2 Cor. 1. 15. and 1 Cor. 8. and 9. chapters, with the latter part of 1 Cor. 15. The Church here at Rome, when he writ this Epistle, seems (as that also at Antioch was) for the most part to be made up of Foreigners (both of Jews and Gentiles, Act. 28. 17, &c. Rom. 1. 15, 16.) whom business drew thither from other Converted Provinces: as appears both from the Apostle's salutations, (chap. 16.) of former acquaintances, and from his writing the Epistle in Greek.

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2. The Apostle's chief design in this Epistle is to shew ; that neither the Gentiles, by, or in, the law of *Nature* ; nor the Jews by the law of *Moses*, can obtain *Righteousness* and *Justification* before God ; or (being both sinners) avoid the Judgment of God ; therefore, that it is necessary for both, for the obtaining of true *Justification* and *Salvation*, to embrace the *Gospel* and *Christianity* ; which once embraced, that neither the Jews might require the *Converted Gentiles*, neither were themselves any further necessitated, to observe the *Law Mosaick*.

3. The rest of the Epistle is spent, 1. in describing and exalting the great benefits and privileges of the Gospel ; viz. the *donation* of the *Holy Spirit*, and Sanctification, Justification, and Peace of Conscience towards God : Joy and Courage in tribulations ; and certain hope of eternal glory. 2. In describing Gods wonderful proceedings in the dispensation of this Gospel, and in the Salvation of Nations ; first, of the Gentile, upon the Jews, in a great part, their refusing it ; and afterwards, of the Jew also, upon the times of the Gentile fulfilled ; or their fulness come-in. 3. Lastly, in divers exhortations to holiness of Conversation towards all Men, Friends, Enemies ; Subjection to Magistrates ; Charity towards weaker Brethren in the use of divers Ceremonies, &c.

4. Concerning the Apostles Doctrine in this Epistle (so much contested) of *Justification* by *Faith*, perhaps it will not be amiss to preadvetise

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tise the Reader, that the Apostle delivers it in opposition to the Jewish false teachers (frequent in those places where he had planted the Gospel) of *Justification* by observing the *works* of the *Law*: and that he speaks not here of a *Justification* by faith opposed to *works following faith*, and done by faith; for our Justification or Condemnation in the day of Judgment will be by, and according to, those works; as himself saith, 2 Cor. 5. 10. and see Mat. 25. 35. to the same purpose; but of a Justification which we have, at our first conversion to God, by faith in Jesus, opposed to our former works under the *Law*; and consisting in the *Remission* of our former sins thro Christ's merits believed on; not in the *approbation* of our former *Righteousness*. See Rom. 3. 9, 19, 23. compare Rom. 8. 4. and 1 Jo. 3. 6, 7, 9. And indeed in this matter St. Paul having a controverſie only with the unbelieving Jew, (I mean *unbelieving* in the merits and satisfaction of Christ for remission of sin; and in the necessity of being renewed by grace, and the spirit, for performance of good works;) who sought righteousness thro the observance of the moral and ceremonial works of the Law by their own strength, and never pretended or thought of any other Justification (meritorious or not meritorious) by any Evangelical obedience, or by works performed by Grace, after remission of sin by Christ's merits, the Apostle had no occasion to make any opposition between faith and these works following it. And tho (Rom. c. 4.) he instanceth in *Abraham*, and *David*, two re-

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generate

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generate persons, that they were not justified by works; yet he meaneth there only, such works as the unbelieving Jews pleaded justification by, works pertaining to the flesh (Rom. 4. 1. which you may compare with the like expression, Philip. 3. 3; 4. &c. and Gal. 3. 3.) not, to the Spirit; and had no reference to their works done in faith, and by the assistance of Grace, after their acknowledgement of God's free mercy pardoning their offences, (according to *David's* frequent confession. See not only Psa. 32. 1. but Psa. 130. 3. and Psa. 143. 2.) I say he had no reference to these; as seems clear, not only from what the same spirit, which dictated to this Apostle, delivered by another, concerning the same person, *Abraham*, Jam. 2. 21. 'was not Abraham our Father justified by 'works? [(1.) by a faith so working, Gal. 5. 6.] but from the same Apostle *Paul* his disputation professedly, Rom. 3. 9. against the Jews righteousness under the Law without Christ: and his arguing thus, Rom. 4. 4. 'Now to him that 'worketh is the reward not reckoned of *Grace*, but of *debt*: which proposition is false, if interpreted, *to him that worketh* by the power, which grace conferreth on him; for the reward to such work must be reckoned of *Grace*, as also the work is by *Grace*. So vers. 13. he saith, 'the promise, that he should be heir of the world, was 'not to Abraham, or to his Seed, thro the Law, 'but thro the righteousness of faith. Where, if the promise be said not to be made thro the Law, as understood for *Evangelical obedience*, it is

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is contradictory to many other places of Scripture, where frequently the promise of the world to come and of life eternal is made to such obedience. (See Rom. 2. 6. &c. 1 Cor. 3. 13, 14. Jo. 15. 10.) So, in the like dispute about justification by the works of the Law, Gal. 2. 21. the Apostle argueth: 'If righteousness come by the Law, then Christ is dead in vain; and Gal. 5. 4. 'Whosoever of you are justified by the Law, 'Christ is become of no effect unto you; ye are 'sain from grace. Which consequences, if extended to justification by works of the Law, performed by the assistance of God's *grace*, procured by *Christ's merits*, after the remission of all former breaches of the law procured by *Christ's Death*, are most false: when as from *Christ's death* all such workers receive both remission of sin, and ability to do these works; which also they can do no longer than they abide in *grace*. [ But the false teachers, that would have corrupted the *Galatians*, did not plead *Justification* by such works of the Law, as proceeded from *Faith*, and from the assistance of *God's Spirit*, after former sins pardoned by his mercy in Christ; but they indeavoured to reduce the *Galatians* (as the Apostle sheweth) to the former covenant of works; which Covenant tolerated no remission of sin. For they told them, that, to attain justification, they must be circumcised: Now that command (as the Apostle obserueth) which they urged to oblige the *Galatians* to *Circumcision* for their *Justification*, obliged them also to keep the whole law. For the same Law-giver that gave the

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one, Circumcision, gave the other, the law. And this, without including any remission of the least offence made against it : for all such sin incurred the malediction annexed to it ; ‘ Cursed ‘ is every one, that continueth not in all things ‘ to do them, see Gal. 3. 10. and who-so incurred the malediction of this law could have no justification by it. Such justification therefore by Circumcision, and consequently by the works of the Law, as the Seducers preached, (tho the foolish *Galatians* discerned not thoroughly whether their Doctrines tended,) had nothing to do with remission of sin, nor had any need of Christ’s satisfactions, nor included any such faith, as *Abraham’s* and *David’s* was (Rom. 4. 5, 6.) in God’s mercy pardoning sin ; tho some other Faith in God, according to his several attributes, the legal workers are granted to have had, which faith also the law of works required.

5. So, Gal. 3. 3. the Apostle asketh : *Received ye the spirit by the works of the law, or by the hearing of faith ?* Therefore [ *by the works of the law* ] he meaneth not those produced by, or after the receiving of the *Spirit*, and the hearing of faith. Again verie 3. *Having begun in the spirit, are ye now made perfect by the flesh ?* Where, by the *flesh* he cannot mean the works of the law effected by the spirit. So Eph. 2. 8, 9, 10. he saith, *By grace are ye saved thro faith ; and that not of your selves, it [(i. e.) this faith] is the gift of God, [and so is consequently any thing which flows from faith :] not of works, lest any man should boast ; For we are his workmanship created in Christ Jesus,* [(i. e.)]



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[(i.e.) made new creatures in Christ] *unto good works, &c.* Where verse 8. and 10. shew plainly; that in verse 9. he speaketh not of those works, which proceed from the gift of God, and are produced by us, when new creatures in Christ. So Titus 3. 4, 5. *After the Love of God our Saviour (saith he) toward man appeared, not by the works of righteousness which we have done, but according to his mercy, he saved us by the washing of regeneration, and renewing of the Holy Ghost. The Righteousness which we have done, therefore,* here spoken of is that before regeneration, and renewing of the Holy Spirit. So Phil. 3. 9. he saith, *That I may be found in Christ, not having mine own righteousness, which is of the law; but that [righteousness] which is thro the faith of Christ, the righteousness which is of God by faith.* Where what he meaneth by [*his own righteousness which is of the law*] is cleared by the like phrases, Rom. 10. 3, and 9. 31, 32. and by the precedent verses 3. 4, 5, 6. that is, All privileges, and confidence in the flesh, or his stock and descent, which any Jew had; his Circumcision; his living in a religious profession; being a Pharisee; his being zealous in the law so far, as to persecute Christians; and as touching the righteousness, which is in the law, his being blameless. Blameless, i. e. as to man, in the external observances thereof; to which righteousness of his he opposeth, (vers. 3. and 8.) the true circumcision of worshipping God in the Spirit, and rejoicing in Christ Jesus, and suffering the loss of all such things to entertain the Christian Religion: therefore

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fore he cannot mean here his righteousness or holiness after his conversion. Neither would he oppose *the righteousness of God* here to those works, which he calls the fruits of the Spirit of God, Gal. 5. 22. nor call those works, which are really good and well pleasing unto God, as being done not by our own ability, but by the ability we have of God; and which also abide, when tried by fire at the last day, and receive a reward, 1 Cor. 3. 14. *call them*, I say, *Stercora, dung, &c.* as he calleth, here, *his righteousness of the Law*. Thus much then, that works of the Law ceremonial or moral, such as are done before faith, and without the grace of God, of which St. Paul speaks in his discourses about justification, justify us not.

6. But neither do these good works done by, and after, grace received, justify us according to the Covenant of [ *Hoc fac & vires* ] taken strictly. Because, supposing that such works perfectly fulfilled the law, yet are they not done by any strength and ability of our nature, or primogenial grace joyned with it, (to, and with, which only that Covenant was made, and which only may be said in a more proper sense to merit its reward;) but by a new power and grace of God repairing this nature corrupted: and therefore is our righteousness by this grace called frequently *the righteousness of God*, Rom. 10. 3. 1. 17. 2 Cor. 5. 21. Phil. 3. 9. the reward of which righteousness, in respect of our concurrence therein, is rather *gratia*, than *merces*, as Bellarmine confesseth *de Justific. l. 1. c. 19. c.* and *Concil. Trident. Sess. 6. 16. cap.* 7. And

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7. And therefore, tho St. *Paul* spake not of these works in his controversie with the Jews about justification ; yet I willingly grant, that some of the arguments he useth against those works do also prove against works proceeding from grace, that they cannot *justify* us *meritoriously* ; in as much as that neither do these fulfil perpetually the whole Law, taken in the Legal sense of [*Hoc fac & vires* ;] which law could any have fulfilled, tho this should be effected only by the power of grace, yet had not thus all pretence of boasting been so clearly excluded, as otherwise now it is. In brief, *Justification* by works is either understood a Justification by them as meriting, *in themselves*, remission of our sins ; and so neither works done under the Law, (the *Jews* works,) nor works under faith, and the Gospel (the *Christians*) do thus justify ; but only our Saviours *merits*. Or, it is understood a Justification by them as a condition to make us partakers of Christ's merits ; and thus also works under the Law, or works done without, or before faith in Jesus, justify not ; but the works following faith, and wrought in Faith, do so ; as is clear in the expression of St. *James* c. 2. And if Saint *Paul* be supposed at any time to have denied our *Justification* to have been procured by these works, he meaneth either justification meritorious ; or the remission of our former sins, at our first conversion to God by *faith* in Christ Jesus. Which conversion and remission precede those good works, that flow from the habit of charity, and from grace infused, and inherent. But note here,

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here, that this justification thus attained before such good works, is, in case of longer life, both necessarily *continued* by those *good works*, or acts of inherent grace; either external, or only internal, where is some impediment of the external; and also is *increased* or further degrees of it are received or added by the same *good works*; whereby the already just is still made more just, and by such acts external or internal the habits still more compleated, and the person rendred more holy according to that text, 'Οδὴ καὶ δίκαιον ἔσται, Rev. 22. 11.

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# THE EPISTLE OF St. PAUL THE APOSTLE TO THE ROMANS.

## CHAP. I.

1. **P**AUL a servant of Jesus Christ, <sup>a</sup> called *to be an* <sup>a</sup> The called Apostle. Apostle, <sup>b</sup> separated [*by him, and by the holy* <sup>b</sup> Gal. 1. 15. Ghost <sup>d</sup>] unto [*the office of preaching*] the Gospel of God <sup>c</sup> Acts 9. 6. <sup>d</sup> Acts 13. 2.

2. (Which [*Gospel*] he had promised before by his Prophets in the holy Scriptures.)

3. Concerning his Son Jesus Christ our Lord, which was made of the seed of *David* according to the flesh :

4. And declared [*also*] *to be* the Son of God with power, according to the <sup>e</sup> spirit of holiness, by the resurrection [*of him by its efficacy*] from the dead. <sup>e</sup> 2 Cor. 13. <sup>f</sup> 1 Pet. 3. <sup>g</sup> Luk. 1. <sup>h</sup> Heb. 5. <sup>i</sup> 1 Tim. 3. 16. Mat. 4. 1. 4. 27.

5. By [*and from*] whom we have received grace and Apostleship <sup>2</sup>, for [*preaching*] obedience to the [*doctrine of*] <sup>3</sup> faith among all Nations <sup>3</sup>, for [*the glory of*] his name.

6. Among whom are ye also, the called of Jesus Christ.

7. To all that be in *Rome*, beloved of God, called *to be* Saints : <sup>4</sup> Grace to you, and <sup>5</sup> peace from God our Father, and from the Lord Jesus Christ.

8. First I thank my God <sup>6</sup> thro Jesus Christ for you all, that your faith is spoken of <sup>7</sup> thro-out the whole world.

9. <sup>8</sup> For God is my witness (whom I serve with my spirit <sup>8</sup> : Tim. 1. 13. in [*assiduous preaching*] the Gospel of his Son) that I

1. The Apostles commonly attribute the name of (God) to the Father ; of (Lord) to the Son. Ver. 7.

2. The grace and authority of Apostleship. Eph. 3. 8. Rom. 15. 15, 16.

3. Paul the peculiar Apostle of the Gentiles, Act. 9. 15. Gal. 1. 16. &c. 1 Tim. 2. 7.

4. The usual salutation in former times was *pax vobis* ; but after the new gift of the Grace of the holy Ghost purchased by our Lord, the new Evangelical salutation adds Grace, *Grace & Pax*, &c. See 1 Pet. 1. 2. 2 John 3.

5. i. e. Prosperity ; the common word of salutation. Luk. 10. 5. Joh. 20. 19, 21, 27.

6. As no petition is acceptable to the Father, save through him, but thro Christ ; thro whom descend all our blessings ; by whom are presented all our prayers. The Mediator in all things between God, and us. See Eph. 5. 20. Heb. 13. 15.

7. i. e. Thro out all the Churches. This joyful news every-where spread abroad, that there were Christians also in the Imperial City.

make mention [*also*] of you always in my Prayers.

10. Making request (if by any means now at length I might have a prosperous Journey by the will of God) to come unto you <sup>1</sup>.

11. For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established [*in what you are already instructed.*]

12. <sup>2</sup> That is, that I [*myself also*] may be comforted [*and corroborated*] together with you, by the mutual faith both of you and me.

13. Now I would not have you ignorant, Brethren, that oftentimes I purposed to come unto you (but <sup>3</sup> was let hitherto) that I might have some fruit [*of my preaching*] among you also, even as among other Gentiles.

<sup>a</sup> In you.  
<sup>b</sup> 1 Cor. 5.  
16.

14. [*For*] I am <sup>b</sup> debtor [*of this duty*] both to the Greeks <sup>4</sup> and to the Barbarians; both to the wise [*and learned*], and to the unwise [*and ignorant.*]

15. So, as much as in me is, I am ready to preach the Gospel to you [*Gentiles*] that are at Rome also [*in the chief seat, and Majesty of the Empire.*]

16. For I am not ashamed of the Gospel of Christ <sup>5</sup>: for it is the power <sup>6</sup> of God unto [*effecting of*] salvation to every one that believeth; to the <sup>7</sup> Jew first, and also to the <sup>8</sup> Greek [*and Gentile.*]

<sup>c</sup> Rom. 3.  
22.

<sup>d</sup> Hab. 2. 4.  
Gal. 3. 11.  
Heb. 10. 38.

17. For therein is the <sup>c</sup> righteousness of God [*that which only he approveth, and effecteth, now*] revealed, [*ascending*] from faith to faith [*the <sup>9</sup> believing of one mystery after another:*] as it is written [*in Habakkuk d*] the just shall live by faith.

<sup>e</sup> Rom. 2.  
5, 19.

18. <sup>10</sup> For [*now also therein*] (*e all men before being found*

<sup>1</sup> It seems by vers. 13. and Rom. 15. 22. that S. Paul had never been at Rome, tho known to, or knowing many, in other parts formerly, who then resided there.

<sup>2</sup> Mildly; lest he should seem to upbraid them with weakness.

<sup>3</sup> Either by business. See chap. 15. 22. Or persecution. See 1 Thel. 2. 2. Or the Spirit. Act. 16. 7.

<sup>4</sup> A name of Wife opposed to Barbarian.

<sup>5</sup> Of the Reproach of his cross, &c.

<sup>6</sup> Which God useth.

<sup>7</sup> They having the honor, that it should be first preached to them, to whom Christ was promised; and from whom descended. See Matth. 10. 5. Rom. 9. 4. Act. 13. 46.

<sup>8</sup> The Gentile so called, because these nearest, and best known to Jews; and theirs, the common language.

<sup>9</sup> A daily increasing faith (Hebraism Psal. 48. v. 7.) in its intention, and in its extension, from the knowledge of one mystery to the knowledge of another; we believing still more, as more is still revealed. See 1 Thel. 3. 10. Rom. 1. 11.

<sup>10</sup> The sense twofold: Either opposing this time of the Gospel to the former times. See Act. 17. 30. God now threatening sin more openly, than formerly: See Heb. 12. 25. Rom. 3. 9. Matth. 3. 10, 12. Act. 17. 30, 31. that Christ's coming is for judgment as well as mercy: to reform, or to ruin: See Jo. 15. 22, 24. Jo. 9. 41. Luk. 2. 34. Or else opposing the Righteousness of faith to that of works before Grace: the Gospel clearly shewing, there can be none, by such works: See Rom. 2. 21. &c. 2. 13. &c.

*under*

*under (sin)] the wrath of God is reveal'd from heaven against all ungodliness,<sup>11</sup> and unrighteousness [heretofore winked at, but now made manifest] of [whatsoever]<sup>12</sup> men, [who] such as are free from Moses his Law], who [do] hold<sup>13</sup> the truth [they know] in unrighteousness [of living]; [His wrath, I say, against them:]<sup>14</sup>*

<sup>f</sup> Retain or hinder.

19. Because that which may,<sup>15</sup> [and ought to], be known of God is manifest [with] in<sup>a</sup> them [being written in their hearts<sup>b</sup>] for God hath manifested it<sup>16</sup> unto them.

<sup>a</sup> Among them; to them.  
<sup>b</sup> Rom. 2.

20. For [even] from the [time of the] creation of the World, the invisible things of him, even his<sup>17</sup> eternal power and Godhead, are clearly seen, being understood by the [visible] things that are made; <sup>c</sup> so that they are without excuse.

<sup>c</sup> That they may be.

21. Because that when, [as] they knew God, [yet] they glorified [and honoured] him not as God; neither were thankful [to their maker, and author of all that good:<sup>18</sup>] but became vain [and silly] in their imaginations<sup>19</sup>; and their foolish heart<sup>d</sup> was darkened<sup>20</sup>;

<sup>d</sup> Eph. 4.<sup>17</sup>.

22. [while] professing themselves to be wise,<sup>21</sup> they became [indeed] fools.

23. And<sup>22</sup> changed the glory of the incorruptible God into an Image made like to corruptible man, and to birds and four-footed beasts, and creeping things.

24. Wherefore God [for a punishment of this dishonour towards him] also gave them<sup>e</sup> up to<sup>23</sup> [the most monstrous and unnatural vices of]<sup>24</sup> uncleanness,<sup>25</sup> thro the lusts of their own hearts to dishonour their own bodies between themselves.

<sup>e</sup> In the lusts of their hearts, unto uncleanness.

<sup>11</sup> Misbehavior toward God, and toward men.

<sup>12</sup> See chap. 3. v. 19. &c. This wrath revealed only to the Jews before.

<sup>13</sup> Or restrain, withhold.

<sup>14</sup> The Apostle's drift seems especially, to aim at the wisest or greatest pretenders to knowledge of the Gentiles. See v. 12. and c. 2. v. 14. and therefore more guilty also in their pride, and contempt of others.

<sup>15</sup> His attributes (eternal power, Godhead, &c. ver. 20. as much as is necessary for our obedience): for all of him, his Essence, cannot be known.

<sup>16</sup> In the creatures, in his works. Act. 14. 17.

<sup>17</sup> For, being their Maker, he must needs be before them, and so eternal: the Maker of their excellencies, he must needs be the

most perfect, and so divine.

<sup>18</sup> Or, for this light of knowledge, they had received.

<sup>19</sup> And disquisitions about the Creatures.

<sup>20</sup> With arrogance.

<sup>21</sup> Philosophers, &c.

<sup>22</sup> Allusion to Plal. 106. 20.

<sup>23</sup> To the guidance of unclean spirits, by withholding his grace and protection.

<sup>24</sup> Vers. 26. Sins often the punishment of sins, Act. 7. 42. Pl. 81. 12.

<sup>25</sup> All those beastly and troublesome lusts and vices, which men are given up to, are commonly an effect of their former contempt and neglect of Religion. For also some of their idol-ceremonies were altogether void of them.

f Eſay. 44.  
20.  
g Above or  
beſide.

25. [*Even thoſe,*] who [*before had*] changed the truth of God <sup>26</sup> into a ly<sup>i</sup> [*a falſe God, an Idol;*] and worſhipped and ſerved the creature g more <sup>27</sup> than the Creator; who is bleſſed for ever. Amen.

26. For this cauſe [*I ſay*] God gave them up unto <sup>28</sup> vile [*and filthy*] affections; for even their women did change the natural uſe into that which is againſt nature.

h Filthi-  
neſs.  
i To have  
God in ac-  
knowledge-  
ment; to ac-  
knowledge.

27. And likewiſe alſo the men, leaving the natural uſe of the woman, burned in their luſt one toward another; men with men working <sup>h</sup> that which is unſeemly, and [*ſo*] receiving, in [*this filthy d'ſhonouring of*] themſelves, that <sup>29</sup> recompence of their error [*30 in diſworſhipping and diſhonouring God*] which was meet.

k A mind  
void of  
judgment.  
l Meet.  
m Villany,  
inordinate  
deſires,  
naughti-  
neſs.  
n Ill diſpoſi-  
tion.

28. And even as they did not <sup>31</sup> like i to retain God in their knowledge <sup>32</sup>; God gave them over to <sup>k</sup> a reprobate mind [*void of all knowledge*] to do thoſe things which are not <sup>l</sup> convenient, [*nor beſitting men.*]

o Hated by  
God.

29. <sup>33</sup> Being filled with all unrighteouſneſs, fornication, <sup>m</sup> wickedneſs, covetouſneſs, maliciousneſs: full of envy, murder, debate, deceit, <sup>n</sup> malignity <sup>34</sup>.

p Contume-  
lious,  
haughty.  
q Uncon-  
ſcionable.  
r Unſocia-  
ble.  
s Conſent  
with them.

30. Whiſperers, backbiters, <sup>o</sup> haters <sup>35</sup> of God, <sup>r</sup> deſpiteful, proud, boaſters, inventors <sup>36</sup> of evil things, diſobedi- ent to parents.

31. <sup>q</sup> Without underſtanding, covenant-breakers, <sup>r</sup> without natural affection, implacable, unmerciful;

32. [*Laſtly*] who, knowing the judgment of God [*upon the ſins*] that they which commit ſuch things are worthy of death, [*yet*] not only do the ſame <sup>37</sup>; but <sup>s</sup> have pleaſure in them that do them. <sup>38</sup>

26. i. e. The true God; or transferred that truth which they knew of him; his attributes of eternal power, and godhead, &c. to their Idols.

27. Such idolizing of the Creature, recompenced with ſuch unnatural luſting after it.

28 The heathen Romans at this time extremely abandon'd to theſe vices. How notorious was Tiberius for them?

29 Luſt a horrible diſhonour to the body; as idolatry, to God, 1 Cor. 6. 18.

30 In their Deviation from that way of true worſhip, which nature it ſelf ſhewed them.

31 A conſonance in the Original between *theſe* & *abouner*. The puniſhment like the fault; ſo verſ. 24. the puniſhment of diſhonouring God, was di-

honouring themſelves.

32 By worſhipping him as they ought.

33 In ſuch a vehement accumulation of words (a figure much advancing the Orators intent) we are not always to expect theſe various in their ſenſe.

34. i. e. A ſwrenſs of diſpoſition apt to diſcommend, oppoſed to Candor.

35. i. e. Rebels, who caſt him from them; deſerters of his providence; or accuſers of his juſtice, in their adverſities, &c.

36 Witty in contrivance of evil.

37 Which may partly proceed from infirmity.

38 Which proceeds from deſperate, excuſeleſs, malignity, like that of the devil; without having himſelf any guilt of it, yet ſetting on, and tempting others.



C H A P. II.

1. **T**herefore [being yet without the Grace of Christ] Thou [also] art inexcusable, O man, whofoever thou art [learned Philosopher, or Law-boasting Jew] that judgest <sup>1</sup> [others, as if thy self mean while wert righteous:] <sup>a</sup> for wherein thou judgest another, thou [also only] condemnest thy self, for [that] thou, that judgest, doest <sup>2</sup> the same things. <sup>a</sup> Mat. 7. 2.

2. But we are sure that the judgment of God is <sup>b</sup> according to truth [without regarding external priviledges] against [all] them, which commit such things. <sup>b</sup> Vers. 11. 12.

3. And [then] thinkest thou this, O man, that judgest them that do such things, and doest the same, that thou shalt escape the judgment of God?

4. Or [because this judgment presently appears not] despisest thou the <sup>3</sup> riches of his <sup>4</sup> goodness, and forbearance, and long-suffering; not knowing that the goodness of God [should be so far from securing thee in sin, that it should] lead <sup>5</sup> thee to repentance?

5. But, after thy <sup>6</sup> hardness and impenitent heart, <sup>7</sup> treasurest up unto thy self [far more] Wrath [for such great goodness despised] against the <sup>8</sup> day of Wrath, and <sup>d</sup> revelation of the righteous judgment of God. <sup>c</sup> Jam. 5. 3. <sup>d</sup> Retribution.

6. Who will render to every man <sup>e</sup> according to his deeds.

7. To them, who <sup>f</sup> by <sup>9</sup> patient continuance in well-doing seek for [future] glory and honour and immortality, [that which they seek for] eternal life. <sup>e</sup> Kings M. S. <sup>f</sup> Pl. 62. 12. <sup>g</sup> Patience of the good work.

8. But unto them who are contentious <sup>10</sup> [against God] and do not obey the truth <sup>g</sup> [naturally imprinted in their hearts] but obey unrighteousness; indignation and wrath; <sup>h</sup> Rom. 1. 18. 25.

1 Censurest, condemnest another, as the Philosopher did the vulgar; the Jew, the Gentile.

2 Such like things i. e. art faulty, as well as those whom thou judgest. See Rom. 3. 23.

3 Abundance.

4 Kindness and favour.

5 His mercies, in Gratitude, invite our obedience; not only are unwilling to prevent it with judgments.

6 Hardness, a callousness, as it were,

by a long custom of sinning.

7 In relation to riches v. 4. He that accumulates sin, accumulates wrath.

8 Temporal, or final.

9 Which all must do that are saved; yet which none can do, whether Jew or Gentile, whose hearts are not first purified by grace and faith: which is called the righteousness of God, chap. 1. 17. effected by our Saviour; preached by his Apostles.

10 Against the light they have received.

9. Tribulation and anguish upon every soul of man that doth evil, of the Jew first, and also of the <sup>a</sup> Gentile.
10. But glory, honour, and <sup>1</sup> peace, to every man that worketh good, to the Jew first; and, also, to the <sup>b</sup> Gentile.
11. For <sup>c</sup> there is no respect of persons with God.
12. For as many as have sinned without [*a written*] law [*given them*], shall also perish without [*this*] law; [*condemned by that other written in their hearts*]: and as many as have sinned, [*being instructed*] in the law [*written*], shall be judged by the [*same*] law:
13. (For <sup>d</sup> not the hearers [*and receivers*] of the law [*O thou Jew*] are just before God! but the doers of the law [*That of Nature, as that written*] shall be <sup>2</sup> justified.
14. For, when the Gentiles, which have not the law [*of Moses*] do <sup>3</sup> by [*the dictate of*] nature the things contained in the law; these having not the law [*yet*] are a law unto themselves.
15. Which shew the work [*and matter*] of the law written in [*the Tables of*] their hearts, <sup>e</sup> their conscience also bearing Witness, and their thoughts <sup>f</sup> mean while accusing or else <sup>4</sup> excusing one another, <sup>5</sup> [*now, before an inward tribunal,*]
16. [*And, before that highest,*]) in the day when God shall judge the secrets of men by Jesus Christ; <sup>h</sup> according to [*this*] my Gospel [*and preaching*].
17. Behold, thou art called a Jew and <sup>i</sup> reatest in the law [*written*]; and makest thy boast of God [*as the Author, and Patron, of thy Religion,*]
18. And knowest his will, and <sup>k</sup> approvest the things that are more excellent [*and desirable*], being instructed out of the law;
19. And art confident, that thou thy self art a guide of

<sup>a</sup> Hebraism, *salus*.

<sup>2</sup> Justified, here, is opposed to judged, or condemned; i. e. shall be accepted, and rewarded.

<sup>3</sup> Do both in making and obeying, the like laws in some kind to that of Moses: For all are under some law: and are, in part, observers of it. So S. Paul, when a Pharisee, was, touching the righteousness of the law, blameless; i. e. to some eminent degree virtuous, for the outward observance of it, Phil. 3. 6. But this performance, in many things, of the law of Nature, or written, nothing profits to eternal life, as appears Phil. 3. 9. 1 Cor. 13. 3. the work not

being perfect, Rom. 3. 9. and in its other imperfections, not done also out of faith, and love of God; in obedience to his commands; to his glory; and for his sake which none can do, as he ought, who is not born again of the Spirit, Jo. 3. 5.

<sup>4</sup> Excusing them in such a degree, as their conscience was enlightened concerning good and evil; or, excusing them to such a degree, as some good was done, or some evil avoided, by them.

<sup>5</sup> The 13th, 14th, 15th verses are read by some as a Parenthesis; the 12th, and 16th verses continuing the sense.

the

the blind; a light of <sup>1</sup> them which are in darkness.

20. An instructor of the foolish, a Teacher of babes; which hast the form of knowledge and of the truth [*contained*] in the law :

21. <sup>2</sup> Thou therefore [*O legal Jew*] which [*advancest thyself above the Gentile, and*] teachest another, teachest thou not thy self? Thou that <sup>a</sup> preacheest, a man should <sup>c</sup> *Proclaim* not steal, dost thou steal?

22. Thou that sayest, a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit <sup>3</sup> Sacrilege, [*and rob the true God* ?]

23. Thou that makest thy boast of the law, thro breaking the law dishonourest thou God [*who honoured thee with the law* ?]

24. (For [*so it is*] the name of God is <sup>4</sup> blasphemed among the Gentiles thro you [*Jews, pretending piety, yet living wickedly*] as it is <sup>b</sup> written [*in the Prophet.*]) b Isa. 52. 5.  
Ez. 36. 20.  
23.

25. For [*thy*] circumcision <sup>5</sup> [*and thy being within Gods covenant*] verily profiteth, <sup>7</sup> if thou keep the law [*to which thou art obliged by it*]; but, if thou be a breaker of the law, thy circumcision is made [*and counted for*] uncircumcision [*in effect.*]

26. Therefore if the uncircumcision [<sup>8</sup> *assisted by Grace thro Christ*] <sup>9</sup> keep <sup>c</sup> the righteousness of the law, shall not his uncircumcision be counted for circumcision? c The ordinances.  
d Mark. 10.  
26, 21.  
Rom. 13.  
10.  
e In the visible part.

27. And shall not uncircumcision, which is by nature, <sup>10</sup> if it <sup>d</sup> fulfil the law, <sup>11</sup> judge thee, who [*advantaged*] by the letter and circumcision, dost transgress the law?

28. For he is not a Jew [*in Gods eye*] who is one <sup>e</sup> out-

<sup>1</sup> The Profelyte Gentiles.

<sup>2</sup> The argument hath the same force concerning Christians that are out of the state of Grace, compared with Mahometans and Heathens.

<sup>3</sup> In Tithes, &c. of which God often accuseth the Jews: See Mal. 3. 8. thou worshippst not false Gods, yet robbest the true.

<sup>4</sup> The Gentiles speak ill of your God.

<sup>5</sup> See c. 4. v. 11. the sign of the covenant.

<sup>6</sup> The same is verified in the Sacraments of the new covenant.

<sup>7</sup> As by which thou comest to have Gods will more explained, and art an heir to Gods promises, as being within his covenant, if thou performest the condition of it. See Rom. 2. 2. 18.

<sup>8</sup> As Jerthro, Naaman, the two Centurions, Matt. 8. 10. and Acts 10. 22. &c. But none ever have or can do this, whole hearts are not first purified by Grace and Faith; to the full acknowledgment of which, 'tis the Apostles drift to bring both the law-boasting Jew, and wise Gentile-Philosopher.

<sup>9</sup> That the Apostle speaks here of Gentiles Christian (whom the Jews contemned, because uncircumcised, and out of the covenant,) see the last verse, not agreeing to a heathen Gentile. But this discourse may be applied also to an Heathen Gentile, upon an unperformable supposition. If the uncircumcision inould (which it never can acceptably) keep, &c.

<sup>10</sup> By Country, and Nation.

<sup>11</sup> I. e. Condemn.

wardly;

wardly ; neither *is that* Circumcision, which is outward in the flesh :

<sup>a</sup> In the hidden part.

29. But he *is* a Jew, which is one <sup>a</sup> inwardly ; and Circumcision *is that* of the heart, in the Spirit, <sup>1</sup> and not in the letter <sup>2</sup> ; whose <sup>3</sup> praise is not of men, [*for his descent*] ; but of God [*for his obedience*.]

### C H A P. III.

1. **W**HAT advantage then [*may some say*] hath the Jew ? or what profit *is there of* [*being of the*] circumcision ?

<sup>f</sup> As first, that they were intrusted with.  
c Eph. 2. 12.

2. Much [*profit*] every way ; <sup>b</sup> chiefly, because that unto them <sup>c</sup> were committed the Oracles <sup>4</sup> of God [*and the promises made, and also fulfilled, notwithstanding the wickedness of the carnal, to the spiritual seed of Abraham, Rom. 9. 6, 8.*]

<sup>d</sup> Rom. 9. 6, 7.  
<sup>e</sup> Make void the fidelity of God.  
<sup>f</sup> Pl. 116. 18.  
<sup>g</sup> Pl. 51. 4.

3. For what if some [*notwithstanding these oracles received by them, were disobedient; and*] did not <sup>5</sup> believe ? shall <sup>d</sup> their unbelief <sup>e</sup> make the faith [*and promises*] of God [*concerning the Messias and the Gospel revealed in these oracles, and made to the spiritual seed*], without effect [*and accomplishment*] ?

4. God forbid : yea <sup>f</sup> let God be true [*in performing his word*] ; but every man a liar [*in breaking of his covenant.*] As it is written <sup>g</sup> ; That thou mightest be justified in thy sayings, and clear when thou art judged, [*in performing thy promises, notwithstanding mans offences ; and from these offences raising more glory to the truth, not then failing, when mans doth.*]

<sup>1</sup> But cutting off the fias of the flesh : see Col. 2. 11. which is also effected by the Spirit.

<sup>2</sup> i. e. The external ceremony, Rom. 7. 6, 2 Cor. 3. 6, 7.

<sup>3</sup> Allusion to the name of *Juda* signifying praise, Gen. 29. 35.

<sup>4</sup> See Rom. 9. 4, &c. The Jews received, the will of God, (more explicated), in the written law, Rom. 2. 18. and the promises of God to mankind, in Christ ; of which promises circumcision was a seal unto them, Rom. 2. 11. and most of the legal ceremonies, types ; (a great engagement on Gods part, for future benefits ; and advantage on theirs, for doing his will,

and believing in the substance of those types, which were under the law :) which promises also were, ever afterward, made good to the *spiritual seed* of Abraham, notwithstanding the incredulity of the *most part* of the Jews ; and the Israel of God, in all times was made partakers of them : See Rom. 9. 6. Those these promises were not beneficial to any, tho receiving circumcision, and the law, whose hearts were not purified by faith (as Abraham's, and other holy mens, were) the Jew and Gentile, without this faith, being both in a like condition ; all under sin, ver. 9.

<sup>5</sup> Were *falsifragi*, and *perfidii*.

5. But

5. But if [thus] our unrighteousness [and infidelity serves to] commend [and advance] the righteousness of God [in still being faithful towards us], what shall we say? a Is not God [from hence] unrighteous, who taketh vengeance [upon mans unrighteousness, which serves, the more, his glory]? I speak <sup>b</sup> as a man [perhaps would judge.] <sup>b</sup> According to man.

6. God forbid: for then <sup>2</sup> how shall God [be justly said to] judge the <sup>3</sup> world [at all, for its sin]?

7. For if the truth of God hath more abounded unto his glory thro' my <sup>4</sup> ly, *purposely ordained in me by him for such an end*, why yet am I also judged as a sinner?

8. And not rather, (as we be slanderously reported, and as some affirm, that we say), let us do evil, that good may come: whose damnation [notwithstanding] is just, [as being the unhappy Authors of their own sin; tho' the goodness of God, no thanks to them, works out of it his greater glory.]

9. What then [having this prebeminence in Gods favours to us,] are we [Jews, whilst being void of faith] better than they [Gentiles in our conversation, or in our condition]? No, in no wise: for we have before <sup>c</sup> proved <sup>5</sup> both Jews, and <sup>c</sup> Accused, charged, Gentiles, that they are <sup>6</sup> all under sin.

10. As it is written; <sup>d</sup> There is none righteous, no not <sup>d</sup> *ps. 14.* one.

11. There is none that understandeth, there is none that seeketh after God.

12. They are all gone out of the way; they are altogether become <sup>7</sup> unprofitable, there is none that doth good, no not one.

13. <sup>e</sup> Their throat is an open Sepulchre, with their <sup>e</sup> *psal. 5. v.* tongues they have used deceit, <sup>1</sup> the poyson of asps is under <sup>e</sup> *pl. 140. 3.* their lips.

<sup>2</sup> Allusion to Gen. 18. 25.

<sup>3</sup> Or [it he himself be unrighteous.]

<sup>4</sup> Perfidiousness, allusion to vers. 4.

<sup>5</sup> From the 18th verse of the first chap. to the end of the 2d.

<sup>6</sup> All, except those whose hearts were purified by grace and faith (the doctrine and gospel, which the Apostles preach) which comes by Jesus Christ, Jo. 1. 17. who were but a very few in comparison of the rest; as Abraham, Zacharias, &c. the kingdom of Grace being then far narrower, than since. Yet which grace and gospel (Gal. 3. 8.) coming by Christ, came not only after him, i. e. his incarnation, (tho' more plentifully after him); but also before him; even to all, that were holy, (for by the grace and spirit of Christ only

were they holy), from the beginning; who were all also saved, as we, by faith, &c. [See verse 2. note 6.] see Gal. 3. 10. where some are said to be of the works of the law; as others, verse 9. said to be of faith. To whom circumcision was the seal of that grace, of which baptism is to us, (see Rom. 4. 11, 13. Gal. 3. 8, 17. Act. 2. 38, 39.) Tho' as this Circumcision was used by the Jews, as a sign of the Covenant by works; and hence obliging to such works, Gal. 5. 3. And also, as Circumcision was a part of the law; the same reason, which bound them to the observance of it, obliged them to all the rest of the law, not observable by them, and so rendering them guilty.

<sup>7</sup> Unprofitful in any good work.

B

14 <sup>a</sup> Whose

a Psal. 10. 7.

f Prov. 1.

16.

Hla. 5. 7, 8.

c Psal. 36. 1.

d In:

e Subject to  
the judg-  
ment of

f Gal. 2. 16.

g Acknow-  
ledgment.

h Rom. 1.

17.

i Rom. 4. 2.

k Proposed,  
forordain-  
ed.l Propitia-  
tory.

m Rom. 1.

17.

n Passing  
over.

14. a Whose mouth is full of cursing and bitterness.

15. b Their feet *are* swift to shed blood.16. Destruction, and misery, <sup>2</sup> *are* in their ways.17. And the way of <sup>3</sup> peace have they not known.

18. c There is no fear of God before their eyes.

19. Now we know, that what things soever <sup>4</sup> the lawfaith, it faith to them who are <sup>d</sup> under the law [*and so to the Jew, as well as Gentile*]; that every mouth may be stopped, and all the world may become <sup>e</sup> guilty before God.20. Therefore by [*pretending to*] the <sup>f</sup> deeds of the law <sup>5</sup> there shall <sup>6</sup> no flesh be justified in his sight: for, by the law, *is* [*only*] the knowledge of sin, [*not ability of well-doing.*]21. But now <sup>h</sup> the righteousness of God, without [*reference to, or dependance on*] the law, is manifested [*in the gospel*] being witnessed [*before*] by the law and the Prophets: <sup>7</sup>22. Even the righteousness of God, *which is*, [*not by the law, but*] by faith of, [*and in*], Jesus Christ, unto all, and upon all them that believe: for there is no difference:23. For all have sinned and [*so*] come short of [*attain-  
ing*] the glory of God <sup>i</sup> [*by works.*]24. Being <sup>8</sup> justified [*not upon debt, by their merit; but*] <sup>9</sup> freely by his grace, thro' the <sup>10</sup> redemption that is in Jesus Christ.25. Whom God hath <sup>k</sup> set forth to be a <sup>1</sup> propitiation (thro faith, in his blood), <sup>11</sup> [*not, in that of beasts*], to <sup>m</sup> declare his [*way of*] righteousness for the <sup>n</sup> remission of sins that are past <sup>12</sup>, thro the forbearance of God [*then committing at them*].26. To declare, *I say*, at this time his righteousness: that

2 To others.

3 Put for *innocency*, the mother of *peace*.

4 i. e. Writings of the old Testament.

5 Allusion to Psal. 143. 2.

6 Because these deeds not performed by them, verse 9.

7 Speaking of the Messiah and Salvation by him.

8 Justified, that is, having remission of all sins past before our conversion (ver. 25.) freely by Gods grace, and favour to us, ver. 24. (not at all for our works sake; all of us without grace being sinners,) only if so be, that we do believe in the blood of Jesus Christ, verse 25. whom God hath set

forth to be a propitiation and expiation for those our sins, verse 25. and a redeemer of us from death, verse 24. By the power of the grace of whole Spirit in us, purchased also by him for us, it is, that we are, for the future, enabled to do well; and to walk in those precepts, which the law commands; and to please God.

9 Freely by his grace in procuring a ransom and redemption.

10 Or ransom.

11 See the matter alluded to, I. ev. 16.

12 Jo. 2. 2.

12 Before reconciliation, when we were his enemies.

he [only] might be a just <sup>1</sup> [and righteous in his promises] ; <sup>a</sup> Righteous, and, the justifier of him, which <sup>b</sup> believeth in Jesus. <sup>b</sup> Is of the

27. <sup>c</sup> Where is boasting then ? It is excluded. By what <sup>c</sup> faith of, law ? of works ? [they would have caused boasting could they <sup>c</sup> 1 Cor. 1. have been performed by us] ; nay, but by the law of faith. <sup>31. Eph 2</sup>

28. Therefore we conclude, that a man is justified by faith, <sup>d</sup> without the deeds of the law [as we see it is now in <sup>d</sup> See verse the Gentiles.] <sup>21.</sup>

29. [For] is he [in this way of justification] the God of the Jews only ? Is he not also of the Gentiles ? Yes, of the Gentiles also.

30. Seeing it is one God, which shall justify the circumcision <sup>3</sup> by faith, and uncircumcision <sup>3</sup> thro faith.

31. [But what ?] Do we then make void the law thro [the doctrine of] faith ? God forbid : yea we <sup>c</sup> establish <sup>4</sup> <sup>e</sup> See verse the law [in preaching the accomplishment of that, which the <sup>21.</sup> law and the Prophets promised, and foretold : Under, and given before, which also, justification was had <sup>5</sup> only by faith.]

## C H A P. IV.

1. **F**OR consider we the justification of the first Father of the Jews, and Circumcision, Abraham himself :

What shall we say then, that Abraham our Father, <sup>a</sup> as pertaining to the flesh [and circumcision], hath <sup>b</sup> found ? <sup>a</sup> According,

2. For, if Abraham were justified by [the] <sup>6</sup> works <sup>b</sup> Phil. 3. 4.

1. See verse 3, 4. Or else ; that he only might appear to be just and holy ; see vers. 5. and not we : but he also, the Author of our justification.

2. Law, i. e. doctrine.

3. Thro faith, to the Gentile now first exhibited. By faith, to the Jew now accomplished.

4. Establish the Ceremonial Law, in completing the type in the substance it felt ; and the Moral also, in those ends, for which it was given ; the knowledge of Sin, &c. (See Rom. 3. 20. Gal. 3. 12.) Which likewise for the fulfilling of it, is now first established ; in Christ, who lived in perfect obedience to it without sin ; and, in the faithful too in some measure, by the power of the Holy Spirit in them, which Christ hath given unto them, Rom. 8. 4.

5. As is shewed in the next chapter.

6. Not as if Abrahams faith had no good works ; or that these works flowing from faith were not acceptable to God ; but his faith, here, is opposed to legal works, such as are done before, or without, faith, and without the covenant of Grace ; As appears by what goeth before, Rom. 2. 28. and by what followeth in this chap. verse 10, 13, 14, 15. But yet his faith in some sense may be opposed also to works flowing from faith, if we consider their imperfection ; they being not so continually and perfectly righteous, as entirely without sinning at any time to keep the law, and claim a meritorious justification by it. See Jam. 3. 2. But so neither are we justified by faith, meritoriously. But these works of the faithless as they follow faith, so they do follow the first justification, which is here spoken of by the Apostle.

<sup>a</sup> Boasting. [of the law, excluding the covenant of grace], he hath <sup>a</sup> where-  
<sup>b</sup> Eph. 2. 8. of to <sup>b</sup> glory, [namely of his righteousness]: but [yet we  
<sup>c</sup> Rom. 3. 27. find] not, [that he hath any cause to glory at all] <sup>c</sup> before  
<sup>d</sup> Toward. God.

3. For [we read not, that God accepted him for his <sup>6</sup> works;  
<sup>d</sup> Gen. 15. 6. but] what faith the Scripture? <sup>d</sup> Abraham <sup>1</sup> believed God,  
 and <sup>2</sup> It was counted <sup>3</sup> to him for <sup>4</sup> righteousness.

<sup>e</sup> Rom. 11. 6. 4. Now to <sup>e</sup> him that <sup>5</sup> worketh is the reward not rec-  
 reckoned of grace, but of debt. <sup>6</sup>

5. But to him, that <sup>7</sup> worketh not, but believeth on him,  
 that justifieth the [formerly] ungodly, his <sup>8</sup> faith is [said  
 to be] counted for righteousness.

6. Even as David also describeth the blessedness of the  
 man, unto whom God imputeth righteousness without  
 works:

<sup>f</sup> Psal. 32. 1. 7. Saying, <sup>f</sup> Blessed are they, whose iniquities are for-  
 given, and whose sins are covered.

8. Blessed is the man to whom the Lord will not <sup>9</sup> im-  
 pute [his] sin.

9. Cometh this [way of] blessedness [by faith] then,  
 upon the Circumcision only, or upon the uncircumcision  
 also? For we say; that Faith was reckoned to Abraham for  
 righteousness.

10. How was it then reckoned? when he was in Circum-  
 cision, or in uncircumcision? Not in circumcision, but in  
 uncircumcision.

1 What was the matter of his faith, see  
 below, verse 13, 18, 19, 20, 21.

2 Abraham had faults (see verse 5.) and  
 could not justify his actions before God; but  
 God for his faith in him, i. e. in his pow-  
 er, and promise, in all things, tho seeming  
 never so impossible (such-like as Christi-  
 ans now also have toward God thro Jesus  
 Christ,) accepted of him, remitted his sins,  
 esteemed and reckoned of him, as one that  
 in no thing had offended him.

3 Faith, counted to him for, therefore  
 was not, righteousness: so that, as no merit  
 in works, so neither in faith. This count-  
 ing of faith so, is only by virtue of Gods  
 covenant and promise; and this promise  
 and covenant only from Gods free grace,  
 and bounty.

4 Righteousness explained, verse 8. Non-  
 imputation of sin.

5 By works cannot be understood only  
 the works required by the law ceremonial,  
 but works in general, those also, moral:  
 because 1. the Apostle's reason, that the

reward should be of debt, holds of all, as  
 well as any. 2. Abrahams working was be-  
 fore the promulgation of the law ceremo-  
 nial.

6 *Ex passio* at least, by virtue of the co-  
 venant of works.

7 By works opposed to faith the Apostle  
 understands the perfect keeping of the law  
 in all points all our life, and that without  
 the help of *grace* (for where Gods grace is,  
 there our merit fails); to wit, such obe-  
 dience, as by which we may obtain justifi-  
 cation by works *ex debito*, and abstracting  
 from Grace, see chap. 3. verse 20. Gal. 3. 10.  
 Neither doth any one in this life, by Gods  
 grace, attain to such a perfection, as to live  
 without sin, Jam. 3. 2.

8. The natural act of which is, to lay all  
 the worthiness, not on himself, but on the  
 goodness, and ability of the person, he be-  
 lieves in.

9 Not hold him guilty, so as to suffer  
 for it.

11. And



11. And he received <sup>1</sup> the sign of circumcision, a seal of *[the promises made to]* the righteousness of the faith, which he had yet being uncircumcised: that *[so believing before circumcision]* he might be the father *[both]* of all them that believe <sup>2</sup> tho they be not circumcised; that righteousness might be imputed unto them also *[as his children]*, <sup>a</sup> Thro uncircumcision.

12. And the Father of the circumcision *[of the circumcised also]* to them, who are not of the circumcision only; but *[who]* also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

13. For the promise <sup>b</sup>, <sup>2</sup> that he should be the heir of the world *[in his posterity]*, was not to Abraham or to his seed thro *[the righteousness of]* the law, but thro the righteousness *[which cometh]* of faith. <sup>b</sup> To Abraham or his seed, that he should be the heir of the world, was not by the law.

14. For if they *[only]*, which are of the law, be heirs, *[his]* faith *[so much celebrated]* is made <sup>3</sup> void; and the promise, <sup>4</sup> made *[to it]*, of none effect;

15. Because *[we see, none keep]* the law: *[and so it only]* worketh <sup>c</sup> wrath *[by making us become guilty]*, for <sup>23</sup> where no law is, there is no transgression *[of the law]*. <sup>c</sup> Rom. 3.

16. <sup>d</sup> Therefore *[this promise and inheritance]* is of *[and thro]* faith, that *[so also]* <sup>e</sup> it might be by grace; to the end the promise might be <sup>6</sup> sure to <sup>7</sup> all the seed, not to that only which is of the law *[the believing Jew]*, but to that <sup>d</sup> Jo. 1. 12. <sup>e</sup> Rom. 11. 29. - 9. 11.

1 Circumcision was only a Sacrament of the new covenant to the Fathers; changed by Christ into baptism (all bloody ceremonies being typical) see Gal. 3. 17. Neither, at the transacting of the first covenant, made Exod. 24. mentioned Heb. 8. 9. (answering that made with Adam, as that with Abraham answered that made with us, thro the 2d. Adam, in the gospel) was circumcision commanded; nor at that time practised; see Josh. 5. 2, 7. But tho circumcision (as I said) was to the Fathers a Sacrament and a seal only of the new covenant; yet, it being a legal and typical one, and now abrogated, and annulled by Christ, the Jews practising this any longer, because a rite enjoined them under the law, upon the like reason became debtors to observe all the rest of the law, by which none could attain justification; and so became they now, by observing circumcision, once a seal of the covenant of grace, fallen from the covenant of grace, see Gal. 5. 3. 3. 10. especially they ignorantly taking circumcision to be to them a seal of the covenant of works.

2 That he should be heir of the world verse 13. or, in thee shall all the families of the Earth be blessed, Gen. 12. 3. this promise, being a restorment to the dominion of all things lost in Adam, &c. was made to him and his seed, Gen. 17. 7, 8. and was verified perfectly, in his seed Christ, Gal. 3. 16, 17, 19. who was made heir of all things, Heb. 1. 2. and again verified in the Church his body, consisting both of Jews and Gentiles; who thro him shall inherit all things hereafter, being first the children of Abrahams faith, (see the comparison of both verse 24, 25) to which faith the promise was made 1 Cor. 3. 21. and was verified also typically in his seed, the Israelites, in their possession of Canaan.

3 i. e. No righteousness had by it.

4 Of his heirship, &c.

5 And wrath is not the inheritance of Abrahams Children.

6 For faith is not any work, which may merit.

7 All the seed, which God intended in his promise, being many Nations, verse 17.

also

also which is of the faith <sup>1</sup> of Abraham [*tho Gentile*]; who is the father of us all, [*Jew and Gentile, that believe.*]

<sup>a</sup> Gen. 17-5. 17. (As it is written, <sup>a</sup> I have made thee a father of many Nations <sup>2</sup>) before him, whom he believed, [*when aged and childless,*] even God, that quickeneth the <sup>3</sup> dead; and <sup>b</sup> Gen. 1. 3. [*by his word only*] <sup>b</sup> calleth those things which be not [*to fulfil his purpose*] as [*easily as*] tho they were: <sup>4</sup>

<sup>c</sup> Should become. 18. Who [*therefore*] against hope [*of dead nature*] believed in hope [*of Gods power*], that [*so*] he <sup>c</sup> might become the father of many nations: according to that which was spoken, so [*many as the Stars*] shall thy seed be.

19. And he being not weak in faith [*as in strength*] considered not his own body; now dead; when he was about an hundred years old, neither yet the deadness of Sarahs womb.

<sup>d</sup> Doubted. 20. He <sup>d</sup> staggered not at the promise of God thro unbelief: but was strong in faith giving glory to God.

21. And being fully perswaded that what he had promised he was able also to perform.

22. And therefore it was imputed to him for righteousness.

23. <sup>e</sup> Now it was not written for his sake alone, that it was imputed to him:

<sup>e</sup> That believe. 24. But for us also [*who are his children*]; to whom [*likewise*] it shall be imputed, <sup>e</sup> if we believe on him that raised up Jesus our Lord from the dead <sup>7</sup> [*as Abraham did, that God was able to raise his type, Isaac.*]

25. Who [*according as Isaac was offered up by Abraham*] was delivered [*to death by his father*], for [*expia-*

<sup>1</sup> See what Analogy between Abrahams faith and ours, verse 24, 25. what reference his also had to Christ, Gal. 3. 16, 17, 19. -Jo. 8. 56.

<sup>2</sup> By spiritual parentage.

<sup>3</sup> Abrahams and Sarahs generative power now dead, see verse 15.

<sup>4</sup> And so might call back his generative strength after old age; and his son Isaac's life, after his offering.

<sup>5</sup> For his having Children afterward by Keturah, was by the continuance afterward of his miraculously renewed strength.

<sup>6</sup> The faith of Abraham, and that under the law, is not *diverse* from that under the gospel, both being a *strong trust* in God concerning his power, and goodness, toward us in his promises; *trust in God*, especially, concerning Christ too, being the promised seed, in whom they hoped for beatitude, see Jo. 8. 56. -Gal. 3. 8, 16, 17, 19. -Eph.

2. 20. but it *differeth* much in *perfection*: Freedom from eternal punishments, and admission to life eternal, being then either not mentioned at all, or very obscurely; little known of the Messiah, especially to all the people; and the prophesies being then very hard to be understood; A faith in God, then, concerning Christ, but not so exprest in him; That faith too not then generally published, as the means of justification: therefore is Christ said to be the beginner of our Faith, Heb. 12. 2. and faith, not to have bin revealed before him, Gal. 3. 23, 24, 25. Lastly the clear divulgement of all truth, and of the perfect sense of the law; and the plentiful effusion of Gods Spirit to enable obedience, was not performed before our Saviours appearance; see Heb. 8. 10. &c.

<sup>7</sup> And, in raising him, hath shewed his power to raise up us also.

tion of] our offences; and was raised again for our justification<sup>a</sup> [*For, he dying for us, and for our sins, in his deliverance from death God declared, that he freed us from it; and from sin, the cause of it.*] <sup>a 1 Cor. 15. 17.</sup>

## C H A P. V.

I. **T** Herefore, being justified by faith, we have peace with God [*with whom our sins before had wrought enmity*], thro our Lord Jesus Christ, [*delivered for our offences.*]

2. By<sup>2</sup> whom also [*raised again*] we<sup>b</sup> have access, by [*our*] faith, into this [*condition of*] grace wherein we<sup>c</sup> stand, and<sup>d</sup> rejoice in hope of [*the fruition hereafter of*] the glory of God [*and eternall life.*] <sup>b Have had. c Have stood. d Glory.</sup>

3. And not only so [*rejoice in this glory to come,*] but [*wherein*] we glory in [*our present*] tribulation also; knowing that [*frequent*] tribulation worketh [*the vertue of constancy and*] patience;

4. And patience [*more*] <sup>e</sup> experience [*of the sincerity of* <sup>e Trial.</sup> grace in us, and of Gods power, and faithfulness to us] and [*this*] experience, hope;

5. And [*this*] hope maketh [*us*] not ashamed [*of, or in, these our sufferings, as if they were vain*]; because the love of God [*both his of us, and ours of him* <sup>f</sup> as a sure pledge of the future glory,] is shed abroad in our hearts by the Holy Ghost which is given unto us. <sup>f 2 Cor. 5. 5. Eph. 1. 14.</sup>

6. [*Which love of God how can we now doubt of?*] for when we were yet without strength [*and ability to help ourselves,*] <sup>h</sup> in due time Christ [*even*] died for the ungodly; <sup>g Poured out on. h According to the time.</sup>

7. For scarcely for a righteous man will one dye: <sup>i</sup> yet <sup>i Tho.</sup>

<sup>1</sup> For the assurance of the remission of our sins, and of a second life to come to them that believe. But, yet more properly, we are said to be justified by his resurrection, because he was then justified, i. e. declared righteous and freed from our sin, which he had taken upon him: See 1 Tim. 3. 16. - 1 Pet. 3. 18. So that, he dying only for our offences, we were also then justified from our offences, when God acquitted him of the punishment of death. <sup>Re-</sup>

sides that the mission of the Holy Spirit, by vertue of his resurrection, enabled us to perform the condition of our justification.

<sup>2</sup> See verle 10. Eph. 2. 18. By Christ believed-on we receive 1. remission of sin. 2. The Holy Ghost (verle 5.) to sin no more as formerly, but to live in obedience. 3. Deliverance from Gods wrath, or damnation (verle 5.) upon the first; and fruition of Gods glory, or life eternal, (verle 2.) upon the second.

peradventure for <sup>1</sup>a good man some would even dare to die.

8. But God commendeth [*this*] his love towards us, in that while we were yet sinners [*against him*], Christ [*his Son*] died for us.

<sup>a</sup> Mat. 3. 7. <sup>b</sup> Rom. 2. 5. 9. Much more, then, being now justified [*and reconciled*] by his blood, we shall be saved from a wrath [*present, and to come,*] thro him.

13. For if when we were Enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved [*from damnation*] by his <sup>2</sup> life; [*who is surviving always to protect and deliver us.*]

<sup>A</sup> Reconciliation. 11. And not only so [*we joy in Christ ready to save us*], but we also joy in God, [*the Father, as now our friend,*] thro our Lord Jesus Christ; by whom we have now received b the atonement [*with God*]

<sup>c</sup> In whom. <sup>d</sup> See verse 19. <sup>e</sup> See verse 18. 12. <sup>3</sup> Wherefore <sup>4</sup> as [*heretofore*] by one man <sup>5</sup> sin entered into the World, and <sup>6</sup> death by sin: and so death passed upon all men, <sup>c</sup> for that all have sinned <sup>a</sup> [*in, and ever since, Him; so now by the righteousness also of one, the free gift (of Righteousness) hath come upon all men unto justification of life*].

<sup>1</sup> Some taking [*good*] here for merciful, liberal, bountiful, advance it a degree beyond [*righteous.*] See Mat. 20. 15.

<sup>2</sup> By his life communicated unto us his members, Jo. 6. 57. -14. 19. -*Because I live, ye shall live also,* 2 Cor. 4. 10, 11.

<sup>3</sup> The rest of the chapter saith this, that, It was ordered by the divine providence, that the manner of our restoration should answer to the manner of our fall. As the first Adam was the fountain of sin and death; so the second, of remission and life. But, first, more good conferred by the second, than lost by the first: 1. a nature higher advanced, and a life more glorified. 2. More variety of spiritual gifts (1 Cor. 12. 8, &c.) conveyed by Christ, than carnal infirmities from Adam. 3. These far more active, and powerful to reform, than the other to deprave; these in the faithful overcoming the other. 2. Again, more guilt taken away and remitted by the 2d. Adam, than derived from the first: to wit, not only the doom of his offence lying upon us his children, but likewise of all our own offences added to it.

<sup>4</sup> The other part of the comparison is set down in the 18. verse after a repetition of this, [*Even so by the righteousness, &c.*]

<sup>5</sup> This is plain, 1. That all men are sin-

ners, see Rom. 3. 23. 2. Cor. 5. 14. -Gal. 3. 22. 2. That they are the children of wrath by nature, see Eph. 2. 3. -Jo. 3. 36. Jo. 3. 3, 5, 6, and baptism, required to all, and the dying of Infants, (when-as death is the wages of sin,) strongly persuade it. And not children of wrath only by imitation; for then, why is it necessary, that all should be so? How are Infants this way peccant, that know nothing? or, why die they, if innocent? 3. 'Tis plain, that our death is imputed to Adams sin, by verse 14, 15, 16, 19. altho we have all, sins of our own; why this? if that left no stain, and root of evil in us? 4. That he is the fountain of sin, as Christ of righteousness, by verse 14, 19. But Christ is so, not only by being a pattern, or by imputation of his righteousness, but by real infusion of grace into us, to bring forth obedience: therefore sin seems here to be taken (as Rom. 7.) for that acknowledged propensity to evil in our nature, derived from Adam, of which actual sins (see Heb. 7. 9.) are the fruits.

<sup>6</sup> Death being both the curse of sin, Gen. 3. 3. and mans banishment upon his sin from the tree of life, the cause of it.

<sup>7</sup> See a like expression, Heb. 7. 9.

13. [*I say sin and death passed upon all men:*] for [*not only after, but before, and*] until the law [*given by Moses,*] <sup>1</sup> sin was [*ever since Adams offence*] in the World: but [*that not so much<sup>a</sup> imputed; for*] sin is not [*so much*] imputed <sup>2</sup>, <sup>a</sup> See Rom. 7-8, 9, 10,] where there is no [*express*] <sup>3</sup> law <sup>4</sup> [*to convince men:*]

14. [*Yet*] nevertheless, <sup>5</sup> death [*and that for Adams one offence*] <sup>6</sup> reigned [*also*] from Adam to Moses, even over them that had not sinned after the <sup>7</sup> similitude of Adams transgression [*against an express command to obey a law, (as he had):*] who is [*in all this*] the [*exact figure<sup>b</sup> of him*] the <sup>b</sup> 1 Cor. 15. 21. &c. 2d Adam that was to come; [*the one the fountain of Sin and Death by his one offence; the other of righteousness and life by free gift.*]

15. But not as the offence, so also is the free <sup>8</sup> gift [*in their virtue and power:*] for if thro the offence of one, <sup>9</sup> many c be dead: much more [*powerfully*] the grace of God, and the gift [*of righteousness and life eternal*] <sup>d</sup> by grace by one man Jesus Christ, hath abounded unto many <sup>10</sup> [*to life.*] <sup>c</sup> Died. <sup>d</sup> Thro grace, that one man hav-  
one Jo. 1. 16. Eph. 1. 6.

16. And not e as it [*the loss*] was by one that sinned, [*even*] so is the gift [*and benefit by him that was righteous:*] for the <sup>f</sup> judgment [*in Adam*] was by one [*offence only*] to condemnation [*of his posterity:*] but the free gift [*in Christ*] is [*the remission not*] of [*that only, but*] many [*our own*] offences [*also*], unto justification.

17. For if g by one mans offence [*only*] death reigned by one; much more they, which receive [*not one, but*] <sup>h</sup> 1 a-g By one offence. <sup>b</sup> Thro his life. <sup>c</sup> As by one man having sinned. <sup>d</sup> Sentence on occasion of one. <sup>e</sup> As by one offence. <sup>f</sup> Thro his life. <sup>g</sup> By one offence. <sup>h</sup> Thro his life. abundance of grace, and <sup>8</sup> of the gift of righteousness, shall reign <sup>h</sup> in life by one, Jesus Christ.

<sup>1</sup> Because all died ever since.

<sup>2</sup> Or, repured so to be.

<sup>3</sup> Some thus: sin before, therefore a law before that law promulgated by Moses: not positive, but natural. For it was a law then which made not-knowing infants also guilty and so dying; but no guilt, where no law.

<sup>4</sup> But only that obscure and imperfect one of nature.

<sup>5</sup> The Apostles drift is, to shew, how Adam was the figure of Christ, in that death came upon all men, not for their, but his one offence. Which one offence was enough to condemn all to death; even those, before that the law came to make sin sinful, even the righteous Abel, Noah, &c. But many millions of sins were not enough to hinder us from Salvation and life by Christ; Therefore he infinitely better to us, than our first father was hurtful.

<sup>6</sup> As over righteous Abel, Noah, Abraham, &c. and over Infants, therefore descending on them for the sin of Adam.

<sup>7</sup> Only great transgressions are compared to Adams, Hos. 6. 7. Job. 31. 33.

<sup>8</sup> Gift, because 'tis righteousness imputed by Gods mere grace and favour, not by our working and merit: See Rom. 4. 3, 4, 24.

<sup>9</sup> [Many] opposed to [one] that offended before; not to [all], see verse 12.

<sup>10</sup> Grace abounded not only in the remission, of that sin Adam brought on us; but also, of all our own; not only in remission of sins, but in insuring righteousness and sanctification of life; not only in freedom from death, but admission to life eternal.

<sup>11</sup> The power of abundance of grace opposed to the power of one single offence.

a By one offence.  
b The sentence was.  
c By one righteousness.  
d The many were constituted.  
e But the law that came in brought twist.

f Thro death.

18. Therefore; [*as I said before*] as <sup>a</sup> by the offence of one, <sup>b</sup> judgment came upon all men to Condemnation: even so, <sup>c</sup> by <sup>e</sup> the righteousness of one, the free gift [*of righteousness*] came upon all men unto justification of life.

19. For as by one man's disobedience <sup>d</sup> many were made sinners: so <sup>2</sup> by the obedience of one shall many be made <sup>3</sup> righteous <sup>4</sup> [*and freed from their sin.*]

20. <sup>c</sup> Moreover [*after sin thus, by one man entered into the world, and was, until the law; so*] the law entered [*afterward*], that the offence might [*more appear to*] abound: but, [*again*], where sin abounded, grace did [*since*] much more abound [*to the destroying of sin.*]

21. That as sin hath reigned <sup>1</sup> unto [*the effecting of*] death [*by Adam*]; even so might grace reign, thro [*bestowing on us*] righteousness, unto [*effecting*] eternal life, by Jesus Christ our Lord.

## C H A P. VI.

1. **W**Hat shall we say then? [*Since justification is not by our works, but Gods Grace; and where sin hath abounded this grace hath abounded much more,*]  
<sup>5</sup> shall we [*now still*] continue in sin, that grace may [*still the more*] abound?

2. <sup>6</sup> God forbid, how shall we that are [*now by Christ*] dead to sin, <sup>7</sup> live any longer therein?

g Are.

3. [*For*] know ye not, that so many of us as <sup>g</sup> were

<sup>1</sup> The righteousness and obedience of the 2d. Adam is derived upon his Children, i.e. believers, in the same manner as Adam's sin upon his posterity: Their partaking Christs Spirit rendering them inclined to good; as, partaking Adams nature rendered them prone to evil, verse 17. (those which receive abundance of grace, &c. see Jo. 3. 6. Rom. 6. 16. Hs. 53. 11.)

<sup>2</sup> For as Adam was made a common person representing mankind, so Christ: See 1 Cor. 15. 20. &c. 45. &c. Therefore also is that, which he did, supposed to be done by us: and whatever was done to him, to be done to us every-where in the Apostles writings (see Rom. 6. verse 1. &c. 10. &c.) from this supposition general.

<sup>3</sup> By the free gift of grace procured by

Christ now sanctifying and enabling us to do good works, and live righteously, Rom. 6. 2.

<sup>4</sup> Righteousness, by the Apostle, is usually taken for remission of sin, and is distinct from sanctification, see 1 Cor. 1. 30.

<sup>5</sup> An objection really made by some against the Apostles doctrine, (see Rom. 3. 8.) therefore often repeated, see v. 15.

<sup>6</sup> Grace, only, abounds for our former sin, before we became dead to it, in our baptism or conversion to God, and so cease now to live any longer in it.

<sup>7</sup> To live in sin, is not to commit any one act of sin; for so all do live in sin, 1 Jo. 1. 8. Jam. 3. 2. But to have a habit and custom of sinning; in whom sin not, is, but reigns; whether it be only one, or many, kinds of sin.

bapti-

baptized, [and so by this initiated and ingrafted<sup>a</sup>], into Je-<sup>a</sup> Gal. 3.27.  
sus Christ, [to become members of him,] were baptized [like-  
wise] into [the similitude of] his<sup>2</sup> death?

4. Therefore we are buried with him, <sup>2</sup> by baptism, into death [unto sin]; that, like-as Christ was raised up from the dead by the glory, [and power], of the Father: even so we also [after our baptism] should walk in newness of life;

For if [then] we have bin <sup>3</sup> planted together [with him] in the likeness of his death [in our dying to sin, <sup>4</sup> as he did,] we shall [certainly] be also in the likeness of his resurrection [in living a new life, first of grace, & afterwards of glory.]

6. Knowing this, that our <sup>5</sup> old man, [we had from Adam], <sup>b</sup> is crucified with him; that the <sup>6</sup> body of sin [which <sup>b</sup> Was crucified.  
<sup>c</sup> That we should no longer.  
<sup>d</sup> Justified.] might be destroyed [and slain]; <sup>c</sup> that henceforth we should not serve sin, [as slaves any longer unto it.]

7. For he that is dead, is <sup>7</sup> freed from sinn- [ing.]

8. Now [then], if we be dead with Christ [from sin], we believe, that we shall also [constantly, hereafter] live with him [not unto sin any more, but unto God, as he doth.]

9. Knowing, that Christ being raised from the dead [so liveth, as that he]<sup>8</sup> dyeth no more; death hath no more dominion over him [to kill him twice.]

<sup>1</sup> See Rom. 11. Jo. 15. the same metaphor. We drawing new spiritual life, and vigor, from this new head and root by his Spirit now communicated to us; as we drew death from our former root, Adam: being by this Spirit, fashioned alike unto him, in dying, living, &c. And this ingrafting is at our baptism.

<sup>2</sup> The Primitive fashion of immersion under the water representing our death, and elevation again out of it, our resurrection, or regeneration: See Col. 2. 12. Ph. 3. 10.

<sup>3</sup> Planting is a kind of burial of the tree.

<sup>4</sup> See verse 10. He taking upon him our iniquity, and made sin for us; and suffering the death due to it; which death we are freed from, by baptism into him. <sup>1</sup> Pet. 3. 21.

<sup>5</sup> Old manner of living, and vicious customs, from our corrupted nature derived from the first Adam; which continually thrusts us till regenerate, into all evil employments. Eph. 4. 22, 24.

<sup>6</sup> The several members of which see Col. 3. 5.

<sup>7</sup> As dead men, from the commands of their former Masters.

<sup>8</sup> Note, that the Apostle (after that we are once ingrafted in Christ, and have,

from God free grace, upon our repentance, obtained justification, i. e. remission of all sins past, at the time of our Conversion) is so far afterward, from resting our confidence (as formal Christians ordinarily do) any longer upon our repentance, and Gods free Grace and Pardon, for any future sins, except those of infirmity; that he gives it as a character of those, who are once in Christ, not, that they sin continually, and repeat continually; and so grace and pardon, abound continually unto them; but, that they do not at all, after this, live in sin, so as formerly, see verse 2, 6, 11, 20. Eph. 2. 8, 9, 10. -See Heb. 6. 1. where *repentance from dead works* is reckoned amongst the principles of Christian religion: But, to those, that live in sin so as formerly, and backslide from grace, is there no remission of these, as of the former, thro faith, and repentance, i. e. no justification? Yes. But by the keys of the Church: and this is as it were a second conversion; a renewing of the covenant; a beginning again at the principles of Christianity, (after which is to follow a new yielding of obedience:) Which, how often, God will accept of, or give us grace to do, we know not, see Heb. 6. 4. -12. 16, 17. -2 Pet. 2. 20.

C 2

10. a For-

<sup>a</sup> For that which died died unto sin once for all.

10. <sup>a</sup> For in that he died, he died unto *[the full destroying of]* sin *[but]* once: but in that he liveth, he liveth *[now]* unto God *[eternally]*.

11. Likewise reckon ye also your selves to be dead indeed unto sin *[not to serve it any more;]* but alive unto God *[wholly to serve him]* thro Jesus Christ our Lord.

12. Let not sin reign therefore *[any more, since it is destroyed]*, in your <sup>1</sup> mortal *[and dying]* body, that ye should obey <sup>2</sup> it, in the lusts thereof.

<sup>b</sup> Present your members unto sin weapons of unrighteousness.

13. Neither <sup>b</sup> yield ye your members as <sup>c</sup> instruments of unrighteousness unto <sup>2</sup> sin; but yield your selves unto God, as those that *[by being made members of Christ]* are alive *[by his Spirit]* from the dead, and your members as instruments of righteousness unto God.

<sup>c</sup> Arms or weapons.

14. For sin shall not *[hereafter]* have dominion over you *[as formerly, by any virtue of the law, to condemn you;]* for ye are not under the law <sup>4</sup>, but under grace.

15. What then? shall we sin because we are not under the law *[that condemns]*; but under grace *[that pardons]*? God forbid *[for being freed from this servitude, you stand engaged in another, a contrary]*.

16. Know ye not, that to whom ye *[once]* yield *[and give up]* your selves servants to obey, <sup>5</sup> his servants *[thenceforth]* ye are, to whom ye obey: whether of sin unto *[the purchase of]* death; or of obedience, <sup>6</sup> unto *[the obtaining of]* <sup>d</sup> righteousness?

<sup>d</sup> Rom. 4. 22.

17. But God be thanked, that ye were the servants of sin, *[and doctrine of the law]*; but ye have *[since changed your Master, and]* obeyed from the heart that *[new evangelical]* form of doctrine, <sup>e</sup> which was delivered you.

<sup>e</sup> Whereto ye were delivered.

<sup>f</sup> And being freed from sin, ye have bin made servants to.

18. <sup>f</sup> Being, then, made free from sin, ye became the servants of righteousness.

19. <sup>7</sup> I speak after the *[common]* manner of men *[in this borrowed expression]*, because of the infirmity of your

<sup>1</sup> Mortal, i. e. which is, in the time of this life, (if care be not taken), so frail, and subject to sinning, (mortal, and sinful, being used with reference often of the one to the other, as one depending on the other, see Rom. 8. 6, 11. - 7. 24, 1 Cor. 15. 50) and again which must be lo soon called to judgment, and losing the contentments of sin.

<sup>2</sup> Distinguishing sin from the lusts and from unrighteousness, shews, that by it he means the corruption of our nature, and the root of evil in us; which he metaphors *a person, the old man; the body; one, whom*

*we serve; having lusts, &c.* so taken verse 6, 7. Rom. 5. 12.

<sup>3</sup> See the Metaphor more plain, chap. 7. verse 11.

<sup>4</sup> *Do this and live; and cursed every one,* &c. Gal. 3. 10. See c. 7. v. 10.

<sup>5</sup> Bound to do him service, to whom you consent, to become his servant.

<sup>6</sup> i. e. Newness of life.

<sup>7</sup> A frequent excuse with this Apostle, when he toucheth expressions of ordinary human Customs, and Manners. See Gal. 3. 15.

flesh:



flesh : for as [*when servants of sin*] ye have yielded your members servants to <sup>1</sup> uncleanness, and to iniquity unto [*the bringing forth still of more*] iniquity; even so now [*when servants of God, ye are to*] yield your members, servants to righteousness unto <sup>a</sup> holiness, [*and to be free from sin-* <sup>a</sup> Sanctification.

20. For [*so also*] when ye were the servants of sin, ye were <sup>b</sup> free from righteousness. <sup>2</sup> <sup>b</sup> Free men to.

21. [*And when ye were servants so*], <sup>c</sup> what fruit had ye then [*either by enjoyment, or expectation*], in those things, <sup>d</sup> whereof ye, [*for their filthiness*], are now [*even*] ashamed ? for the end of those things is death. <sup>d</sup> Rom. i. 26, 27, &c.

22. But now being made free from sin, and become servants to God, <sup>e</sup> ye have your fruit unto [*present*] <sup>3</sup> holiness <sup>f</sup>; and the end, [*hereafter*] everlasting life. <sup>e</sup> Have ye. <sup>f</sup> Sanctification.

23. For the wages of sin is death ; but <sup>4</sup> the gift of God [*to obedience*] is eternal life, thro Jesus Christ our Lord, [*who hath freed us from sin, and from the law.*]

## C H A P. VII.

I. [**F**OR] know ye not, brethren, (for I speak to them that know the law) how that <sup>g</sup> the law hath <sup>g</sup> The law dominion over a man, as long as he liveth [*or, over the man hath power.* as the law is in force, and no longer.]

2. For the woman, which hath an Husband, is bound by the law to her <sup>h</sup> husband, so long as he liveth ; but if the husband be dead, she is loosed from the law [*and dominion*] <sup>h</sup> The living husband. of her husband.

3. So then, if while her husband liveth, <sup>i</sup> she be married <sup>i</sup> She be to to another <sup>5</sup> man, she shall be called an Adulteress : but, if her husband be dead, she is free from that law ; so that she is no Adulteress, tho she be married to another man. <sup>5</sup> another.

<sup>1</sup> To unclean lusts, and desires : See Rom. i. 27. and the greatest honour amongst others, that are good.

<sup>2</sup> Righteousness had no power in you at all. <sup>4</sup> Eternal life called his gift, because by his free grace we obtain it.

<sup>3</sup> The sincerest joy, and greatest happiness to your selves, that this life affords ; <sup>5</sup> Unless in a case where the law permits, as upon divorce.

4. Where-

4. Wherefore, my brethren, ye also are become <sup>1</sup> dead to the law [*your former husband*] by the <sup>2</sup> body of Christ [*crucified, and annulling the law* <sup>a</sup>; *with whom also ye died,* <sup>b</sup> *and the law was dead to you* <sup>c</sup>]; <sup>d</sup> that ye should be <sup>3</sup> married to another, even to him, who is raised from the dead, that we should bring forth fruit unto God, [*in this marriage.*]

5. For, when we were in the flesh [*unmortified*], the motions of sins, which were [*occasioned and strengthened*] <sup>4</sup> by the law, [*our former husband*], <sup>e</sup> did work in our members, to bring forth fruit unto death.

<sup>a</sup> Col. 2. 11.  
<sup>b</sup> Rom. 6. 3.  
<sup>c</sup> Rom. 7. 6.  
<sup>d</sup> That ye may be to another.  
<sup>e</sup> Affections passions.  
<sup>f</sup> Were wrought.

6. But now we are delivered from the law; <sup>g</sup> that being [*now*] dead, wherein we were held [*in subjection*]; that we should serve [*now*] in newness of spirit <sup>5</sup>; and not in the oldness of the letter. <sup>6</sup>

<sup>g</sup> Being dead to that.  
<sup>h</sup> Say we then.

7. <sup>7</sup> What <sup>h</sup> shall we say then? Is the law [*which we are delivered from, the cause of*] sin? God forbid. Nay I had not

<sup>1</sup> Note 1. that the Apostle follows both metaphors of the law being dead to us; and we to it; and useth one for the other, the sense being the same. 2ly. That in these places he takes the law (i.e. the Moral) as given by Moses without the Spirit, exacting perfect Obedience, and giving us perfect knowledge of sin, without enabling us at all to do the one, or avoid the other; it is being the very strength of sin, 1 Cor. 15. 56. see chap. 6. verse 14. 3ly. That, therefore, he indifferently and equivalently uses the phrases, to be dead to the law, and to sin; to be under the law, and under sin; they both (as the law is in this sense taken) living and expiring together. For note, that the Apostle opposeth the law, as given by Moses, without the Spirit, and with a curse to the non-performers (see Gal. 3. 10.) to the law, as given now by Christ with the Spirit, and ability to perform it (see 2 Cor. 3. 6, 7, 8. -Rom. 8. 2.) Moses writing it on stones, the Spirit writing it in the heart. (Heb. 8. 10.) the one killing, the other giving life; the same matter of the law given by both, but the manner diverse. The law, after the manner it was formerly given, being now expired and dead. 4ly. That to be dead to the law, is to be freed from the observance of the law ceremonial, and from the condemnation of the law moral, which we had no ability formerly, being without grace, to keep, and so stood liable to the penalty of it, till Christ delivered us: purchasing pardon for all our former breaches, and

grace, for our future observance, of his holy (Rom. 7. 12.) precepts. By which our walking by the Spirit, and our being filled with charity and the fruits thereof, and doing all things, by the Spirit dwelling in us, which are commanded by the law, the writing of the law becomes void, and useless, to such, not only in its condemning power, but in its commands, and directing power; not that we now are without law, but that we have it, superabundantly written in our hearts. Consider well, Gal. 5. 23. 1 Tim. 1. 5, 9. -Gal. 3. 19. -Rom. 8. 15.

<sup>2</sup> See Eph. 2. 15. -Col. 2. 14, 17. the Mosaic Law expiring in him.

<sup>3</sup> An apt metaphor to signify, how closely both sin adheres to the unregenerate, and righteousness to the Saints. *They two shall be one.*

<sup>4</sup> The prohibition of the law advancing the lust of sinning, as well as making it more guilt-full.

<sup>5</sup> In Christ's energy, spirit, life, in us.

<sup>6</sup> The written law, commanding, without the Spirit enabling: See Rom. 2. 29. -2 Cor. 3. 6, 7, 8.

<sup>7</sup> This is a digression to the beginning of the next chapter, (where the same subject is resumed): being a description of the goodness, yet weakness, of the law; and of the miserable condition of a man under it, (represented, as usually (see 1 Cor. 4. 6.) by the Apostle for modesty sake, in his own person) sensible of sin, yet unable to avoid it, before Grace received.

known

known sin, but by the law; for I had not known <sup>i</sup> i concupiscence, except the Law had said, Thou shalt not cover. <sup>i</sup> Lust.

8. But <sup>2</sup> sin <sup>a</sup> taking occasion by the commandment <sup>b</sup> *[prohibiting, but not quelling, sin in me, the more it was restrained, the more it]* wrought in me all <sup>c</sup> manner of concupiscence. For without the *[promulgated]* law sin <sup>d</sup> was *[as it were]* dead <sup>3</sup> *[neither so apparent, nor so active and exorbitant.]* <sup>a</sup> Receiving advantage. <sup>b</sup> See Rom. 8. 3. <sup>c</sup> Coveting, or lusting. <sup>d</sup> Is.

9. For <sup>f</sup> I was alive *[to my appearance, being neither frowned by my conscience, nor so much solicited by sin,]* without the law once; but when the Commandment came, sin revived <sup>4</sup> *[being strengthened by it],* and I died. <sup>f</sup> I indeed lived.

10. And the commandment which was ordained to life *[could I have obeyed it],* I found *[to me]* to be unto death.

11. For sin taking occasion by the commandment deceived me *[who expected justification by the law],* and; by it, slew me.

12. <sup>g</sup> Wherefore the law is holy, and the commandment <sup>g</sup> *So that.* holy, and just, and good.

13. Was that then which is good, made *[the cause of]* death unto me? God forbid. But *[it was]* sin *[that was the cause]* that it might appear sin *[indeed, even]* working death <sup>h</sup> in me by that which is good: that sin, <sup>6</sup> by the commandment, might become exceeding sinful. <sup>b</sup> To me.

14. For we know, that the law is spiritual *[and commands only what is good];* but *[I obey it not, because]* <sup>7</sup> I am car-

<sup>1</sup> Those first inward motions of lust in the soul, prohibited in the 10th Commandment, the sinfulness of which the Heathens took no notice of.

<sup>2</sup> See Comment. on chap. 6. verse 13.

<sup>3</sup> Being not stirred up and provoked by the Antithesis of the law.

<sup>4</sup> See 1 Cor. 15. 56. 'Tis no sin, where is no commandment; again, sin is raging where is no restraint.

<sup>5</sup> Saw my self dead in sin, and by it, liable to eternal death; the commandment plainly condemning me: *curfed is he,* &c. Gal. 2. 10.

<sup>6</sup> He speaks of Concupiscence, the root of all actual sins in us. Which he makes as a person that sins, and as a tyrant over us.

<sup>7</sup> It must be granted, that there are, amongst the *unregenerate*, some so habituated and enslaved to sin, and so darkened in heart, as they have almost quite lost all sense, and discernment of good and evil; others, that have a striving between the sensual appetite, and reason, or the mind;

this necessarily (by reason of the light and law of nature, or of the law written, that is not quite darkened in the soul) dictating contrary to their practice. (Such those, Mat. 13. 20, 21. - See Rom. 2. 14. Such the in the Poet, *Vide meliora proboque,* &c.) So that they may rightly be said to follow their lusts with some unwillingness, and against their mind. But, in this strite, either reason, the better part, is not exactly rectified, and consentient to the law of God, or of nature, (as appears in those heathens who seem to have followed it, yet have not been excused from sin): or else, at least, no power they have to shake off the bands of their lusts and follow their reason, when right, because they are destitute of grace, see Rom. 8. 7, 8.

Again, in the *regenerate*, and those that have not only reason, but grace and the spirit, a strite again there is not only between the appetite & reason; but between their appetite or flesh, and the Spirit of Grace; sometimes to the doing evil, what they would not; & committing

mitting sins of infirmity, (See Jam. 3. 2. 1 Jo. 1. 8. Gal. 5. 17. translated [*so that ye cannot do*], but the Original is [*so that ye do not the things that ye would*]) sometimes; and most frequently to the doing *good* so, as, according to the Spirit, they would not; that is, to have their actions mixt with some imperfection and faultiness. See Jam. 3. 2. - 1 Jo. 1. 8. Either peccant in the substance, or in some circumstance, or in some mixture of a contrary velocity, Gal. 5. 17. - Now the Apostle seems here to describe the condition only of the former; to wit of one, awakened by the knowledge of the law, yet not enabled by grace; as the three first ages have, commonly, interpreted this chapter. *Awakened*, I say, so that he hath a law of his mind, called also the law of nature (as every one hath, less or more, see Rom. 2. 15.) an inward man, warring against the law of his members, by which mind also he serves, i. e. delights in the law of God, consents unto it that it is good; and so hates that evil, which the tyranny and power of the habit of sin ruling in him forceth him still to practise, (which are the expressions in this chapter). All which are some weak resemblances of those inclinations to good, which are in the regenerate (the law being a good School-master to bring us unto Christ) and proceed from Gods general illumination of all mens consciences, in a less, or higher, degree, Rom. 1. 19.

Such I said was her condition in the Tragedy *Video meliora proboque*. Such the Scribes Mark, 12. 32. Such the heathens, who consented to the things contained in the law, that they were good. Else how could conscience excuse, when they did them, Rom. 2. 15. to whom the law of nature (Rom. 2. 14.), by which they knew God (Rom. 1. 21.), is the same with the law of the mind here. Such the Jew, Rom. 10. 2. who is said to rest in the law, to approve the things for excellent in which he is instructed out of it, to boast of it, &c. Rom. 2. 17, 18. answering here to consenting to its goodness, and delighting in it; for by the observing thereof, also, he hoped for salvation, Rom. 9. 32. (for it is certain, that men do contrary to many things, which they consent are good *rationalis bonis*, because they think them not good *rationalis jucundi*; and the Apostle here, doing otherwise, approved the goodness of the law only in the first sense: And this opinion, that all those who find reluctance to sin, &c. are regenerate, tho their outward works are evil, destroys many souls.)

Such (was S. Paul's, when a Pharisee, being then zealous toward God, &c. Acts 22. 3. Gal. 1. 14. But not yet regenerate, as appears by the transition, Rom. 8. 3.) and throughout this chapter, in that *this law of his mind*, [doth not overcome, but] is overcome, and brought into captivity, by his concupiscence, and the law of sin, Verse 23. and in that he is yet carnal, sold under sin, [i. e. a slave to it] Verse 14. - not knowing, tho he will it, how to perform that which is good, Verse 18. but having evil still present with him, Verse 21. and also proceeding to the actual performance of it, - doing still what he would not; nay, what he even hates, Verse 15. Hence crying out Verse 24. O wretched man that I am. All which expressions are contradictory to S. Paul's description, not of the future, but of the present, condition of him that is regenerate in the 5th, 6th, the beginning of this, and in the 8th, chapters. See the contradictions between c. 7. v. 14. and c. 8. v. 9. - between 7. 24. and 7. 6. - 6. 6. - between 7. 23, 5. and c. 8. 2, 3, 4. - 5. 15. - 6. 2, 14. - between 7. 25, 18. and 6. 13. - 12. 1. and therefore these texts speak not of the same, but several persons. In which places he saith that the regenerate are no more in the flesh, but in the spirit, c. 8. v. 9. - The motions of sin no more working [not in their mind, but] in their members to bring forth fruit unto death. Chap. 7. Verse 5. - That they are now made free from the law of sin, chap. 8: Verse 2. Now dead to sin, and so living no longer therein. Chap. 6. Verse 2. The old man crucified in them, and the body of sin destroyed, and they no more servants of it, chap. 6. v. 6. Gal. 5. 24. Walking henceforth not after the flesh, but after the spirit, Chap. 8. Verse 4. Now yielding [not only their mind, but] their members servants of the righteousness, c. 6. v. 17. and their bodies a holy acceptable sacrifice unto God, c. 12. v. 1. Members of Christ, 1 Cor. 6. 15. and Temples of the Holy Ghost, 1 Cor. 6. 19. So that these places must needs be meant of several conditions. And none therefore may presume, who bring forth outwardly fruit unto death, that they are notwithstanding regenerate, because they have reluctance to sin; and do consent to the law, when they do sin, that it is good, &c. as if none did thus, but the regenerate.

The Apostles expressions therefore here of not willing the evil he doth (for he must needs disallow so far as he disallows; and there is always the same degree of velocity

to a thing, as there is approbation of it), of not doing such actions himself, but sin in him, &c. are not inserted here to leave any innocence, or excuse upon himself, as not accessory to his fault; but, partly to acknowledge the good operation of the law upon him, partly the tyrannical and powerful operation of sin in him, before grace; even after the knowledge of the law, and reluctance of conscience, hurrying him, *volens, nolens*, as it were, into all wickedness. Thus sin becoming exceeding sinful, ver. 13. and so his condition exceeding miserable, ver. 24. whilst the mind dictating contrary serves to increase the sense of his fault without ability to redress it.

Yet if, notwithstanding what is said, any will interpret this chapter, as speaking of the lesser sins of infirmity, or those by some called venial, of the regenerate; from which 'tis contended they, whilst in this life, can never be wholly free, according to Jam. 3. 2. Such interpretation, I grant, agrees well with the analogy of faith; tho it seems not to me so fitting in this place to the Apostles discourse, and purpose; nor to those expressions; [*carnal, sold under sin; captivity to the law of sin; a body of death*, &c.] And 'tis to be noted that, tho S. Austin (who having, at several times, interpreted it both ways; namely, of the natural, and of the spiritual man) saith in his Retract. l. 2. c. 1. that the latter seems the more probable; yet his Interpretation of it, applied to the spiritual man, is this only: That the evil which the Apostle did so contrary to his mind, will, or endeavor, was only *concupiscere*, without his either outwardly acting, or also inwardly consenting to such Concupiscence. And this is the furthest S. Augustin goes; as appears at full in his comment on this chapter (con-

tra duas Epistolas Pelag. l. 1. c. 10.) where upon ver. 15, 16. he hath these words, "*Facere se dixit & operari, non affectu consentiendi & implendi sed ipso motu concupiscendi*. And upon [*non ego operor*] he saith "*Si & concupiscit, & consentit, & agit quomodo non ipse illud operatur, etiam si operari duleat, & vinci graviter ingemiscat?*" And upon ver. 25. he saith, "*Servio, carne scilicet legi peccati, concupiscendo: mente autem legi Dei eadem concupiscencie non consentiendo*. And Sermon. 43. & 45. de Tempore, he saith, "*Non ergo quod vult agit Apostolus; quia vult non concupiscere, & tamen concupiscit; ideo, quod non vult agit*. See the like in Johan. Tract. 41. "*Hoc dicebat ille; perficere bonum non mihi adjacet, quia non poterat facere ut non concupisceret, faciebat tamen, ut concupiscencie non consentiret, & concupiscencie membra ad satellitium non præberet*. And so Epiphanius. Hæc. 64. "*Quod operor non cognosco, &c. non de eo, quod operati sumus, ac perfecti sumus, malum accipendum est, sed de eo, quod solum cogitavimus*. Where the Fathers (as Dr. Taylor well noteth) by their limiting this inevitability of sinning to the matter of desires, or concupiscence; give no allowance or pretence to any man to commit any sinful actions, or speak evil words; or delight in, or consent to, any evil thoughts, upon the pretence of their being sins of unavoidable infirmity. But, indeed, in this exposition the applying of *concupiscere*, *consentire*, & *operari*, only to concupiscence or desire, seems very forced. As likewise the making the opposite good, which the Apostle would *perficere*, to be only *non concupiscere*. Add to this, that the sin the Apostle complains of, is such as slays him ver. 11. which *concupiscence imperfecta* doth not.

nal, & sold under sin, [*and captivated even against my own reason.*]

15. For that which I do, & I [*instructed already in the law*], allow not: for, what I would [*do according to the law*], that do I not; but what I [*from the law prohibiting it*] hate [*and disapprove*], that do I.

16. <sup>2</sup> If then, I do that which I would not, I [*justify and*] consent unto the law, [*which forbids it*], that it is good.

17. <sup>b</sup> Now then [*thus doing it against my approbation and*]. But now.

<sup>a</sup> Both born of those who were slaves to it; and again, enslaved by my own evil habits.

<sup>2</sup> This is said against the objection (ver. 7.) in confirmation of the answer (ver. 13.)

*consent that it is fit to be done*], it is no more I, <sup>1</sup> that do it: <sup>2</sup> but sin, that dwelleth in me.

*a* Good.  
dwelleth  
not.

18. [*Sin, I say, that dwelleth in me*], for I know [*and confess*], that in me, that is, <sup>3</sup> in my flesh, <sup>a</sup> dwelleth <sup>4</sup> no good thing. For, <sup>5</sup> to will is present with me [*indeed informed and terrified by the law*]; but, how to perform that which is good, I find not [*by reason of the strength of my lusts, I not being enabled by the law.*]

19. For the good that I would, I do not: but the evil, which I would not, that I do.

20. Now if I do that I would not; it is no more I that do it; but sin that dwelleth in me [*not yet extirpated by the law.*]

21. I find then <sup>a</sup> law [*striving against Gods law*], that when I would do good [*after its commands*], evil is present with me.

22. For I delight in the law of God after <sup>7</sup> the inward man [*of my mind and reason.*]

23. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.

*b* This body  
of death.

24. O Wretched man that I am, who shall deliver me from <sup>b</sup> the body of this death [*of sin?*].

<sup>1</sup> No more I: the outward man, whom I would keep under; this being not so much my self, as the inward. Denomination being taken from the chiefest part.

<sup>2</sup> Which shews my greater slavery to sin.

<sup>3</sup> Note, that by the *flesh, members*, the *old*, the *outward* man, &c. is meant not one part of man only, as the outward members, the sensitive faculties, &c. but the whole man, such as he is by nature, for we read of a *fleshy mind* (see Col. 2. 18. - Rom. 8. 7. Rom. 12. 2, 1. - 1 Tim. 6. 5. - 2 Tim. 3. 8. Eph. 4. 23. &c.) and sins of the *flesh*, some of them to be, *barred, witchcraft, beresies*, (Gal. 5. 20.) *desire of honor, vain-glory*, &c. which doubtless, are in the superior faculties. Again, by the *mind* is meant the whole man, such as he is by the light, which the law of nature; or greater yet, the law written; or greater yet, Grace (which likewise confers ability, as well as knowledge) gives him: in which *whole man* the body and flesh is also comprehended (see 1 Cor. 6. 15. Rom. 6. 13.) These are not (therefore) several faculties, but contrary qualities in the same faculties; partly corrupted, partly enlightened, or renewed. But tho all our faculties, in the

state of nature, are corrupted, yet the first and chiefest source of corruption may justly be imputed to the outward faculties of our senses: these loving all things, that delight them; many of which, in such a degree and quantity as they crave, cannot be had without sin. Hence the mind, &c. called the inward man (vers. 22.) and, lusts laid to war, not against the Spirit, but the Soul, 1 Pet. 2. 11. - Jam. 4. 1.

<sup>4</sup> No good thing before Grace; but, after it, it is otherwise. See 1 Cor. 6. 15. &c. Rom. 6. 13. - 12. 1. Or no good after Grace, except as it is mastered by the Spirit. It then also, still tempting us, (Gal. 5. 16.)

<sup>5</sup> To will, i. e. from the light of nature, and of the law, and out of pressure, and terror of conscience, ineffectively to wish.

<sup>6</sup> The command and edict, as it were, of a corrupt nature, and desires, (see vers. 2. strengthened by custom.

<sup>7</sup> According to the great impressions of truth, which the law hath made in my mind; giving me light, but not strength, Rom. 8. 3.

25. I thank

25. I thank God [*whose spirit of life hath made me free* <sup>a</sup> *from the law of sin and death in some degree already, and will more fully hereafter*], thro Jesus Christ our Lord. <sup>a</sup> *So then,* [*whilst under the law,* <sup>b</sup> *with the mind I my self serve* <sup>b</sup> *the law of God* [*whilst I confess it holy and fit to be obeyed*], <sup>b</sup> *but* [*yet* <sup>c</sup> *with the flesh, in my actions,* <sup>c</sup> *the law of sin.*]

## C H A P. VIII.

1. <sup>2</sup> **T**Here is, therefore, now no condemnation [*from the law, for sins past,*] to them, which are [*engrafted*] in Christ Jesus, who [*hereafter*] walk not after the flesh, but after the spirit.

2. For the <sup>3</sup> law [*and power*] of the Spirit of life, <sup>c</sup> in <sup>c</sup> *See Rom. 5. 19.* [*and thro*] Christ Jesus, hath made me free from the law, [*and the dominion*], of sin, and death.

3. For what the law [*of Moses*] could not do, in that it was weak [*and ineffectual*] thro [*the wickedness of*] the flesh God sending his own Son in the likeness of sinful flesh, and <sup>d</sup> for sin condemned [*and destroyed*] sin in the flesh <sup>d</sup> *A sacrifice for sin.* [*from having there any more dominion.*]

4. That [*so*] <sup>e</sup> the righteousness of the law, [*which could not by its own strength, by his*] <sup>4</sup> might be fulfilled <sup>5</sup> in us; who- [*soever*] walk not after [*the lusts of*] the flesh, but after [*the motions of*] the spirit. <sup>e</sup> *The ordinance.*

5. For they, that are <sup>6</sup> after the flesh, [*such*] do mind <sup>7</sup> the things of the flesh: but they that are after the spirit the things of the spirit.

<sup>1</sup> This is a recapitulation of his condition under the law. Or, as others interpret it, an intimation, that still in him regenerate were some reliques of the wickedness of the flesh, working in him; but harmless. Rom. 8. 1. because now not walking after the flesh, there was no condemnation, for those motions of it. -According to this sense, the Paraphrase runs thus. -*But with the flesh,* [so much as it can have any motions, or power in me, I serve] *the law of sin.* See Gal. 5. 16.

<sup>2</sup> The Apostle returns to his former matter, from which he digressed at the seventh verse of the former chapter.

<sup>3</sup> The grace of regeneration.

<sup>4</sup> Fulfilled: in every part and precept

of the law: tho no part in every degree. *Perfektio partium* in every one that is regenerate, tho not *graduum.* In us; being engrafted into Christ, and moved by his Spirit.

<sup>5</sup> Observed, and obeyed (see Gal. 6. 2. -Rom. 2. 27.) by us engrafted into Christ the fountain of righteousness (Rom. 5. 19.) and moved by his Spirit: obeyed in all the parts and precepts of it, so that henceforth we live in the habit, and custom of no one sin. See the contrary in carnal minds ver. 7.

<sup>6</sup> Men unregenerate over-ruled by: its lusts.

<sup>7</sup> Such tree, such fruit.

f The  
minding of  
the flesh.  
g The  
minding of  
the Spirit.  
h The mind-  
of the flesh.

6. [Now] <sup>1</sup> for, <sup>f</sup> to be carnally-minded is death [*in the issue*]: but <sup>2</sup> to be spiritually-minded, is life and peace.

7. [Dearh I say] because <sup>h</sup> the carnal mind is enmity against God: for it <sup>2</sup> is not subject to the law of God, <sup>3</sup> neither indeed can be.

8. So then, they that are in the flesh, cannot please God.

9. But ye [now] are not in the flesh, but in the spirit, if so be, that the spirit of God dwell [*and shew its works of holiness*] in you. Now, if any man have not [*this*] the Spirit of Christ [*which is communicated from him to all his body; however he name himself*], he is none of his.

10. And if <sup>4</sup> Christ be in you, the body [*indeed*] is [*slain and*] dead <sup>i</sup> <sup>5</sup> because of sin [*heretofore committed*]: but [*the better part*] the spirit is life, because of righteousness [*now attained.*]

11. But [*tho the body be dead and corruptible, because of sin*] if the spirit of him that raised up Jesus from the dead dwell in you: he, that raised up Christ from the dead [*by that Spirit*], shall also quicken your mortal bodies [*from dead works now, and hereafter from death it self*] <sup>k</sup> by his spirit, that dwelleth in you.

12. Therefore, Brethren, we are debtors [*for any good received or receivable*] not to the flesh, to live after the flesh [*any longer, but to the Spirit.*]

13. For if ye live after [*the desires of*] the flesh ye shall die: <sup>6</sup> but, if ye thro the spirit do mortifie the deeds of the body, ye shall live.

14. [*Ye shall live (I say)*], for as many, as are [*informed and*] led by the Spirit of God, they are the Sons of God, <sup>7</sup> [*and so heirs of life eternal.*]

<sup>1</sup> Note, that the Apostle's [*for*], is not always causal; nor his [*if*, but] adversative or disjunctive, but many times illative only; so translated vers. 8.

<sup>2</sup> Until ones naturally-carnal mind be changed by Gods Spirit, his works cannot, so as to live in the constant practice of any one virtue; but he lives in an habitual breach of some parts of the law at least; and for the rest when he performs outward acts according to it, he fails both in the root and end of a good work, not doing it out of love to God, nor for his glory. See Mat. 7. 17. - Rom. 3. 9, 10, 23.

<sup>3</sup> The law being so strict, and its lusts so extravagant, Rom. 7. 14.

<sup>4</sup> Christ being in us, or his Spirit; his Spirit, being in us, or God's Spirit, is all one.

<sup>5</sup> Dead in sin, heretofore Rom. 7. 8, 11. Eph. 2. 1. dead to sin now, Rom. 6. 2. and dead for sin, the body shall be Rom. 5. 12. tho not to continue, see Rom. 6. 12. note.

<sup>6</sup> According to vers. 6.

<sup>7</sup> As receiving the seal of their adoption by the Spirit. Or, as being one with him that is the natural Son, because both moved by the same Spirit. Or, as being begotten a-new (as his natural Son was, Mat. 1. 20.) of the Spirit. See Jo. 3. 5.



15. For ye have not [*now*] received <sup>1</sup> the Spirit of bondage again [*un-*] to fear <sup>2</sup> [*as under the law* <sup>b</sup>]; <sup>a</sup> See Heb. 12. 18. but ye have received the spirit of Adoption, whereby we <sup>b</sup> Gal. 4. 5. [*confidently*] cry [*unto God*] <sup>3</sup> Abba Father.

16. [*Whilst*] <sup>c</sup> the Spirit it self [*given to us*] <sup>4</sup> beareth <sup>c</sup> That same spirit. witness with our spirit, that we are the children of God.

17. And if children, <sup>5</sup> then heirs; heirs of God, and joint-heirs with Christ: if so be [*first, for this inheritance*] that we suffer <sup>6</sup> with him, that we may [*hereafter*] be also glorified together, [*and live, with him.*]

18. For [*tho we suffer here*] I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be [*ere long*] revealed in us, [*the longing and desire not only of us, but of the whole creation.*]

19. For the earnest expectation of the <sup>7</sup> creature [*now*] <sup>d</sup> Attends the revelation. waiteth <sup>8</sup> for th[is] manifestation <sup>e</sup> of the Sons of God.

20. (For the <sup>7</sup> creature [*even the whole fabrick of heaven* <sup>e</sup> See 1 Joh. 3. 2. and earth] was made subject to vanity, <sup>7</sup> [*and dissolution*], not willingly, <sup>7</sup> [*and from their own natural inclination*], but by reason of him, who hath [*so*] subjected the same, in [*like*] hope [*of a future deliverance.*]

1 Spirit for a passion, a frequent Hebraism. See Rom. 11. 8.

2 See Rom. 3. 20. fear of death, Heb. 9. 15.

3 A Syriack word composed of the two first letters. Such an easie word as infants are apt first to speak. Perhaps, taken up from our Saviour, see Mark 14. 36. It was an ordinary compellation amongst Jews of younger men to any their Elders; to which our Saviour alludes, Mat. 23. 9.

4 Therefore called, Seal, Pledge, First-fruits.

5 The Elder brother having a double portion, but the younger also sharing in the inheritance. See Deut. 21. 16, 17.

6 Like him, for him, for and with his, and our fellow-members.

7 The creature; most probably, the fabrick of heaven and earth; because these only naturally permanent: and so subjected not willingly, and out of any natural propension to vanity, which (verl. 21.) is, partly at least, expounded to be corruption; part of this fabrick, earth, probably, at the first was subject to changes in some of its particles, but perceptive only, and for its ornament, not disfigure, and for mans benefit, not toyl. Yet subjected afterward to vanity; 1. in its end, the earth (and heaven too) equally serving the unjust, as just:

2. in its matter, to all the unworthy and filthy and fruitless changes, that may be, and this, by God, after its creation; being cursed for mans sin. See Gen. 3. 17, 18. the lower part of the creation being, as by man abused to sin, so many times by God disordered and discomposed for the punishment of sin. Again, subjected at the last day to an unnatural dissolution by fire. See 2 Pet. 3. 10. Again; these creatures are promised to be delivered, and made free, from corruption, as well as the Sons of God. See 2 Pet. 3. 13. Act. 3. 21. But the extent of Creature here, it seems, should not be applied to all things generally that are, or ever were, in heaven or earth, many of which are its imperfections: nor probably to living creatures: for 1. *wait*, here seems to speak of things yet permanent, not transient. 2. The beasts are subjected naturally, and so willingly, to vanity, and dissolution. 3. No curse upon them is read of, since their creation, by which they became so; nor no promise elsewhere, for these, as for heaven and earth, ever to be restored.

8 By a tacit instinct of natural propension inclining to its own perfection, which now it hath not, Gen. 3. 18. but then shall have, Act. 3. 21. - 2 Pet. 3. 13. Il. 65. 17.

21. Because

21. Because the creature it self also [*then*] shall be delivered from the bondage of corruption into the glorious liberty of the children of God.<sup>1</sup>

<sup>a</sup> Every creature.  
<sup>b</sup> Is in pains of child-birth :

22. For we know that <sup>a</sup> the whole creation groaneth and <sup>b</sup> travelleth in pain together [*to be delivered of the burden of the curse*] until now.

<sup>c</sup> 2 Cor 5.  
2. 4.  
<sup>d</sup> Mat. 25. 9.  
-Luk. 21.  
28. -Eph.  
1. 14. 4. 30.

23. And not only *they*, but our selves also, which have <sup>2</sup> the first-fruits of the spirit [*already, and so assured of the rest, yet*] even we our selves groan <sup>c</sup> within our selves, waiting for the adoption, *to wit*, the [*final*]<sup>d</sup> redemption of our body.

24. [*Waiting, I say, not possessing*]: for <sup>3</sup> we are saved [*now*] by hope [*only*]; but hope that is seen, is not hope; for, what a man seeth, why doth he yet hope for?

25. But if we hope for that we see not, then do we [*and must*] with patience [*yet a while*] wait for it.

<sup>e</sup> Joins in relieving our distresses.

26. [*In which waiting*] likewise, <sup>4</sup> the Spirit also <sup>e</sup> helpeth our infirmities: for we know not, [*being troubled with, and weary of, present distresses, and necessities*] what we should pray for [*or in what manner*], as we <sup>5</sup> ought: but [*it is*] the <sup>4</sup> Spirit it self [*within our hearts, that*] <sup>f</sup> maketh intercession for us with <sup>g</sup> groanings, which cannot be uttered [*by us,*]

<sup>f</sup> Doth more than intercede.  
<sup>g</sup> Unuttered groans.

27. And he, that searcheth the hearts, [*well*] knoweth [*without our expressions*], what is the mind [*and desire*] of the Spirit [*that cometh from him*], <sup>h</sup> because it <sup>4</sup> maketh intercession for the Saints [*not according to the affections of the flesh, but*]<sup>i</sup> according to the will [*and glory*] of God.

<sup>i</sup> According to God.

28. And we know, that all things, [*according to his intercession, and Gods will*], work together for good to them, that love [*and be beloved of*] God; to them, who are [*the*] called [*to grace*] according to his [*fore*]-purpose.<sup>6</sup>

<sup>1</sup> To be free from after-dissolution, so as they.

<sup>2</sup> Those wonderful graces of the Spirit mentioned 1 Cor. 12. c. and 14. c. &c. See Eph. 1. 13, 14.

<sup>3</sup> i. e. Our salvation is now only in hope.

<sup>4</sup> Maketh intercession, vers. 27. That the Spirit is any other way an Intercessor for us, than only within us, we read not: that he is so within us, see Jo. 14. 17. and the beginning of this verse, *God searching the heart*: and this is its feat, 2 Cor. 1. 22. and the act of praying attributed to him, see Gal. 3. 4. And tis certain, that, tis the Spirit with-

in, that teacheth us to pray, as we ought. But this *help of the Spirit* (vers. 26.) may be meant not only of the private assistance afforded in our own devotions (being not so eminently discernible): but also of its public, and extraordinary, inspiration of some men, especially in the Apostles times; who with great vehemency poured forth its dictates in the public assemblies, and meetings of the Church: See 1 Cor. 14. 14, 15, 16. When also was a miraculous gift, of prayer, as of languages, &c.

<sup>5</sup> Men naturally are averse from sufferings.

<sup>6</sup> Not according to their deserts.

20, [*He*

29. [*His fore-purpose, I say*]; for <sup>1</sup> whom he did a fore-know [*and approve of, them*] he also <sup>b</sup> did <sup>2</sup> predestinate [*and appoint*] to be conformed to the <sup>3</sup> image [*and made the like*] of his Son, that [*so*] he might [*only*] be the first-born <sup>c</sup> [*and chief*] amongst many [*more*] brethren.

30. Moreover whom he did [*thus*] predestinate, them he also [*afterward*] <sup>4</sup> called; and whom he called, them he also [*from all their sins*] justified; <sup>4</sup> and whom he justified, them he also <sup>4</sup> glorified. <sup>5</sup>

31. What shall we then say to these things? [*tho afflicted, and groaning and waiting for the present, yet*] if God [*thus*] be for us, <sup>4</sup> who can be against us [*so for as to wrong us*]? <sup>d</sup> Who shall.

31. He that spared not his own Son, but delivered him up for us all: how shall he not [*together*] with him also freely give us <sup>e</sup> all things?

33. Who shall lay any thing [*now*] to the charge of [*those, who are*] Gods elect, [*to make him change his affection to them*]? It is God, that justifieth [*us*].

34. Who is he, that condemneth [*us*]? It is Christ [*the Son of God*] that [*even*] died [*for us*]; <sup>f</sup> yea rather, that is risen again [*to defend and protect us*], who is even at the right hand of God [*in the highest place*]; who also [*there*] maketh <sup>6</sup> intercession for us.

35. Who [*then*] shall separate us from th [*is dearest*] love of Christ [*toward us*]? Shall <sup>7</sup> tribulation, <sup>8</sup> or distress, or persecution, or famine, or nakedness, or peril, or sword?

36. [*Tho we do suffer these*] (as it is written, <sup>g</sup> for thy sake we are killed all the day long, we are accounted as sheep for the slaughter.)

37. <sup>h</sup> Nay in all these things we are more than conquerors, <sup>9</sup> thro him [*and his protection*] that [*thus*] loved us.

39. For I am perswaded, that neither <sup>10</sup> death, nor life.

<sup>1</sup> Our Salvation is Gods design; and therefore, by no accident to be hindred.

<sup>2</sup> See the following notes on Rom. 9. 8. &c.

<sup>3</sup> In Spirit (see verse 9.) in sufferings; in glory. (See verse 17.)

<sup>4</sup> Hebrews frequent; the preterperfect tense for the present, or future.

<sup>5</sup> Glorified. This, tho not altogether as yet acted, yet certainly decreed; acted too already in the head; and in the body in part, by having the first-fruits of the Spirit, and being adopted to an inheritance, &c.

<sup>6</sup> Presenting there his obedience, his sufferings, his prayers, our prayers, sanctified thro him.

<sup>7</sup> He proceeds in order from less troubles to greater.

<sup>8</sup> i. e. Can any tribulation be so great to hinder and separate us from his protection in it, deliverance from it. See Job. 10. 26. the effects of his love, &c.

<sup>9</sup> In not forsaking but courageously maintaining our profession, &c.

<sup>10</sup> Fear of death, hope of life.

nor Angels, <sup>1</sup> nor <sup>2</sup> principalities, <sup>3</sup> nor powers, nor <sup>4</sup> things present, nor things to come.

39. Nor <sup>5</sup> height, or depth, nor any other creature, shall be able to separate us from the love of God, which is in [and thro] Christ Jesus our Lord; [that it will not surely save, protect, deliver us in; thro, and from, them all.]

## CHAP. IX.

1. [ **A**S for the Jews, my brethren, remaining yet in unbelief, and not so called a; nor seeking Righteousness by Faith in Christ, but by works,] I say the truth in Christ, I lie not, my conscience also bearing me witness, <sup>6</sup> in the Holy Ghost.

<sup>a</sup> See c. 8.  
<sup>28.</sup> - <sup>c.</sup> 9.  
<sup>11.</sup> - <sup>11.</sup> 2.

2. [Tho I have suffered much for them; yet] that I have great heaviness, and continual sorrow in my heart <sup>b</sup> [for their blindness and infidelity.]

<sup>b</sup> See Rom. 11. 25.

3. For I could wish, that my self were <sup>c</sup> accursed from Christ, for my brethren, my kinsmen according to the flesh.

<sup>c</sup> Anathema, separated.

4. Who are Israelites: to whom pertaineth the adoption [of God, when all other nations were aliens] and the glory, <sup>7</sup> and <sup>d</sup> the covenants, <sup>8</sup> and the giving of the law, and <sup>e</sup> the service of God, and the promises. <sup>10</sup>

<sup>d</sup> The Testaments.

<sup>e</sup> The worship.

5. Whose are the fathers, and [lastly] of whom, <sup>11</sup> as concerning the flesh, Christ came, who is over all; God blessed for ever. Amen.

<sup>f</sup> But it is not possible, that,

6. [Yet I speak] <sup>f</sup> not [this], as tho the word [and pro-

<sup>1</sup> Angels of Satan.

<sup>2</sup> These seem to be the attributes of Angels, see Eph. 6. 12. Col. 2. 15. To which terms are added two more (Col. 1. 16.) thrones, and dominions. So Eph. 1. 21. Christ, being advanced above Angels, is said only to be above all *principality*, &c. And, it may be, these attributes they have from their government amongst us. See Dan. 10. 13, 20. - 11. 1. concerning the regent-Angel of the Affairs of Persia. But here the words may also be understood of earthly Princes and Potentates.

<sup>3</sup> The Orientals generally use abstracts for concretes.

<sup>4</sup> Present or future sufferings.

<sup>5</sup> Things above, or below: honours or disgraces.

<sup>6</sup> The searcher of hearts, and witness to

my conscience.

<sup>7</sup> Ark of the Covenant, &c. within the *Sanctum Sanctorum*, on which Gods glory appeared, 1 Sam. 4. 21. Pl. 78. 61.

<sup>8</sup> Covenants, made at several times; with Abraham Gen. 17. - with Moses Exod. 24. - made with several Sacraments; Circumcision Gen. 17. Sprinkling of blood, Exod. 24. See Gal. 3. 17, 18. compare ver. 19. and Heb. 8. 9.

<sup>9</sup> The law ceremonial.

<sup>10</sup> Of the Messiah, and of Canaan, made to Abraham, &c. as also those promises contained in the prophets.

<sup>11</sup> This attribute frequently added. See Rom. 1. 3. - Act. 2. 30. Let people should imagine him merely human; and not acknowledge also his nature divine.

[*mise.*

*mise*] of God [to them] <sup>a</sup> hath taken none effect. For <sup>a</sup> should have mis-  
they are not all [the] Israel, [to whom the promise was made],  
which are [descended] of Israel. <sup>b</sup> Gen. 21.  
12.

7. Neither because they are the seed of Abraham are they <sup>c</sup> The seed  
all children [of Gods covenant :] but <sup>b</sup> [tis said only,] in Isaac  
shall <sup>c</sup> thy seed be called, [tho Abraham had more children.]  
there.

8. <sup>†</sup> That is, [all] they which  
are the children of the flesh, these  
are not the children of God [<sup>s</sup> choice;]  
but the children of the  
promise <sup>2</sup> [only, as Isaac was,] are  
counted for the seed.

9. For this <sup>d</sup> is the word of pro-  
mise [not whosoever is born of thee  
shall be heirs of the promise; but] <sup>e</sup>  
at this time will I come, and Sarah  
shall have a Son, [the Heir to it.]

10. And not only this [election  
of God appears in Isaac, the only Son  
of Abraham, by Sarah his wife] <sup>f</sup>;  
but [much more in this]; when  
[the same woman] Rebecca also  
had conceived [twins] by one,  
even by our Father Isaac;

appears also, when [the same woman]  
one, even by our Father Isaac.

<sup>d</sup> Speech was a Speech of promise. <sup>e</sup> According to Gen. 18. 10. <sup>f</sup> But also Rebecca  
conceiving at once.

<sup>†</sup> Altho the Apostle elsewhere defines the  
children of promise by the 2d. cause, by u-  
sing the means to attain it, faith, &c. as  
Gal. 3. 7. and Rom. 9. 31. &c. yet here he  
is said to ascend higher to the first cause, e-  
ven Gods election, as is gathered by the  
quoting of Pharaoh; by the objections and  
answers he makes: the objections being of  
no such hard scruple; nor the answers any  
way apposite, or framed so satisfactorily,  
as they might have bin, had he spoken of  
the other.

<sup>2</sup> Born unto Abraham by virtue of the  
promise, and Gods decree, not by strength  
of the flesh.

<sup>\*</sup> The Apostles instances in Ismael and Isaac,  
Esau and Jacob, have nothing personal  
in them, but only as they were types, one of the children of the law, or works; the  
other of the gospel, or faith: According to Gal. 4. 24.

8. <sup>†</sup> That is, they which are the  
children of the flesh [to wit, such as  
seek for righteousness and salvation  
by the works of the law, and carnal  
ceremonies], these are not the chil-  
dren [accepted] of God: but the  
children of the promise, [that seek  
for righteousness, as Abraham did,  
by faith], are counted for the seed.

9. For this is the word of pro-  
mise, [whereon depends the blessed  
seed.] At this time will I come and  
Sarah shall have a Son.

10.\* And not only this [election  
of God, not of all Abrahams seed, but  
only of believers, appears in Isaac;  
who perhaps may seem in a more  
special manner Abrahams seed,  
than his other children:] but [ap-  
pears also, when [the same woman]  
one, even by our Father Isaac.]

<sup>†</sup> The sum of this exposition is; the  
Apostle proves, that the promise of God is  
not to all the seed of Abraham generally,  
but only to those of faith; rejecting those  
who are of the works of the law, or who seek  
righteousness by works; according to the  
31. and 32. verses of this chapter; and  
-c. 10. 3. and Gal. 3. 7, 10. And afterward  
he answers (to any that ask, why was this  
accepting of some, and not of others?)  
that God might, in his mercy, impose such  
a condition on us, as that of faith, and ac-  
cept of them that thus believed; and might,  
as justly enter into judgment, for his glo-  
ry, &c. with others pretenders to works,  
tho both of the same seed.

11. (For the children being not yet born, neither having done any good or evil [*whereby God might dislike one more than the other*], as *Ismael had before Isaac was born*), that the promise of God according to Election might <sup>a</sup> stand, not <sup>b</sup> of works, but of him that calleth)

12. It was said unto her <sup>c</sup> the elder shall serve <sup>d</sup> the younger.

13. As it is written [*also in Malackye* <sup>e</sup>] I Jacob have I loved, but Esau have I <sup>2</sup> hated.

14. What shall we say then? Is there unrighteousness with God [*in this act*]? God forbid; [*for God hath no Obligation unto any.*]

Unto her, the Elder shall serve the younger [*Esau, Jacob.*]

13. As it is written [*also in Malackye* <sup>e</sup>] Jacob have I loved, but Esau have I hated.

14. What shall we say then? Is there unrighteousness with God [*in taking the latter, the Sons of faith, and not the other?*] God forbid. [*No but mercy; else all had perished; g but his will was, on some to shew mercy.*]

<sup>a</sup> Abide. <sup>b</sup> From works but from him. <sup>c</sup> Gen. 25. 23. greater. <sup>d</sup> Lesser. <sup>e</sup> 1. 2. <sup>f</sup> Say we then. <sup>g</sup> See verse 25.

1 Jacob had, over Esau, both spiritual preeminence, being the heir of Abraham's faith, and of Gods promises of the Messiah, &c. and temporal, in his posterity eminently, the Idumeans being often brought under the Israelites yoke; and also in his own person so thus far, as to have the possession of Canaan left him, see Gen. 36. 6. yet there it appears that Esau enjoyed Gods temporal blessings very much; so that the disparity in the persons seems rather to be in spiritual blessings; and the disparity of their posterity in both.

2 *Hated*, as also *hardened*, verse 18. is taken negatively, for not loving, not having mercy. So [*Hardened*] Rom. 11. 7. and Jo. 12. 40. For *positive* hardening, &c. presupposeth not only Gods will, but mans sin also.

11. + (For the children being not yet born, neither having done any good, or evil, [*in point of legal observances, as Ismael had, that God should be thought, according to their merit to elect or refuse*] that the purpose of God, according to election [*to wit, of the means, whereby righteousness and salvation was to be applied to men*], might stand, not of works [*of the Law or their merit*], but of him <sup>\*</sup> that calleth <sup>¶</sup> [*to faith.*])

12 [*Esau bearing the type of the Sons of the flesh, or legal, such as are now the Jews; and Jacob, of those of faith, such as are now the Gentiles (see Gal. 4. 24.)*] It was said

† So God neither regarding the former legal works of the Jew, nor idolatry of the Gentile, prefers, in both, only those that believe.

\* Or; that calleth [*and justifieth by grace thro faith.*]

¶ Note; that if faith (being also the gift of God, Eph. 2. 8.) or means of faith, which are necessary to beget faith, as preaching the word, be given freely to one, not to another, without regard to any predisposition in themselves, both these interpretations do agree. If given to such only as are so predisposed to receive it, God looks at something in man, for which he shews mercy, &c. But at nothing in man that is meritorious of mercy: thus still all are equal before God as to meriting; and all boasting of works is excluded: which thing seems to be the Apostles chief drift.

15. For he <sup>†</sup>saith to Moses [*also petitioning for all the 3 people*]; <sup>‡</sup>I will have mercy, on whom I will have mercy: and I will have compassion, on whom I will have compassion.

16. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy [*on some; but not on others.*]

17. For [*again*] the Scripture saith unto Pharaoh: Even for this same purpose have <sup>h</sup>I raised thee up [*&c.*] that I might shew [*not my mercy, but*] <sup>i</sup>my power in thee; and that my name might be declared thro-out all the earth.

18. <sup>j</sup>Therefore hath he mercy [*on sinners,*] on whom he will have mercy; and [*others*] whom he will, he <sup>k</sup>hardeneth; [*as he did Pharaoh, being not unjust to the one, but yet more indulgent to the other.*]

19. Thou wilt say then unto me, why doth he yet find fault [*with them whom he hardens:*] for who hath resisted his will?

[*with them whom he hardeneth or his will?*]

15. For [<sup>Δ</sup>he] saith to Moses, I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion.

16. So then it is not of him that willeth, nor of him that runneth [*not of works,*] but of God that sheweth mercy [*on them, who believe, whilst in his justice he denies it to others.*]

17. For the Scripture saith unto [*wicked and unbelieving*] Pharaoh: Even for this same purpose <sup>a</sup>have I raised thee up [*on high, and with a great deal of patience prolonged thy life hitherto,*] that I might [*more*] shew my power in thee; and that my name might be declared thro-out all the earth. ¶

18. Therefore hath he mercy on whom he will have mercy [*believers*], and whom he will, [*sinners not seeking righteousness by faith*] he [*rejecteth and*] hardeneth. ||

19. Thou wilt say then unto me, why doth he yet find fault [*rejecteth*]? for who hath resisted

<sup>f</sup>Exod. 33. 19. <sup>g</sup>Exod. 9. 16. <sup>h</sup>Raised thee. <sup>i</sup>So then.

3 After their committing idolatry, in the golden calf.

4 And hardened thee, &c.

5 That re-hardening suit of Pharaoh's heart upon a plague removed, occasioned the throwing of so many more signs and wonders, to Gods greater glory; when as the continuance of any one plague would have made him dismiss the Israelites: Gods long-sufferings therefore (ver. 22.) and mercy hardened him the more.

6 See note ver. 13.

† Salvation and righteousness is conferred on believers from mercy and grace. See Rom. 4. 2, 4.

<sup>a</sup> In Exod. 9. 16. Heb. *Stare ti fieri. duntaxat, conservatus es* - Cald. *paraphras. sustinui te-junius, &c.* ut sup. cites *miraculorum in hoc, ad hunc tempus.*

¶ Gods punishing the ungodly is to a good end, for illustration of his power, and hatred of sin, &c. ver. 22.

|| See Rom. 11. 7, 25 compare 15. rejecting, and hardening, or blinding, the same.

20. Nay but, O man, who art thou [first] that repliest<sup>a</sup> against God? shall the thing formed say to him that formed it, why hast thou made me thus?
20. Nay but [first] O man, who art thou, that repliest against God? shall the thing formed [being of a faulty and coarse matter] say to him that formed it, why hast thou made me thus? [that is, for such a mean use]?
- Or thus. 20. Nay; but O man, who art thou that repliest against God? shall the thing formed say to him that formed it: why hast thou made me thus?
21. Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?
21. Hath not the potter power over the clay, of the same lump, [and so God of the same seed, all equally destitute of merit, yet, according to their trust in Christ, or in the law,] to make one vessel unto honor, and another unto dishonor?
- 22.<sup>d</sup> What if God [therefore tolerated, and] endured with much long-suffering [in their high rebellions against him, Pharaoh, and such like] vessels of wrath fitted to destruction; [as] willing to shew [more openly] his wrath, and to make his power known [upon the wicked?]
22. What [injustice is it?] if God [after he had] endured with much long-suffering [hardened Pharaoh, the Jews, and such like] vessels of wrath fitted [by their own fault] to destruction, [as thence being] willing to shew [more openly] his wrath, and to make his power known [upon the wicked?]
22. What if God [therefore, who hath the same power over man as the potter over the clay, & after he had] endured with much long-suffering, [rejected and hardened Pharaoh, the justiciary Jews, and such like] vessels of wrath, &c.

<sup>a</sup> To God answerest again. Disputest with God. *b* Isa. 45. 9. *c* Jerem. 18. 6, 7. *Wisd.* 15. 7. *d* But it. *e* Made up.

3 Gods hardening follows, not only Original, but actual, sin, after much long-suffering of them, that leadeth them to repentance. *Rom.* 2. 4, 5.

1 See 3 in the other note.

† It being granted, that God hath power to do with man the same, as the Potter with his clay; yet it follows not, that he did with them whatever he could do; or that he did more, than the Apostle in this 22. and 23. ver. sets down.

23. And



23. And <sup>†</sup>[again], 23. And <sup>Δ</sup>[also,] that he that he might, [*so*, might make known the *more*] make known riches of his glory on the riches of his glory, [*showing mercy*] mercy [*not by their works, but by faith, all*] which on the vessels of mercy, which he had before prepared unto glory? <sup>Or thus.</sup> 23. And [again] that he might [*so more*] make known the riches of his glory, [*showed mercy*] on the vessels of [*his*] mercy [*being such not by their works, but his grace thro faith*];

all] which he had before prepared [*and pre-appointed*] unto glory, [*hath he not a just \* power of doing both these things?*]

24. Even us, whom, [*since*], 24. Even us whom he hath called: [*us I say*], not of the Jews only [*the natural children of Abraham*]; but also of the Gentiles. <sup>ly</sup> [*the natural children of Abraham*], but also of the Gentiles.

25. As he saith also in Osee; <sup>a</sup> I will call them my people, which were not my people: and her beloved, which was not beloved. <sup>a</sup> Hosea, 2. <sup>23.</sup> <sup>1</sup> Pet. 2. 10.

26. <sup>b</sup> And it shall come to pass, that in the place where it was said unto them, Ye are not my people, there shall they be called the children of the living God. <sup>b</sup> Hosea, 1. 10.

27. Esaias also crieth, concerning Israel [*once Gods people, now much otherwise*]; tho the number of the children of Israel be as the sand of the Sea, a remnant [*only*] <sup>c</sup> shall be saved; <sup>c</sup> shall escape. <sup>d</sup> Isa. 10. 22, 23.

28. For he will finish <sup>e</sup> the work [*and consumption, he hath decreed on that ungrateful Nation*], and cut it short in [*his*] <sup>f</sup> righteousness; because a short work, will the Lord make upon the earth. <sup>e</sup> The account. <sup>f</sup> Justice. <sup>g</sup> Isa. 1. 9.

29. And, as Esaias said before <sup>g</sup>; Except the Lord of Sabaoth had [*reserved and*] left us a seed <sup>i</sup>, we had bin as Sodom, and bin made like unto Gomorrah [*all perished*].

30. What shall we say then [*to this*] ? [*Even*] that the Gentiles, which followed not after righteousness [*by Gods mercy*] have attained to righteousness, even the righteousness which is of faith, <sup>2</sup>

31. But Israel which followed after <sup>3</sup> the law of righteousness, <sup>h</sup> hath not attained to [*justification by*] the law of <sup>h</sup> righteousness, <sup>h</sup> Came not foremo.

<sup>†</sup> See Eph. 1. 4. <sup>2</sup> Tim. 1. 9.

<sup>\*</sup> See note <sup>†</sup> verse 22.

<sup>1</sup> A small remnant, from which the kind is still preserved.

<sup>2</sup> Concerning this righteousness see

Rom. 4. 1.

<sup>3</sup> Hypallage, frequent in Hebrew, for the righteousness of the law, that is, Hoc fac, & vive.

32. Wherefore? Because *they sought it not* by faith [*relying on the grace of God in Christ*]; but as it were [*to be had*] by the works of the law: for [*we see that*] they stumbled at the stumbling stone.

<sup>a</sup> See Isa.

28. 16. -8.

14. 1. Pet.

2. 6.

<sup>b</sup> Confound-

ed.

33. As it is written, Behold, I lay in Sion a stumbling-stone and Rock of <sup>1</sup> offence [*to some*]: and [*to others a sure a foundation, that*] whosoever believeth on him shall not <sup>2</sup> be ashamed.

## CHAP. X.

<sup>c</sup> Chap. 9.

1, 2, 3.

1. **B**rethren, my hearts desire [*as I have said* <sup>c</sup>] and prayer to God for Israel is, that they might be saved.

<sup>d</sup> See Jo.

16. 2.

2. For I bear them record, that they have a zeal of God <sup>d</sup> [*as others*]; but not according to [*true*] knowledg.

3. For they being <sup>3</sup> ignorant of Gods righteousness [*4 by faith*]; and going about to establish their own righteousness <sup>4</sup> [*of the law*], have not <sup>3</sup> submitted themselves unto the righteousness of God <sup>5</sup> [*by Christ as they ought*].

4. For Christ is the <sup>6</sup> end of the law, for [*conferring*] righteousness [*only*] to every one that [*not worketh, but*] believeth.

<sup>e</sup> Lev. 18. 5.

Exod. 20.

11. Gal. 3.

12.

<sup>f</sup> Deut. 30.

11, 12.

5. For Moses describeth the [*former*] righteousness, which is of the law; that <sup>e</sup> the man which doeth those things, shall <sup>7</sup> live by them; [*laying it upon works, and those unperformable*].

<sup>g</sup> Prov. 30.

4.

6. But the righteousness which is of faith, speaketh <sup>f</sup> on this wise; say not in thine heart [*as if Salvation lay upon our great and difficult performances*] <sup>8</sup> who shall ascend into heaven? that is, to bring Christ down from above, [*as if Salvation were afar off, and hard to be found*].

7. Or who shall descend into the deep? that is, to bring

<sup>1</sup> Of offence to them; by reason of our Lords suffering; and of their sufferings, who are his; and of offence upon them; grinding those, upon whom it falls, to powder, as it did the ungrateful Jews. See Mat. 21.

44.

2 So the Septuagint, Esa. 28. 16.

2 Ignorant, by their own fault, see vers.

19.

4 See Phil. 3. 9. Called Gods righteousness,

because it comes from his mere grace,

and mercy, forgiving our sins past; and not from our fulfilling of his law.

5 This being not of debt, but grace.

6 The terminer and bound; the scope and aim; the perfection and accomplisher. See Jo. 1. 17. - Col. 2. 14.

7 Such a life is here meant, as we obtain by Christ, i. e. justification, and life eternal.

8 A phrase used to express a thing that is difficult.

up

up Christ again from the dead. [*All which is already now fully accomplished.*]

8. But what saith it? <sup>a</sup> The word [*by which thou mayest be saved*] is nigh thee, even in thy mouth and in thy heart. <sup>14</sup> [*The word*] that is, the word of faith, which we preach.

9. [*Is in thy mouth and heart*]: that if thou shalt <sup>2</sup> confess with thy mouth the Lord Jesus, <sup>\*</sup> and shalt believe in thine heart that God hath [*both sent him from above, and*] <sup>3</sup> raised him from the dead, thou shalt be saved. <sup>4</sup> [*Laying it upon faith.*]

10. For with the heart man believeth unto [*attaining*] righteousness [*and remission of sin*]: and with the mouth confession is made <sup>b</sup> unto [*the*] salvation [*of those, who persevere in their profession.*]

11. For the scripture saith <sup>c</sup>, whosoever believeth on him shall not be ashamed. <sup>49-23.</sup>

12. [*Whosoever*]; for there is no difference between the Jew and the Greek; for <sup>d</sup> the same Lord over all is rich unto all, that [*faithfully*] call upon him. <sup>d</sup> He is the same Lord of all, rich.

13. For [*so*] <sup>e</sup> whosoever shall call upon the name of the Lord, shall be saved. <sup>e</sup> Joel 2. 32. Act. 2. 21.

14. [*But*] <sup>5</sup> how then shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher?

15. And how shall they preach [*to them*], except [*to whom*] they be [*first*] sent? As it is written [*of us*] <sup>f</sup>: How beautiful are the feet, [*and approach*], of them, that preach [*and proclaim*] the gospel of peace, and bring glad tidings of good things? <sup>f</sup> Isa. 52. 7. Nahum. 1. 15.

16. But [*I say, notwithstanding these preachers have been sent, yet*] they [*who have heard*] have not all [*consequently*] <sup>g</sup> believed and obeyed the gospel. For [*so*] Elias saith: <sup>g</sup> Lord, who hath believed our report? <sup>g</sup> Isa. 53. 1. Joh. 12. 38. b Hearing of us.

<sup>1</sup> Spoken literally by Moses of the law then written, and by Gods descent on Sinai revealed to all; but especially meant of, and verified in, the revelation of Christ and the Gospel, and the Spirit in our hearts, enabling us to obey the word. See Heb. 8. 10. Rom. 7. 4. notes.

<sup>2</sup> Continue constant in profession, of him, notwithstanding whatsoever opposition.

<sup>\*</sup> The Lord Jesus, i. e. Jesus to be Jehovah referring to Jer. 23. 6.

<sup>3</sup> The highest point of our faith, and on which depends all the rest; therefore this

every-where most pressed. See the Apostles Sermons in the Acts.

<sup>4</sup> From all thy former sins; if thou wilt only hereafter serve him in holiness, &c.

<sup>5</sup> Objection, in the Jews behalf. See the answer vers. 16. and 18. &c. The sum is, righteousness and salvation by faith; this faith by hearing of preachers sent, i. e. Apostles: the Jews contemning these Apostles, have not attained to the other, righteousness of salvation: and so are become call-ways.

*a* Faith in-  
decd.

17. *a* So then [*it is true, that*] faith cometh, [*to those, who have it,*] by hearing; and hearing by the word of God [*first sent unto them.*]

18. But I say [*concerning the Jews, my Brethren*] have they not heard [*these preachers*]? Yes verily, *i* their sound [*saith David*] went into all the earth; and their words, unto the ends of the world.

*b* Deut. 32. 21. 19. But, I say, did not Israel know [*of the Gospel, as well as others? yes doubtless; for*] first Moses saith; *b* I will provoke you, [*knowing and refusing me*] to jealousy [*and envy*] by them that are no people [*of God, as you are; who shall own, and be owned by, me*]; and by a foolish Nation I will anger you.

*c* Isa. 65. 1. *c* 20. But Esaias [*in his expression*] is very bold and saith, *c* I was found of them, that [*formerly*] sought me not: I was made manifest unto them, that *d* asked not after me.

*d* Enquired  
not of me.

21. But to Israel he saith: All day long I have stretched out my hands unto a disobedient, and gainsaying people.

## CHAP. XI.

1. **I** Say then, hath God cast away, [*for ever, all*] his people [*Israel*]? God forbid. For I also am an Israelite, of the seed of Abraham, of the Tribe of Benjamin, [*yer, of a Persecuter, chosen an Apostle,*]

*e* Rom. 8.

29.

*f* Bringeth  
a charge.

*g* 1 King.  
19. 14, 18.

2. God hath not cast away his people which he *2* fore-knew. *e* Wote ye not what the Scripture saith of Elias? How he *f* maketh intercession to God, against [*the impiety of*] Israel, saying,

3. *g* Lord, they have killed thy prophets, and digged down thine Altars, and I am left alone, and they seek my life.

4. But what saith the answer of God unto him? I have reserved unto my self seven thousand men who have not bowed the knee to Baal.

5. Even so then, at this present time also, there is a remnant, according to the *3* Election of [*God, by*] *4* Grace.

6. (And if by [*his*] Grace, then it is no more of [*their*] works; otherwise Grace is no more Grace. But if it be

*1* Literally spoken of the Heavens, Ps. 19. 5. Col. 1. 6, 23.

*2* See the Annotations on chap. 9. 8. &c. from which may be gathered the several

Expositions of this and the like places.

*3* Election opposed to inheritance, as Sons of Abraham.

*4* Grace opposed to works.

of works, then it is no more Grace, otherwise work is no more work.)<sup>n</sup>

<sup>n</sup> Rom. 4. 4.

7. What then? Israel [*generally*] hath not obtained that which he seeketh for, [*salvation fought by works*]; but the <sup>1</sup> Election hath obtained it, [*by Grace*]. And the rest, [*going about to establish their own righteousness by the law*], were <sup>2</sup> [*justly*] <sup>a</sup> blinded, *amidst such evidence of the Truth.*

<sup>a</sup> Hardned.

8. (According as it is written: <sup>b</sup> God hath given them <sup>3</sup> the Spirit of <sup>c</sup> slumber, <sup>d</sup>: [*such*] eyes, [*as*] that they should not see; and [*such*] ears, [*as*] that they should not hear unto this day.

<sup>b</sup> Esai. 29.

<sup>c</sup> Esai. 10.

<sup>d</sup> Esai. 6. 9.

<sup>e</sup> Act. 28. 26.

<sup>f</sup> Pl. 69. 22.

<sup>g</sup> 23.

9. And David saith; <sup>e</sup> Let their Table [*their feasting and mirth, which should feed and refresh them*], be made <sup>f</sup> a snare and a trap, <sup>4</sup> and a stumbling-block, and a [*just*] recompence unto them.

10. Let their eyes be darkned, that they may not see: and bow [*thou*] down their [*oppressed*] back alway [*thro weakness*].

11. I say then: have they [*so*] stumbled, that they should [*utterly*] fall, [*never to be raised again*] ? God forbid. But <sup>5</sup> rather, thro [*the occasion of this*] their [*temporary*] fall, is salvation [*now*] come unto the Gentiles, brought to them by those teachers, whom the Jews rejected, for to provoke them to <sup>6</sup> jealousy [*and emulation by the example of their obedience*].

12. Now, if the fall of them, [*thus*], be- [*come*] the riches of the world; and if the diminishing of them, the riches of the Gentiles; how much more [*hereafter, shall*] their <sup>8</sup> fulness [*at this, adjoined to the rest, enrich all*] ?

<sup>f</sup> Their

<sup>g</sup> paucity.

<sup>h</sup> Decay.

<sup>i</sup> Ios.

<sup>j</sup> See verse

3. For I speak to you Gentiles [*of your riches in the faith* <sup>25</sup> above the Jews], in as much as I am the Apostle of the Gentiles; [*and*] I magnifie mine office [*towards you to the uttermost*].

14. If by any means [*so*] I may provoke <sup>6</sup> to emulation [*by your faith*] them, which are my flesh, and might save some of them.

15. For if the casting away of them be [*the occasion of*]

<sup>1</sup> Elect.

<sup>2</sup> Themselves seeing so much of the Messias, so many miracles, &c. and having so many witnesses of what they saw not.

<sup>3</sup> Spiritually in this and the like sense, Rom. 8. 11, and perhaps implying the instrumental agency of evil Spirits. See 1 King. 22. 22. 1 Cor. 4. 4.

<sup>4</sup> The sustenance of their life, as to Birds, become a bait for their death; the

Law giving for their good, become their destruction.

<sup>5</sup> By the great number of the Gentiles, and paucity of the Jews, converted at the first, the ceremonial Law became easier abrogated in Christianity; and the Doctrine of Grace better established.

<sup>6</sup> Seeing the Gentiles to possess what was promised to them.

F

the

<sup>a</sup> Act. 13.  
46.

the <sup>a</sup> reconciliation of the world, [*the Gentiles being admitted to grace upon their refusal*]; what shall the receiving of them [*again into the faith*] be, but [*as it were*] life from the dead, [*and a total revivification thereof*]? <sup>1</sup>

<sup>b</sup> And it.

16. [*The receiving them again I say;*] <sup>b</sup> for <sup>2</sup> if the first-3 fruit [*of the Patriarchs*] be Holy [*to God*], the [*whole*] lump [*of that Nation*] is also holy [*to God*]: And if [*Abraham*] the root [*of them*] be Holy, so are the branches 4 [*holy, and heirs to a blessing.*]

<sup>c</sup> Wild Olive-branch.  
<sup>d</sup> For them.

17. And if some of the branches [*thro infidelity*] be broken off [*so as that the root profits them nothing*]; and thou, being [*of*] a <sup>c</sup> wild Olive-tree, were grafted in <sup>d</sup> amongst them, and with them partake of the root, and fatness <sup>5</sup> of the Olive-tree;

18. Boast not against the branches [*cut off*]: but if thou boast, [*remember that*] thou bearest not the root, but the root thee; [*and thou partake of its fatness, not it of thine.*]

19. Thou wilt say then, the branches were [*therefore*] broken off, that I might be grafted in.

20. [*But consider*] well, [*that*] because of unbelief they were broken off; and thou standest- [*on only*] by faith; be not high-minded [*o're them*]; but fear [*for thy self.*]

21. For if God spared not the natural branches [*of such a beloved stock offending him*], take heed lest he also spare not thee [*despising them.*]

22. Behold therefore [*and consider rather in this,*] the goodness and severity of God: on them which fell, [*being natural branches,*] severity; but towards thee, [*a wild olive,*] goodness [*and favor,*] if thou continue [*by faith*] in his goodness; otherwise thou shalt be cut off.

23. And they also, if they bide not still in unbelief, shall be grafted in: for God is able, [*when he pleaseth*] to graft them in again,

<sup>e</sup> Cut off from the wild Olive-tree which is natural to thee.

24. For if thou wert cut out of the Olive-tree, which is wild by nature, and wert grafted contrary to [*this*] nature, into a good Olive tree: How much more [*easily*] shall

<sup>1</sup> Then Christ on earth shall have a glorious Kingdom; when, that Nation being raised from the dead condition, wherein they now lie, to the life of faith; the whole body of Jew and Gentile shall unanimously serve the Lord.

<sup>2</sup> God hath given the privilege to the natural seed of Abraham; that that Nation should neither totally (verl. 7.) nor finally, and for all its Generations, fall from the

Covenant. See verl. 26, 28, 29. Rom. 3. 3.

<sup>3</sup> 1 Cor. 7. 14.

<sup>4</sup> Of the bread, Levit. 23. 17.

<sup>5</sup> Many blessings and privileges descend from God upon the branches of an holy stock. Our righteousness is a treasure for our posterity. Vid. Exod. 20. 6.

<sup>6</sup> The promise, made and performed to Abraham.

these,

these, which be the natural *branches*, be [re-] grafted into their own Olive-tree.

25. For I would not, Brethren, that ye should be ignorant of this <sup>a</sup> mystery, (lest ye should be wise [and haughty] in your own conceits [for your preferment over the Jew]) that <sup>b</sup> blindness is happened [only] in part to Israel, [and only] until the <sup>c</sup> fulness of the Gentiles, [who are to be called to the faith,] be come in :

26. <sup>2</sup> And <sup>d</sup> so all <sup>3</sup> [the whole Nation of] Israel, [now <sup>b</sup> most part fallen,] shall [return to the faith, and] be saved. As it is written ; <sup>e</sup> there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

27. For this is my covenant [hereafter to be accomplished] unto them, when I shall take away their sins.

28. As concerning [their refusal of] the Gospel, they are [now] enemies ; [which hapned well] for your sakes, [being thereby invited to it] : but as touching [God's] <sup>4</sup> election [of that Nation, and promise made unto Abraham,] they are [still] beloved for the fathers sakes.

29. For <sup>5</sup> the gifts and calling of God [towards that Nation, to whom God promised what we now preach,] are without [all] repentance, [and shall in good time be fulfilled.]

30. For as ye <sup>g</sup> in times past have not <sup>h</sup> believed God ; yet have now obtained mercy thro [the occasion of] their unbelief :

31. Even so have these also now not <sup>h</sup> believed, [not to their utter perdition, but] that <sup>6</sup> thro [the emulation of] your [obtaining] mercy, they also [in good time] may obtain mercy [together with you.]

32. For God hath <sup>i</sup> concluded <sup>7</sup> all in unbelief, them [under the law as well as you without law, them now as well as you heretofore,] that [none might boast merit, but] he might

<sup>1</sup> Fulness, afterwards to be diminished, as some ; but this appears not : the Jews not coming in thro the Gentiles unbelief (as the Gentiles thro theirs) but thro their believing. See ver. 31. 14, 12, 15.

<sup>2</sup> Collectively, *ἡ Ἰσραὴλ* where note that Judah and Israel are joined still in this last return from banishment. See Ezech. 37. 16. 19. Hof. 1. 11. Jerem. 3. 13. Isa. 11, 12, 13. Obad. 20. Zach. 10. 6.

<sup>3</sup> See Hof. c. 3. the present condition of the Jews, and their conversion perfectly described ; now standing without King, and without Image, or Idolatry,

<sup>4</sup> Called Elect also, Matth. 24. 22.

<sup>5</sup> The Israelites had those promises from God, which never any other Nation; not to be finally forsaken, every-where in the Psalm and Prophets, to be understood of the natural, as well as of the spiritual, seed of Abraham. See ver. 16.

<sup>6</sup> Seeing the whole world to flourish with the profession of Christianity, their Messiah in vain so long expected, their Temple, City, Nation, destroyed and dispersed, at length they may begin to acknowledge the Messiah already come, &c.

<sup>7</sup> Suffered all Nations, but by their own fault, for a time to fall from him.

have mercy [also] upon all [in their due order, first them, and now you; and them, yet, once more.]

33. Of the depth of the riches both of the wisdom and [force] knowledge of God! how unsearchable are his judgments [and decrees,] and his ways [of providence] a past finding out [by mans understanding]?

a Not to be traced.

b Efa. 40.

13. Wild.

9. 13. -1

Cor. 2. 16.

c Job. 41. 11.

34. For [as it is written] b who hath known the mind of the Lord, or who hath bin his Counsellor [in the making of his decrees]?

35. Or c who [amongst the Nations] hath [by any service] first given to him, and it shall be [considered in the ordering of his decrees, and be] r. compensated to him again? [But who can thus claim any thing?]

36. For of him [as the donor], and thro him [as the Governor], and to him [as the end, perfection and glory of them] are all things: to whom be glory for ever. Amen.

## CHAP. XII.

d Exhort you by the compassions.

1. 4. I d Beseech you therefore, Brethren, by the mercies of God, [by which you have bin thus graciously admitted to the faith,] that ye present [not the bodies of beasts any more, as the Jews and heathens do, but] your [own] bodies [now] a living Sacrifice, Holy, 6 acceptable unto God [by Jesus Christ] which is your e 7 reasonable [and spiritual] 8 service, [only required of you in these times of the Gospel:]

e See 1 Pet. 2. 5.

2. And, [as persons now wholly offered up to God,] be not, [henceforth,] conformed to [the fashions of] this world; but be ye transformed by the renewing of your mind; that ye may prove, what is that good, that acceptable, and perfect, will [and service] of God [under the Gospel].

f See Rom.

1. 5. -Eph.

3. 8. Rom.

15. 15.

3. For I say thro the f Grace [and Authority of Apostleship over you] given unto me, to every man that is among you,

1. In the means and times appointed by him: guiding all to his own ends.

2 His providence and governing the worlds affairs; to judge with the Hebrews being the same, as to rule and govern.

3 Except by their effects; or, revelation, by which the Apostle here hath discovered some of them. See 1 Cor. c. 2.

10. 12. 16.

4 The rest of the Epistle is spent in pre-

scribing moral duties.

5 Things dead might not be sacrificed under the law, but were held unclean and polluted, Deut. 14. 21.

6 Of a sweet savor; allusion to legal sacrifices. See Levit. 1. 9. -1 Pet. 2. 5.

7 Opposed to carnal Sacrifice, that of the flesh of unreasonable beasts.

8 i. e. Sacrifice, which the word service frequently implies. See Rom. 9. 4.



not to think <sup>1</sup> of himself more highly than he ought to think, <sup>1</sup> [*in the several gifts and unctiōns of the Spirit bestowed on him*]; but to think <sup>1</sup> a soberly, according as God hath <sup>a</sup> *To sobriety.* <sup>1</sup> [*variously*] dealt to every man the measure <sup>2</sup> of faith.

4. For as we have many members in one body [*natural*], and all members [*in it*] have not the same office :

5. So we, being many, are [*all*] one body in Christ : and every one members one of another.

6. Having then <sup>3</sup> gifts differing, according to the Grace that is given to us [*let us discharge our duty therein, for the good of this body*]; whether [*it be the gift of*] <sup>4</sup> prophecy, let us prophecy according to the proportion of Faith, [*and the measure of knowledge given unto us.*]

7. Or <sup>5</sup> [*Deacons*], and <sup>1</sup> Ministry, let us wait on our Ministring; Or he that <sup>6</sup> teacheth on teaching :

8. Or he that <sup>7</sup> exhorteth, on exhortation : he that <sup>8</sup> gi-<sup>b</sup> *Impart-* veth [*and distributeth charities,*] let him do it with <sup>c</sup> simpli-<sup>eth.</sup> city [*and integrity*]; he that <sup>9</sup> ruleth with diligence; he that sheweth <sup>10</sup> mercy with cheerfulness.

9. Let love be without dissimulation; <sup>d</sup> *1 Cor. 13.* abhor that which is evil [*in all your dealings*]; cleave to that which is good. <sup>6.</sup>

10. Be kindly-affectioned one to another <sup>e</sup> with brotherly <sup>e</sup> *In the love* love, [*not advancing your selves; but*] <sup>f</sup> in honor, prefer-<sup>of the bre-</sup> ring one another. <sup>thren.</sup>

11. Not slothful in [*your office, and*] business : [*but*] fervent in spirit, [*as*] <sup>g</sup> serving the Lord, [*in your several* <sup>Or serving</sup> *places.* <sup>the season.</sup>]

12. Rejoycing in hope [*of a refreshment to come*]; patient in tribulation; continuing instant in prayer.

<sup>1</sup> Elegantly, in the Original *εὐπρεπῶς*, *decently, as becometh.*

<sup>2</sup> Gifts of the Spirit called a different measure of faith. See Eph. 4. 7. -Rom. 12. 6.

<sup>3</sup> See these various Gifts more fully reckoned up, and the same matter more largely discoursed, in 1 Cor. 12. 8, 9, 10. and again, vers. 28, 29, 30. -and in c. 14. That Epistle being written by the Apostle not long before this; and see Eph. 4. 11. See *Bishops* and *Deacons* also spoken of 1 Tim. 3. 1. &c. -and Tit. 1. 5. &c. and 1 Pet. 4. 10, 11. *Diaconissas*, 1 Tim. 5. 9. &c. Rom. 16. 1.

<sup>4</sup> i. e. The Revelation of supernatural mysteries belonging to Religion : of things future, or done in absence; of the secrets

of thoughts, &c. See Acts 11. 27. -13. 1. 19. 5. -21. 9.

<sup>5</sup> Spoken of, Acts c. 6. -1 Tim. 3. 8. -1 Pet. 4. 11. Ministring, shewing mercy. are called *helps*. 1 Cor. 12. 28.

<sup>6</sup> Teacheth, called *sermo scientiæ*, 1 Cor. 12. 8. See 1 Cor. 13. 2. -14. 31. -and 12. 28. *Doct vs.*

<sup>7</sup> Called *the word of wisdom*, 1 Cor. 12. 8. -See 1 Cor. 13. 1. -14. 31.

<sup>8</sup> See Act. 6. 3. -11. 30. An Office usually belonging to the Deacons.

<sup>9</sup> Presbyters and Bishops : this called *Governments*, 1 Cor. 12. 28. See 1 Tim. 3. 4, 5. -5. 17.

<sup>10</sup> In attendance on sick, impotent, strangers, Orphans, in Hospitals, &c. called *supplice helps*, 1 Cor. 12. 28.

13. Distributing to the necessity of the Saints : given to hospitality.

14. Bless [*even*] them which persecute you : bless, and curse not.

15. Rejoice with them that rejoice; and weep with them that weep.

<sup>a</sup> Rom. 15. 5. - 1 Cor. 13. 10. - Phil. 3. 16. - 1 Pet. 3. 8. 6. Be <sup>a</sup> of the same [*affection of*] mind one towards another : [*and*] mind not high things [*above others.*] But <sup>b</sup> condescend to [*the thing of*] men of low estate, [*and*] be not wise in your own conceits.

<sup>b</sup> Following along with the lowly. Be contented with mean things. 17. Recompence to no man evil for evil : [*but*] <sup>c</sup> provide, [*and act,*] things honest in the sight of all Men, [*as well heathen as christian.*]

18, [*And*] if it be possible, as much as lieth in you <sup>d</sup>, live peaceably with all men.

<sup>e</sup> 2 Cor. 8. 21. 19. Dearly beloved, avenge not your selves : but rather give place unto wrath, [*and do not oppose it*]; for it is written; <sup>e</sup> vengeance is mine, I will repay saith the Lord.

<sup>f</sup> 20. Therefore, [*as it is written*]; if thine enemy hunger, feed him; if he thirst, give him drink. For in so doing thou shalt [*either gain him, or if he be still obstinate,*] heap coals of fire on his head.

21. Be not overcome of <sup>1</sup> evil, [*to become impatient, or requite evil again;*] but overcome evil with <sup>2</sup> good.

<sup>1</sup> i. e. Injuries.

<sup>2</sup> Good turns and kindness. Exceed

the evil towards you, with good towards others.

## C H A P. XIII.

1. **L**ET every soul be subject unto the <sup>a</sup> higher <sup>a</sup> power <sup>a</sup> Supreme. *[whatsoever, whether Emperor, King, Senate, Sanhedrim, &c.]* for there is no power, but of God: The powers that be, are <sup>b</sup> ordained <sup>c</sup> of God. <sup>b</sup> Ordered. <sup>c</sup> From God, by God.

2. Whosoever therefore resisteth the power, resisteth the Ordinance of God; and they that resist, shall receive to themselves *[just]* damnation.

3. <sup>d</sup> For Rulers <sup>e</sup> are not *[set for]* a terror to good works, <sup>d</sup> 1 Pet. 2. <sup>e</sup> 13, &c. but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same.

4. For <sup>2</sup> he is the minister of God to thee for *[thy]* good: but if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the Minister of God, a revenger <sup>e</sup> to execute <sup>3</sup> wrath upon him that doth evil. <sup>e</sup> For wrath. <sup>f</sup> Ought to be.

5. Wherefore ye <sup>f</sup> must needs be subject, not only for *[fear of]* wrath, *[to them bearing the sword]*; but also <sup>4</sup> for conscience sake *[to them, being Gods Ministers.]*

6. For, for this cause pay you <sup>5</sup> tribute also *[to them, as to Gods officers for the publick benefit:]* for they are Gods Ministers, attending continually upon this very thing.

7. Render therefore to all their dues; tribute, to whom tribute is due; custom, to whom custom; fear, to whom <sup>6</sup> fear: honor, to whom <sup>7</sup> honor.

8. Owe no man any thing, but to love one another *[this*

1 The Apostle seems here to speak of the offices, and several orders of Magistracy, (from which he would have the Liberty of Christianity, 1 Pet. 2. 16, 17. be thought not to let any man free) rather than the persons: As appears out of the 3. and 4. verses, shewing the end of the offices, not the practice of all persons in Government. Yet tis true also of the persons, that they are ordained of God: all, how wicked soever. See, for Jeroboam, 1 Kings 11. 31. and 12. 15. for Baasha, 1 Kings 15. 23. compare -16. 2. for Nebuchadnezzar, Dan. 2. 37. for Cyrus, Esay. 45. 1. For Pilate, Joh. 19. 11. The good are a blessing sent from him, the bad a judgment, see Hosea 13. 11. and judgments, are not only permitted, but in-

flicted, by God; so wicked Rulers.

2 The Laws of all Nations commonly moulded with so much equity, as, *a majori parte*, to encourage virtue; discourage vice: and of Princes or State-officers none so bad, as that more suffer injury, than receive justice, under them; (which they are bound to maintain in some degree for their own convenience, profit, safety;) or that their government is not better, than Anarchy.

3 Punishment, Revenge, Hebraism.

4 Subject, out of obedience to Gods command. See Mat. 22. 21. -Pet. 2. 13,

5 As a reward of their service.

6 i. e. Obedience.

7 i. e. Reverence.

*debt to our neighbor can never be sufficiently discharged; but yet, rightly performed, dischargeth all the rest*; for he, that loveth another [as he ought], hath fulfilled <sup>b</sup> the [whole] law [toward his Neighbor]

9. For this; Thou shalt not commit adultery; thou shalt not kill: thou shalt not steal: thou shalt not bear false witness: thou shalt not covet: and <sup>c</sup> if there be any other [more particular] commandment [concerning our Neighbor]; it is briefly comprehended in this saying; namely, <sup>e</sup> thou shalt love thy neighbor as thy self.

<sup>c</sup> Lev. 19. 18.

10. [For] Love worketh no ill [at all] to his neighbor: <sup>2</sup> therefore Love is the fulfilling of the Law.

11. 3 And that [let us do, observe all these christian duties;] knowing the time; that now it is high <sup>d</sup> time to <sup>4</sup> awake out of [the] sleep [of our former life]: for now is [the day of the accomplishment of] our salvation [drawn] nearer, [and we in a clearer sight of it,] then when we [first] <sup>5</sup> believed.

12. The night [of this present life, and of our former ignorance] is <sup>e</sup> far spent; the day <sup>6</sup> [of our <sup>f</sup> redemption] is at hand: Let us therefore cast off [our night-clothes,] the works of darkness; and let us <sup>g</sup> put on the Armor [and vestments] of Light.

13. Let us <sup>h</sup> walk <sup>i</sup> honestly [and decently] as [men are wont] in the day; <sup>7</sup> not [as in the night,] in rioting and drunkenness, not in <sup>k</sup> chambering and wantonness, not in <sup>8</sup> strife and envying:

14. But, [the day of the Lord thus approaching,] <sup>9</sup> put ye on the Lord Jesus Christ [1 and his purity and holiness,] <sup>10</sup> on the Lord Jesus Christ [1 and his purity and holiness,] and <sup>11</sup> make no provision [any more] <sup>m</sup> for the flesh, to fulfil the lusts thereof.

1 As there be many in the law.  
2 Because all those precepts (see before vers. 9.) are negative in their expression, and only forbid doing ill.

3 That here relates to the 8. vers. and, in general, to all the precepts before it.

4 The Metaphor; this is like a Night: the Resurrection the day; the sight of the Gospel, the dawning to this day (see the same metaphor 2 Pet. 1. 19.) We to awake out of sleep; to rile up and throw away former clothes fit only for darkness, our night-clothes, and to put on new, &c. And being soldiers to put on our armor ready to fight, who are encompassed with so many enemies. See a place parallel to this in a former Epistle writ by this Apostle, 1 Thel. 5. v. 6, 7. &c. see 2 Pet. 1. 19.

5 Every day adding some spiritual light, and knowledge.

6 The day of Eternity, to which the present light of the Gospel risen upon us is, as it were, the dawning.

7 This the place that converted St. Austin upon the Telle, Lige, &c.

8 The effects of the former vices.

9 His trequent Metaphor Gal. 3. 27. Col. 3. 10. supposed to be taken from some ceremonies of new Cloathing then used, (or at least it was not long after,) at Babylon.

10 The new man, the image of Christ in true Holiness, Eph. 4. 22, 24. 1 John. 3. 3.

11 Make no provision to tempt our falls, before-hand, to sollicit us; or, when they first sollicit us, to content and satisfy them, see 1 Cor. 9. 27.

## C H A P. XIV.

1. **H**IM that is <sup>1</sup> weak in the faith, [*being not yet fully weaned from Judaical ordinances,*] <sup>a</sup> receive ye [*into Christian Fellowship;*] but <sup>b</sup> not to doubtful [*and scrupulous*] disputations [*with him, lest so he should revolt from the Gospel.*]
2. For one, [*who is strong in faith,*] believeth that he may eat all things: another, who is [*as yet*] weak, eateth [*only*] <sup>2</sup> herbs, [*lest he should eat something interdicted by the law.*]
3. Let not him that eateth [*all manner of things, being more perfect,*] <sup>c</sup> despise him that eateth not, [*as ignorant or superstitious;*] and let not him, which eateth not, being more scrupulous, <sup>d</sup> judge him that eateth [*as prophane;*] For God hath <sup>e</sup> received him, [*into his Church, and to his service, without any such restraint.*]
4. [*And*] who art thou that judgest <sup>4</sup> anothers servant [*in things that concern thee not*]: To his own Master he standeth or falleth. Yea [*in this freedom of eating, &c.*] he shall [*not fall, but*] be [*still*] holden up [*and established*] <sup>g</sup> in his faith: for God is able to make him <sup>h</sup> stand, [*notwithstanding thy, or the Jews, opposition.*]
5. One Man [*in like manner*] <sup>h</sup> esteemeth one <sup>5</sup> day, [*a New-Moon or Sabbath-day,*] above another <sup>i</sup>; Another esteemeth <sup>6</sup> every day alike; [*But*] let every Man, [*for*

<sup>a</sup> Receive to you.  
<sup>b</sup> Not to judge his doubtful thoughts.  
<sup>c</sup> To the judging of thoughts.  
<sup>d</sup> Dan. 1. 8.  
<sup>e</sup> See v. 14.  
<sup>f</sup> Set at nought.

<sup>g</sup> Phil. 3. 15.  
<sup>h</sup> Maketh a difference of one day from another.  
<sup>i</sup> See Col. 2. 16.

1. Note, that the Apostle doth not speak here of the *weakness* of a Brother, in doing any thing unlawful; or that it should be tolerated by the strong therein. But his weakness is in a vain fear, that something is unlawful which indeed is not; and so in forbearing it; and perhaps in proceeding further to censure others, whom he seeth doing it. Yet, whilst he hath such fear, himself ought not to do it; and, if he doth it, he sins. And so also may another sin in doing it, tho knowing it lawful; if hereby, he either sees a likely-hood of inducing the weak also to do it, against his conscience; or sees his weakness such, as that his own doing this, in the others presence, may make him desert the Religion: The preserving of our Brother in such a case being to be preferred before the con-

tent of a little food, or such-like smaller satisfactions of our own.

2. Concerning which is no prohibition in the law Mosaic: As, concerning flesh, generally there was; that should not be eaten, but first cleansed from the blood.

3. Testified by his giving eminent spiritual gifts to him as well as to thee, which shew him standing in his favor. See Act. 10. 44, 55.

4. Where thou art neither certain of the *badness* of his action; nor, of his intention: nor hast any Authority or Jurisdiction over him, to meddle with, or question, any action of his whatsoever. See Tit. 3. 2.

5. With a pious intention to Gods honor, and thinking it acceptable to him.

9. For contrary actions may be, both of them, lawful; and the intentions, pious.

G what

*a* Assured. *b* Phil. 3. 15. *what-ever he doth,*] be fully *a* perswaded in his own mind;<sup>b</sup> [*first of the lawfulness of it ;* *1* and not practise contrary to his own conscience ; nor yet prescribe to another's.]

*c* Observe.

6. He that *c* regardeth a day regardeth *5* it unto the Lord, [*and not unto thee, or himself ;*] And that regardeth not the day, to the Lord [*not thee, or himself ;*] he doth not regard it. He that eateth eateth to the Lord, for he giveth God [*the*] thanks [*in this his liberty*] : and he that eateth not, to the Lord he eateth not, and giveth God [*the*] thanks [*in this his abstinence ; as one, to whose service wholly by Christs purchase of him now made, not to thine, or his own, he is devoted.*]

*d* 1 Cor. 6. 19, 20.

7. *d* For none of us [*Christians, in the things we do,*] liveth to himself ; and no man dieth to himself ; [*being now in life and death consecrated unto the Lord.*]

8. For whether we live, we live unto the Lord [*Christ :*] And whether we die, we die unto the Lord [*Christ :*] whether we live therefore or die, we are [*not mans, but*] *e* the Lords.

*e* 1 Cor. 6. 20. - Eph. 1. 21.

9. For, to this end, Christ both died, and arose, and revived, that [*so*] he might [*have power both over life and death ; and*] be [*sole*] Lord both of the dead, and living.

*f* Heb. 2. 14. *g* Mat. 28. 18. *h* See v. 3. *i* 2 Cor. 5. 10.

10. *h* But [*if so,*] why dost *i* thou, [*that art weak, and a fellow-servant under this Lord,*] judge thy brother? Or why dost thou, [*that art strong,*] set at naught thy brother? We shall all *k* stand before the Judgment-seat of Christ, [*for our consciences there to be judged.*]

*k* Be set.

*l* If. 54. 23.

11. For it is written : *1* *2* As I live, saith the Lord, every knee shall bow to me ; and every tongue shall confess to God.

12. So then : every one of us shall give account of himself to God, [*whether he hath walked according to his own conscience, and the measure of knowledge he hath received.*]

13. Let us not therefore judge one another any more : but judge this rather [*concerning our selves*], that no man [*ought to*] put a stumbling-block, or *m* an occasion to fall *3* in his brother's way.

*m* A scandal.

*n* In.

14. I know and am perswaded *4* by *n* the Lord Jesus : that

*1* See verse 14, 22, 23. *1* Cor. 8. 7. for he that acts what he thinks or fears is a sin, be it a sin, or not a sin, sinneth. But yet, he may sin also in acting that, wherein he is fully perswaded, he sinneth not. A full perswasion must be had, but is not sufficient, to make our actions lawful.

*2* An oath proper to him, because he

only possesseth life infinite and independent.

*3* To hinder or to drive him, from Christian profession : or, to provoke him to imitate thee, and so sin against his conscience.

*4* By his coming cancelling these ceremonies ; or, by revelation, &c. testifying so much to me.

there

there is nothing aunclean of it self: But [*notwithstanding,*]<sup>a</sup> Common-  
to him that esteemeth any thing, to be aunclean, to him,  
[*if he use it,*] it is unclean.

15. <sup>1</sup> But if thy brother, [*thus thinking it unclean,*] be <sup>b</sup> But if be-  
grieved [*and offended*] with thy <sup>2</sup> meat; now walkest thou  
not <sup>c</sup> charitably [*in eating it:*] Destroy not him [*thro his*  
*forfaking the gospel, or abandoning charity towards thee, or*  
*imitating thee, and eating* <sup>d</sup> *against his conscience,*] with  
thy meat, for [*the saving of*] whom Christ died.

16. Let not then your good [*and lawfull liberty*] be evil  
spoken-of [*by being offensive.*]

17. For the kingdom of God <sup>e</sup> is not [*such outward car-*  
*nal matters, as*] meat and drink; *and taking our liberty in*  
*them:*] but righteousness and peace, and joy in the Holy  
Ghost.

18. For he, that in these things serveth [*his Master*]  
Christ, is [*both*] acceptable to God, and approved [*also*]  
of men; [*even the weakest brethren charitably treated by*  
*him.*]

19. Let us therefore follow-after the things which make  
for [*love, and*] peace, and things wherewith one may <sup>3</sup> edi-  
fie [*and improve*] another.

20. For meat, [*the fading lusts of the appetite,*] destroy  
not the <sup>4</sup> work of God: all <sup>f</sup> things are indeed [*of them-*  
*selves*] pure [*and good,*] but it is evil for that man, that  
eateth with offence [*to another.*]

21. It is good, neither to eat <sup>g</sup> flesh nor to drink wine,  
nor *any thing*, whereby thy brother stumbleth, or is offend-  
ed, or is made weak.

22. Hast thou faith [*h that all things are pure unto thee*]?  
Have it <sup>i</sup> to thy self before God: [*But practise not this un-*  
*seasonably unto contention and offence.*] Happy is <sup>h</sup> he, that <sup>k</sup>  
condemneth not [*inwardly*] himself in [*doing*] that thing  
[*against his conscience,*] which he [*openly*] alloweth [*and*  
*practiseth.*]

23. And he, that <sup>l</sup> doubteth [*of the lawfulness of any food*]  
<sup>6</sup> is damned, if he eat; because <sup>m</sup> he eateth <sup>n</sup> not of faith

<sup>1</sup> See the like matter, about meats of-  
fered to idols, handled by the Apostle in a  
formerly-written Epistle, the first to the  
Corinthians, chap. 8.

<sup>2</sup> 'Tis lawful for thee to abstain from  
such meat: 'tis not, to offend thy brother.

<sup>3</sup> i. e. Benefit, frequent to the Apostle.

<sup>4</sup> Temple.

<sup>5</sup> Or, that condemneth not himself in  
[*doing*] that thing [*to the offence of ano-*  
*ther,*] which he [*rightly*] alloweth. This  
sense suits with what precedes: the other  
with what follows.

<sup>6</sup> Is condemned of sin. See 1 Cor. 11.  
<sup>23</sup> damned, both of God, and himself.

[*and*

[and a good conscience :] for whatsoever is not [done out] of faith, [that it is lawful what he doth,] is [to him] a <sup>1</sup> sin.

## C H A P. XV.

1. **W**E then, that are strong, ought to bear the Infirmities of the weak, and not to please our selves [in things to their offence.]

<sup>a</sup> Rom. 14.  
19.

2. [But] <sup>a</sup> let every one of us please his neighbor [in that which is] for his good, to edification.

<sup>b</sup> Pl. 69. 9.

3. For even [our Lord] Christ <sup>2</sup> pleased not himself ; but [bare and suffered, not only the infirmities, but reproaches of his brethren :] as it is written ; <sup>b</sup> The reproaches of them that reproached thee, [O God,] fell on, [and were patiently born by,] me. <sup>3</sup>

<sup>c</sup> 1 Cor. 10.  
6, 11.

<sup>d</sup> 1 Cor. 1.  
10.

<sup>e</sup> To mind  
the same  
thing a-  
mong one  
another.

<sup>f</sup> See verley.

<sup>g</sup> God and  
Father.

<sup>h</sup> Rom. 14.  
1, 3.

<sup>i</sup> Rom. 5. 2.

<sup>k</sup> Heb. 8. 2.

4. For [this, and] whatsoever things were written aforetime were written for our learning, [and imitation ;] that we, thro the patience and comfort of [what is written in] the scripture, might have <sup>c</sup> hope, [thro the same patience, of the like consolations.]

5. <sup>d</sup> Now the God of [this] patience, and consolation, grant you to <sup>e</sup> be like-minded, one towards another, according to [the example of] Christ Jesus, <sup>f</sup> [towards us all.]

6. That ye may with one mind, and one mouth, glorifie <sup>g</sup> God, even the Father of our Lord Jesus Christ.

7. Wherefore <sup>h</sup> receive ye one another, [Jew and Gentile, strong and weak, with mutual love ;] as Christ also received us, [both Jew and Gentile, with great love,] to <sup>i</sup> [be partakers of] the glory of God. <sup>4</sup>

8. Now I say, that [for this end] Jesus Christ was a <sup>k</sup> Minister [both] of the Jews, <sup>5</sup> or] Circumcision, for the truth of God, to confirm the promises made unto the fathers :

9. And [also a Savior, thro his mercy, to the Gentiles ;] that the Gentiles [partaking the same benefit, without promise made to their Fathers,] <sup>1</sup> might glorifie God [also] for his

<sup>1</sup> Joh. 10. 16.

<sup>2</sup> Pl. 18. 49.

mercy, as it is written : <sup>2</sup> For this cause I will consels to thee,

<sup>1</sup> For he doth a thing, tho not evil, with an evil mind ; as, who doth it, notwithstanding that he doubteth that it is evil.

<sup>2</sup> Indulged, spared not, &c.

<sup>3</sup> Content to be so reproached for the evil he had for his fathers glory, and our

salvation.

<sup>4</sup> Or, to the glor[ifying] of God.

<sup>5</sup> In whole territories he lived all his days ; and to whom, in the first place, he was sent. See Mat. 15. 24.

[and



[and celebrate thee,] among the Gentiles, and sing unto thy name.

10. And again he saith, <sup>a</sup> Rejoice ye Gentiles with his <sup>a</sup> Deut. 32. people. <sup>43.</sup> <sup>b</sup> Ps. 117. 1.

11. And again, <sup>b</sup> Praise the Lord ye Gentiles, and laud him all ye people.

12. And again Esaias saith; <sup>c</sup> There shall be a root of Jesse, <sup>c</sup> Is. 11. 10. and he that shall rise to reign over the Gentiles; in him shall the Gentiles <sup>d</sup> trust. <sup>d</sup> Hope.

13. Now the God of [this] hope fill you with all joy and peace in [your] believing, that ye may abound [more and more] in hope, thro the power [and help] of the Holy Ghost.

14. And I my self also am perswaded of you, my Brethren, that ye also [without my admonition] are full of goodness, [and] filled with all knowledge, [and] able also to admonish one another.

15. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind [of these things,] because of the Grace <sup>e</sup> [and Apostleship,] <sup>e</sup> Rom. 1. 5. that is given me of God. <sup>f</sup> That there might be an offering

16. That I should be the <sup>i</sup> Minister of Jesus Christ to the Gentiles, ministring the Gospel of God; <sup>f</sup> that the <sup>g</sup> offering up of the [converted] Gentiles [by me to God] <sup>g</sup> of the Gentiles acceptable, &c. might be acceptable; being sanctified by [the effusion of] <sup>g</sup> Sacrificing. the Holy Ghost. <sup>h</sup> Glorifying in Jesus

17. I have therefore [(in this ministry)] <sup>h</sup> whereof I may glory thro Jesus Christ, in those things which pertain to [to the service of] God. <sup>i</sup> Christ as belonging to God.

18. (For I will not dare to speak of any of those things, which Christ hath not wrought by me, [but by another, but by me he hath wrought this,]) <sup>k</sup> to make the Gentiles obedient [to the Gospel both] by word and deed; <sup>k</sup> Toward the obedience of the

19. Thro mighty signs and wonders, by the power of the Spirit of God: so that from Jerusalem, and round about unto Illyricum, <sup>l</sup> I have <sup>l</sup> fully preached the Gospel of <sup>l</sup> Fulfilled. Christ.

20. <sup>m</sup> Yea so have I strived to preach the Gospel, not <sup>m</sup> Such an where Christ was named, least I should [do a less service,] <sup>n</sup> ambition whilst I did] build upon another man's foundation. <sup>n</sup> I had

21. But as it is written; <sup>n</sup> To whom he was not spoken <sup>n</sup> Is. 52. 15. of Macedonia, now called Sclavonia; having passed thro Arabia, Damascus, Antiochia, Seleucia, Cyprus, Pamphilia, Pisidia, Licaonia, Syria, Cilicia, Phrygia, Galatia, Mysia, Troas, Achaia, Epirus, Crete, &c.

<sup>1</sup> Allusion to the legal minister of the Sanctuary, Heb. 8. 7.

<sup>2</sup> Not, with salt; or other carnal Ceremony.

<sup>3</sup> The furthest part towards the North

of,

of, they shall see, and they that have not heard, shall understand.

<sup>a</sup> Rom. 1.  
8, 10.  
<sup>b</sup> Many  
Often-  
ways-  
times.

22. For which cause <sup>a</sup> also I have bin <sup>b</sup> much hindred from coming to you.

23. But now having no more place, [*that is unacquainted with the gospel,*] in these parts, <sup>1</sup> and having a great desire these many years to come unto you ;

<sup>c</sup> I may in  
some mea-  
sure have  
my fill of  
you.

<sup>d</sup> You v. 32.

24. Whensoever I <sup>2</sup> take my Journey into Spain, I will come to you : for I trust to see you in my Journey, and to be <sup>3</sup> brought on my way thitherward by you ; if first <sup>e</sup> I [*may*] be somewhat filled with <sup>d</sup> your company.

25. But now [*for the present*] I go unto Jerusalem to <sup>4</sup> minister unto [*the necessity of*] the Saints [*there*].

<sup>e</sup> The poor  
of the  
Saints.

26. For it hath pleased them of Macedonia, and Achaia, to make a certain contribution for <sup>e</sup> the poor Saints, which are at Jerusalem.

27. It hath pleased them, and [*well ; for*] their debtors they are. For if the Gentiles have bin made <sup>5</sup> partakers of their spiritual things ; their duty is also to minister unto them in carnal things.

28. When therefore I have performed this ; and have sealed to them [*unminished*] this fruit [*of the Grecians charity,*] I will come by you into Spain.

29. And I am sure, that when I come unto you, [*in requittance of this delay,*] I shall come <sup>6</sup> in the fulness of the <sup>f</sup> blessing of the Gospel of Christ [*towards you.*]

<sup>f</sup> Blessing of  
Christ.

30. Now [*mean-while*] I beseech you, brethren, for the Lord Jesus Christs sake, and for the love of the Spirit, [*which it effects in us one towards another,*] that ye strive together with me in your prayers to God for me :

<sup>g</sup> Are diso-  
bedient.

31. <sup>7</sup> That I may be delivered from them, that do <sup>8</sup> not believe in Judea ; and that my service which I have for Jerusalem, <sup>8</sup> may be [*well*] accepted of the Saints.

32. That I may come unto you with joy, by the will of God ; and may with you be refreshed [*a while.*]

33. Now the God of peace be with you all. Amen.

<sup>1</sup> Macedonia, and Achaia, vid. vers. 26.  
<sup>2</sup> Uncertain, whether S. Paul performed this Journey, and was brought afterwards to Rome a prisoner.

<sup>3</sup> This usually done by the Saints he visited. See Act. 17. 15. done partly for his security, having every-where many Enemies.

<sup>4</sup> *Diakonia*, distribution of Alms being the proper office, from which they were called Deacons.

<sup>5</sup> From whom came the Ministers of the Gospel ; whose were the Scriptures ; who first also believed.

<sup>6</sup> With most plentiful Gifts of the Holy Ghost.

<sup>7</sup> Prefacing his perils there (Act. 21. 11.) being thence sent to Rome a prisoner.

<sup>8</sup> By their mutual love toward the Gentiles, the donors.

## C H A P. XVI.

1. **I** Commend unto you Phebe our Sister <sup>1</sup>, which is a <sup>2</sup> a *discaver*.  
 servant of the <sup>3</sup> Church, which is at <sup>4</sup> Cenchrea.

2. That ye receive her in the Lord, as becometh  
 [fellow-<sup>3</sup> Saints; and that ye assist [and succor] her in  
 whatsoever business she hath need of you, for she hath bin  
 a <sup>2</sup> succourer of many, and of my self also.

3. Greet <sup>5</sup> Priscilla and Aquila, my <sup>6</sup> helpers in [the <sup>6</sup> Fellow-  
*Gospel*.] Christ Jesus. laborers.

4. (Who have for my life laid down their own <sup>7</sup> necks :  
 unto whom not only I [ought to] give thanks, but also all  
 the Churches of the Gentiles) [both for their preserving me  
 their Apostle, and for many other good services toward them.] <sup>c</sup> Act. 18.  
<sup>26.</sup>

5. Likewise greet the Church [the Assembly of Saints] that  
 is in their house. Salute my well-beloved Epenetus, who is  
 [my] first-fruits of Achaia unto Christ.

6. Greet Mary, who bestowed much [trouble and] la-  
 bor on us.

7. Salute Andronicus and <sup>d</sup> Junia my kinsmen, and my <sup>d</sup> Junias.  
 Fellow-prisoners : who are of <sup>8</sup> note [and esteem] among  
 the Apostles, who also were in Christ [and converted] be-  
 fore me.

8. Greet Amplias my beloved in the Lord.

<sup>1</sup> 'Tis likely, by whom he sent this Epistle.

<sup>2</sup> Serving in those offices belonging to wi-  
 dows, set down in Rom. 16. 1. the Church-  
 es appointing such Deaconesses to minister  
 (amongst other things) to poor, and stranger  
 women, which men might not.

<sup>3</sup> Any assembly of believers so called by  
 the Apostle, of which 'tis probable there  
 were many in the same City; in several pri-  
 vate mens houses. See verſ. 23. - 1 Cor. 16.  
 19. - Col. 4. 15. Such who had dedicated  
 some part within their dwellings to be an  
 Oratory for the performance of divine du-  
 ties.

<sup>4</sup> A Port belonging to Corinth.

<sup>5</sup> The Apostle very affectionate in these  
 salutes, giving almost every one some sig-  
 nal epithet, that he might both recom-  
 mend them for their piety; and propoſe  
 them to others for their imitation; and the  
 more in dear their affections to him; and  
 shew his gratitude to them, and the ho-  
 nourable esteem he had of them.

<sup>6</sup> A Jew, a Tentmaker. He and his Wife,  
 banished from Rome by Claudius, lived at  
 Corinth; there entertained S. Paul, hav-  
 ing skill in the same trade, into their fami-  
 ly, Acts. 18. 2. Afterwards removing from  
 Corinth, they dwelt at Ephesus, there en-  
 tertained Apollos, Act. 18. 18, 19. Thence  
 in the beginning of Nero's Reign, they re-  
 moved again to Rome, as appears in this  
 verſe, thence again to Ephesus. See 2 Tim.  
 4. 19. Where-ever they were, it seems they  
 kept a great family, and that the Christi-  
 ans assembled in their house. See 1 Cor. 16.  
 19. and that they ventured their lives for  
 preserving the Apostle, who was extremely  
 persecuted both at Ephesus and Corinth,  
 See Acts 18. 12. - 19. 23.

<sup>7</sup> Probably in his dangers at Ephesus, or  
 Corinth, where was the ordinary abode of  
 Aquila. See Act. 18. 2, 18, 19. 2 Tim. 4. 19.

<sup>8</sup> Or, themselves are reckoned amongst  
 Apostles; Apostles being taken sometimes  
 in a larger sense, 2 Cor. 8. 23. Phil. 2. 25.

9. Sa-

a Fellow-laborer.

9. Salute Urban, our helper in [*the Gospel of*] Christ; and Stachys my beloved.

20. Salute Apelles approved in Christ. Salute them which are of Aristobulus' household.

f Friends. 11. Salute Herodion my kinsman: greet them that be of the household of Narcissus; [*those*] which are in the Lord.

12. Salute Tryphena, and Tryphosa, who labor in the Lord [*s service.*] Salute the beloved Persis, which labored much in the Lord.

g Elect. 13. Salute Rufus chosen in the Lord, and his Mother, and mine [*also I may say, in her love shewed toward me.*]

14. Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermes, and the Brethren which are with them.

15. Salute Philologus and Julia, Nereus, and his Sister, and Olympas, and all the Saints which are with them.

16. Salute one another with an Holy kiss. The Churches of Christ salute you.

17. Now I beseech you, Brethren, [*as to salute those that are Saints, so*] to mark them which cause divisions, and of-

b Phil. 3. 2, fences contrary to the Doctrine which ye have learned, and 2 i avoid them.

17, 19. i Turn aside.

k Phil. 3. 19.

-2 Pet. 2.

13, 14.

-Jude 12.

-Gal. 6. 12.

18. For they that are such serve not [*sincerely*] the Lord Jesus Christ, but their own belly [*and commodity*]; and

by good words and fair speeches, [*not sound reasons,*] deceive the hearts of the simple.

19. For your [*true*] obedience is come abroad unto all men: [*and*] I am glad therefore on your behalf; but yet I

would have you [*not led by every one in your obedience, but*] wise unto [*discerning*] that which is [*lawful and*] good; and simple [*and innocent*] concerning the [*countenancing or practising of* that which is] evil.

20. And the God of peace shall bruise Satan, [*who seeks to seduce you by these men,*] under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21. Timotheus my work-fellow [*in the gospel*] and Luci-

1 This ceremony then, as also in ancient times, ordinarily used in salutation of friends, as well among the Romans and other Nations, as among the Jews. See in Suetonius an edict of Tiberius against the too frequent use of it; *Quotidiana oscula prohibuit edicto.* Sueton. in Tiberio. c. 34. See Mat. 26. 49. -2 Sam. 20. 9. Hence an holy kiss of Charity (1 Pet. 5. 14.) was used by the Christians, the Men and the Women apart, at the end of the service and pronouncing of the Benediction, See note

on 1 Cor. 16. 20. and before their receiving the Communion.

2 Not keeping them Company; nor receiving them into your house; nor eating with them, &c. that they might be ashamed. See 1 Cor. 5. 9. -2 Thel. 3. 14. -2 John 10.

3 Flattering the Jews; avoiding persecution, which attended Christianity both from the Jew and from the Gentile; which Gentile, mean while, tolerated Judaism.

us, and Jason, and Sosipater, my kinsmen, salute you.

22. I Tertius, [*the Amanuensis*] who <sup>1</sup> wrote this Epistle, salute you in the Lord.

23. <sup>2</sup> Gaius mine Host, and of the whole Church [*and c* <sup>1</sup> Cor. 1: *assembly of the Saints here,*] saluteth you. Erastus the Chamberlain of the City <sup>2</sup> saluteth you, and Quartus a brother.

24. The Grace of our Lord Jesus Christ be with you all. Amen.

25. <sup>3</sup> Now <sup>a</sup> to him; that is of power to establish you <sup>d</sup> Eph. 3: <sup>20.</sup> according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery [*of sending the Messiah, abrogating of the law of Moses, calling of the Gentiles,*] which was kept secret [*in all other ages*] since the world began,

26. But now is made manifest, and by the Scriptures of the prophets, [*heretofore not so fully understood,*] according to the commandment of the everlasting God, [*enlightning us to understand them by his Holy Spirit,*] made known to all Nations, for the obedience of faith.

27. To God, [*I say,*] only wise, be Glory, thro Jesus Christ, for ever. Amen.

<sup>1</sup> Wrote it from St. Pauls dictating, or transcribed it out of his Copy.

<sup>2</sup> Corinth.

<sup>3</sup> This in ancient Copies is added to the

end of the 14th. chapter, the 24. verse, there being the conclusion of all St. Pauls Epistles besides.

Written to the Romans from Corinth, and sent by Phebe, servant of the Church at Cenchrea.



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THE  
FIRST EPISTLE OF S. *PAUL*  
TO THE  
**CORINTHIANS.**  
PARAPHRASED.





**F**OR the Place, from whence this Epistle was written, it is probably gathered, by comparing Acts 19. 21. with Acts 20. 1, 2. and with 1 Cor. 16. 8. and 15, 32. -and 2 Cor. 1. 8. And by comparing Acts 19. 22. with 1 Cor. 4. 17. -and 16. 10. And, by the salutation, (1 Cor. 16. 19.) from the Asian Churches, and from Aquila and Priscilla, and the Church in their house, whose chief abode, as likewise of Apollo mentioned vers. 12. seems to have bin at Ephesus (see Acts 18. 19, 24, 26.) From these Texts I say tis probably collected, that St. Paul writ this Epistle to the Corinthians (after Apollo had bin there, Acts 19. 1. -1 Cor. 3. 6.) when the Apostle was at Ephesus, (the story of which is related Acts 19 :) or, at some place near it, in Asia ; not long before his Journey into Macedonia ; yet, if written from Ephesus, probably it was before the last tumult there, raised by Demetrius ; upon which tumult, see note on 1. Cor. 15. 32. he seems to have immediately withdrawn from that place. (See Acts 20. 1. compare 1 Cor. 16. 8.) And accordingly the Subscription, in some Copies, is not from Philippi, but Ephesus.

As for the Subject and Contents of this Epistle, (which is very various according to the matters partly complained of, 1 Cor. 1. 11. partly inquired 1 Cor. 7. 1. by, the Corinthians.) 1. The Apostle reproves the Corinthians for, and instructs them in, several things : Reprehends 1. Their factions and dissensions, siding with some Teachers more then others : extolling the more humanly-eloquent, and despising the Apostle, tho the Founder of their Church, as inferior, in this, to some others of their Doctors : 2ly. Their Toleration of an incestuous person,

son, without proceeding presently to the Churches censures, and an Excommunication of Him. 3ly. Their vexing one another with law-suits, and that, before Infidel-Judges. 4ly. Their abuse of their Christian liberty to the hurt of their weaker Brethren; where he instructs them in their behavior concerning things offered to Idols: and likewise shews them the heinousness of Fornication, a vice to which the Corinthians were much addicted, and which was much committed, especially at the Heathen-Feasts and Sacrifices. 5ly. Their disorders in their own holy Assemblies, concerning the vailing of women; and concerning their Feasts of charity, and celebration of the Lords Supper, too licentious-ly and irreverently performed.

Besides these reprehensions, 2. he also instructs them; 1. Concerning marriage, and single life, which the better. 2. Concerning the use of spiritual Gifts: recommending to them those which serve to edification, as Prophecy, before those which procure admiration, as Tongues; and before all other, Charity. 3. Concerning the Resurrection, and the state, and condition of Bodies glorified; being informed of some persons of the Christian profession in their Church that denied the Resurrection. 3. Lastly he exhorts them to a liberal Contribution to the Saints at Hierusalem.

The writing of the Epistle is by most thought to have been Anno Christi 47.

THE  
FIRST EPISTLE OF PAUL  
THE APOSTLE  
TO THE  
CORINTHIANS.

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C H A P. I.

1. **P**AUL <sup>a</sup> called *to be* an Apostle of Jesus Christ, <sup>i</sup> *a* called thro the will of God, and <sup>b</sup> Sosthenes *c* our Brother.

2. Unto the Church of God, which is at Corinth, to them that <sup>d</sup> are sanctified in Christ Jesus, <sup>2</sup> called *to be* Saints, [*together*] <sup>e</sup> with all that, <sup>3</sup> in every place, <sup>f</sup> call upon the name of Jesus Christ our [*common*] Lord, both theirs, and ours, [*whether Jew, or Gentile.* 3]

3. Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

4. I thank my God always on your behalf, for the Grace of God, which is given you by Jesus Christ ;

5. That in every thing ye are <sup>4</sup> enriched by Him, in all utterance [*of Tongues,*] and in all knowledg [*of myste- g* Word. ries.] <sup>2</sup> Cor. 8. 7.

6. Even as the [*Doctrine, and*] <sup>5</sup> Testimony of Christ was [*also by these*] confirmed <sup>i</sup> in, [*and amongst*] you. <sup>i</sup> Amongst.

7. So that ye come behind [*other Christians*] in no Gift: waiting for [*the accomplishment of them in*] <sup>k</sup> the [*second*] <sup>k</sup> Revelation.

8. Who shall also confirm you [*in these Graces*] unto

<sup>1</sup> By the Commandment of God, 1 Tim. 1. 1. Separated. Rom. 1. 1. See Gal. 1. 1.

<sup>2</sup> See Acts 13. 48. Called to be Saints, as he to be an Apostle : vers. 9, 26, 27.

<sup>3</sup> His Epistles, as of general use, to communicate to other Churches besides those

to whom sent. See Col. 4. 16. - 1 Thes. 5. 29.

<sup>4</sup> See 1 Cor. 12. and 14. chapters their abounding in spiritual Gifts.

<sup>5</sup> Called so in allusion to that of the law. See Exod. 31. 18. - Rev. 1. 9.

*a* Col. 1. 22. the end, that ye may be [*found*] a blameless in the day of  
*-1* Thel. 5. our Lord Jesus Christ.  
 23.

*b* Communi- 9. [*For*] God is <sup>1</sup> faithful [*to perfect you, and to perform*  
 cation, or his promises to you,] by whom ye were [*also first*] called  
 participation unto the <sup>b</sup> Fellowship, [*together with us*], of his Son Je-  
 on sus Christ our Lord.

*d* Exhort. 10. Now I <sup>c</sup> beseech you, Brethren, by the name of our  
 d Not Lord Jesus Christ, that ye all speak <sup>2</sup> the same thing [*hold-*  
 Schisms. ing unanimously to your only Head, Christ; and the doctrine of  
 his Apostles; d] and that there be no divisions [*nor sidings*] a-  
 mong you [*concerning your Teachers;*] but that ye be perfectly  
 joined together in the same mind, and in the same judgment.

*f* 1 Cor. 16. 11. For it hath bin declared unto me of you, my Brethren,  
 17. by them which are of the House of Cloe, <sup>f</sup> that there are  
 contentions among you.

12. <sup>3</sup> Now, this I say [*to you*]: that every one of you  
 faith; [*one*], I am [*a Follower*] of <sup>4</sup> Paul: and [*another*], I  
 of <sup>4</sup> Apollo; and [*another*], I of <sup>4</sup> Cephas, and [*another*], I  
 [*of none of them, but*] of <sup>5</sup> Christ: <sup>6</sup>

*e* Into. 13. Is Christ [*or his Doctrine*] divided? Was Paul [*then*]  
 crucified for you? or were ye baptized <sup>g</sup> in the name of  
 Paul?

14. I thank God, that I baptised none of you, but <sup>7</sup> Cris-  
 pus and <sup>8</sup> Gaius.

(<sup>15</sup> Left any should say that I had baptized in mine own  
 name.)

16. And [*save that*] I baptized also the <sup>9</sup> household of

<sup>1</sup> The Apostles frequent expression. See  
 1 Cor. 10. 13. - 1 Thel. 5. 24. - 2 Thel. 3. 3.  
 faithful to preserve, to establish, to do it,  
 &c.

<sup>2</sup> That ye speak the thing wherein ye  
 all agree; and submit, (especially in small  
 matters: such as this, concerning the se-  
 veral abilities and eloquence of your  
 teachers.) to one another's judgment, at  
 least so far; as not to contend and gainlay.  
 This exhortation of a peaceable, and chari-  
 table, submittance to the judgment of o-  
 thers; (in which, as in other things we ought  
 to esteem them better, Phil. 2. 3. and not  
 to be wise in our own conceits, Rom. 12. 16.)  
 is frequent with the Apostle. See Rom. 12.  
 16, 18. - 15. 5, 6. - Phil. 1. 27. - Phil. 3. 2, 3,  
 16. - 1 Pet. 3. 8. lastly, in matter of Doctrine  
 adhering to that of our Lords Apostles. - See  
 1 Cor. 4. 15, 16. - 11. 1. - Phil. 13. 6, 17.

<sup>3</sup> The Apostles frequent phrase, when  
 pressing any thing more vehemently. See  
 1 Cor. 15. 50. - 1 Thel. 4. 15.

<sup>4</sup> Paul: Doctor of the Gentiles, the  
 planter of this Church 1 Cor. 3. 6. Apollo;  
 the excellent Orator (Act. 18. 24.) Peter;  
 the Prime Apostle and Doctor of the Cir-  
 cumcision. (Gal. 2. 7, 8.)

<sup>5</sup> This faulty too, if said as in opposition  
 to the rest; Christs ministers, not rivals.  
 (1 Cor. 3. 6.)

<sup>6</sup> Or this may be understood of the  
 Teachers in Corinth; in their delivering di-  
 vers Doctrines, one pretending the receiving  
 of his from Paul, another from Apollo, &c.

<sup>7</sup> Ruler of the Synagogue. (Act. 18. 8.)  
<sup>8</sup> A prime man in the Church. (Rom. 16.  
 23.)

<sup>9</sup> Being the first that believed in all A-  
 chaia. (1 Cor. 16. 15.)

Stephanas:

Stephanas : Besides [*these,*] I know not whether [*at all amongst you*] I baptized any other.

17. For Christ sent me not [*so much*] to baptize [*Converts, in which there are others<sup>1</sup> employed;*] but to preach the Gospel [*to unbelievers : and this,*] a not with wisdom of <sup>a</sup> 2 Pet. 1. words, [*amongst you so much affected*]; lest [*the Subject<sup>16</sup> thereof*] the Cross of Christ, should [*so*] be made of none effect, <sup>2</sup> [*by being delivered in the words, which mans wisdom, (unable to beget faith,) and not which the Holy Ghost, teacheth.* 3]

18. For the [*simple and plain*] <sup>c</sup> preaching of the Cross <sup>c</sup> Word. [*and of faith in, and of suffering for, a Savior so shamefully crucified*] is [*indeed*] to [*the worldly wisdom of*] them that perish, foolishness; but [*notwithstanding*] unto us, who [*believe and*] are saved, it is the <sup>d</sup> power of God. <sup>d</sup> Rom. 1. 16.

19. For it is written : <sup>e</sup> I will destroy the wisdom of the wise, and will bring to nothing the understanding of the <sup>e</sup> 14. Prudent, [*in working a means of Salvation contrary to their wisdom.*]

20. Where is the wise [*Philosopher*]? where is the <sup>f</sup> 7. 48. <sup>f</sup> 33. 18. <sup>f</sup> Searcher. [*learned*]<sup>4</sup> Scribe? where is the [*subtle*]<sup>5</sup> <sup>g</sup> disputer of this world? Hath not God [*in this mystery of Salvation*]<sup>6</sup> made [*filly and*] foolish the wisdom of this world?

21. For <sup>h</sup> after that; in the [*clear manifestations of the*]<sup>h</sup> Seeing that. <sup>h</sup> 21. 23. <sup>h</sup> 21. 23. wisdom of God; [*yet*] the world, by [*corrupt*] wisdom, <sup>i</sup> 1. knew not God; it pleased God [*at last*] thro the [*seeming*] foolishness of [*our*] preaching, [*of a dying Savior,*] to save them that believe; [*and to suffer the rest, in their wisdom, to perish.*]

22. For the [*obstinate*] Jews require [*yet*]<sup>k</sup> a sign [*from*]<sup>k</sup> Mat. 15. <sup>k</sup> 1. 12. 38. Heaven<sup>8</sup>; and the [*learned*] Greeks seek after wisdom, [*and a Reason.*]

<sup>i</sup> Ordained by the Apostles, not at leisure to administer this Holy Ceremony to such great numbers of Converts : (Acts 2. 41.) except only to some persons more considerable. See (Acts 10. 49.) Peter commanding it to others.

<sup>2</sup> The Gospel much opposite, both for the matter of it, to worldly wisdom and judgment, as containing the doctrine of the Cross (i. e. the wonderful humility and ignominious sufferings of the Son of God, &c.) & for the manner of its preaching & working, to humane eloquence and enticing expressions; not persuading men by curious language, and rules of Art; but the inward dictates and demonstration of the Spirit; the power of God being more ma-

nifest in the greater simplicity, and weakness, of the means that produced faith. (See 1 Cor. 2. 4, 5, 13, 14, 15. - 1 27.)

<sup>3</sup> 1 Cor. 2. 13. For so your faith would stand in the wisdom of men, and not in the power of God.

<sup>4</sup> The wise Jew.

<sup>5</sup> The Philosopher, (of which many at Corinth;) the wise Gentile.

<sup>6</sup> Convinced of folly, by manifesting his, (a quite contrary,) wisdom.

<sup>7</sup> In the works of Creation, and Providence.

<sup>8</sup> Like those in Moses, Joshua's, Elias, time; being not contented with ordinary beneficial Miracles, nor yet that (Jonas-like) of the Resurrection.

1

25. But

23. But we [unto both] preach [only] Christ [and him] crucified; [y whose cross is] unto the Jews <sup>2</sup> a stumbling-block [and great offence;] and unto the Greeks foolishness, [and against reason.]

24. But [yet] unto them <sup>a</sup> that are called, both Jews and Greeks, <sup>1</sup> Christ, [<sup>2</sup> both] <sup>b</sup> the power of God [notwithstanding the weakness of the Cross despised by the Jew] and the wisdom <sup>c</sup> of God [notwithstanding the simplicity of our preaching derided by the Gentile.]

25. <sup>d</sup> Because the <sup>3</sup> foolishness [that is] of God is wiser than men; and the <sup>e</sup> weakness of God, is stronger than men [confounding their strength and their wisdom.]

26. For <sup>f</sup> ye see [the manner of] your calling, Brethren, How that not many <sup>g</sup> wise men after the flesh, not many mighty, not many noble, are called.

27. But God hath chosen the foolish things of the world [thereby] to confound the wise; and God hath chosen the weak things of the world, to confound the things that are mighty :

28. <sup>4</sup> And base things of the world, and things which are despised, hath God chosen, yea and things <sup>h</sup> <sup>5</sup> that are not, [save only from him, <sup>i</sup> of any ability at all] to [confound and] bring to <sup>k</sup> nought things, that are [the most highly valued.]

29. That <sup>6</sup> no flesh should glory [of it self] in his presence.

30. But, [being nothing in your selves] of Him [and his free bounty] are ye [now the called] in Christ Jesus ; who of God is made unto us [the Author and fountain of all spiritual blessings:] wisdom [<sup>l</sup> by his revelation of the divine mysteries], and righteousness [<sup>m</sup> and justification in the remission of sins which is only by faith in him,] And sanctification [which is by his Spirit,] And [<sup>n</sup> last of all, complete] Redemption [by his power, at the last day.]

31. That <sup>o</sup> according as it is written : He that glorieth [for any thing,] let him glory [for it,] in the Lord, [who gives it.]

<sup>1</sup> Or, the Gospel of Christ the power, &c. (Rom. 1. 16.) and the wisdom. 1 Cor. 2. 7.

<sup>2</sup> In whom both the power and wisdom of God are most gloriously manifested.

<sup>3</sup> A Transcendent Wisdom in these Counsels of God, which are by men deemed foolish.

<sup>4</sup> Intimating the mean condition of the A-

postles, and of many of their Converts, v. 26.

<sup>5</sup> Allusion to Gods power in the creation, bringing things out of nothing. See the like Rom. 4. 17. There being an inanity and nihilicity, in the called, as to their regeneration.

<sup>6</sup> That no flesh, as well those, that bring, as those, that are brought, to nought: that neither may glory.

CHAP. II.

• 1. **A**ND I, Brethren, [*not glorying in my self,*] when I came to you, came not <sup>1</sup> with excellency of speech, or of [*human*] wisdom, declaring unto you [*in these dresses*] <sup>2</sup> the [*revelation and*] <sup>3</sup> Testimony of God. <sup>4</sup> 1 Cor. 1. 6.

2. For I determined not [*to be solicitous to appear*] to know [*or teach*] any thing among you, save Jesus Christ and him Crucified.

3. And [*for my person, and utterance,*] I was with you <sup>5</sup> in <sup>6</sup> weakness, and in fear, and in much trembling; <sup>7</sup> *not without bodily infirmities; amongst many persecutions.* <sup>8</sup> Act. 18. 5. <sup>9</sup> 2 Cor. 4. 7. <sup>10</sup> 2 Pet. 1. 16.

4. And my Speech and my Preaching <sup>11</sup> was not [*indeed*] <sup>12</sup> with enticing words of mans wisdom, but [*it was*] in demonstration of the Spirit, and of Power, [*in enlightning your understanding and swaying your wills.*] <sup>13</sup> e Persuasive.

5. That [*so*] your faith should not stand in the [*outward*] wisdom of men, but in the [*inward*] <sup>14</sup> power of God. <sup>15</sup> f 2 Cor. 1. 7.

6. Howbeit, we [*also*] speak wisdom, [*g more than ye are yet capable of*], amongst those, that are perfect, <sup>16</sup> h [*and*] <sup>17</sup> able to understand higher matters: <sup>18</sup> yet not the wisdom of this world, nor of the Princes of this world, that, [*notwithstanding their policy, and strong opposition, to the Gospel; both they, and their Kingdom,*] come to nought. <sup>19</sup> g 1 Cor. 3. 1. <sup>20</sup> h Heb. 5. 11. <sup>21</sup> &c. 14.

<sup>1</sup> Eloquence tho it may be used in the Gospel, yet the Gospel never hath its efficacy from it; and many times more without it; God shewing more his divine power, in humane weakness. See verse 5.

<sup>2</sup> The Gospel.

<sup>3</sup> In conformity to the Cross of Christ.

<sup>4</sup> Of the humane infirmities, which this most Glorious Apostle was sometimes possessed with, in his preaching the Gospel, especially, when amongst strangers, and enemies, (animated for these, sometimes, by our Saviors own appearance to him, as here at Corinth: Act. 18. 9.) Of the several pressures, and at other times relaxations of the Holy Spirit, which frees none, at all times, in all things, from all corporal frailties. And of his being more vigorous when he had the company, and assistance of others: see in many pregnant places, his own confession, 2 Cor. 10. 1, 7, 10. - 2 Cor.

2. 12, 13, compared with 2 Cor. 7. 5, 6. - Act. 18. 5. - Gal. 4. 13. - Act. 13. 46. - 17. 15, 18. - 18. 9, 12. - 2 Cor. 12. 6, 7, 9. And it may be Satans messenger, in this text, was some Corporal infirmity in his teaching, which he would fain have bin rid off; but God saw useful that others might not over-prize him the minister, but give the Glory to God the founder; that, in so many high revelations, he might not lose his humility; and, that Gods Grace might be more perfected in mans weakness, &c. all those great works the Apostle did, meanwhile compassed with infirmities, for this, appearing far the more splendid, and glorious. See note on 2 Cor. 10. 1.

<sup>5</sup> To nought, many ways, in respect on their temporal, and of their spiritual condition. Not having Grace to submit to the Gospel; nor power, to suppress it, 1 Cor. 1. 26. &c.

I 2

But

7. But we speak the wisdom of God in a mystery [not understood by the worldling,] even the [heretofore] hidden wisdom, [the revelation of] a which God ordained, (before the world [was], at this time,) <sup>1</sup> unto our Glory.

8. Which [mystery] none of the <sup>2</sup> Princes of this world [that opposed it] knew: for had they <sup>3</sup> known it, they would not have [killed] the Prince of life, and crucified [Him, who is] the [King of Kings, and] <sup>c</sup> Lord of Glory.

9. For it is written: <sup>d</sup> Eye hath not seen, nor Ear heard, neither have entred into the Heart of [natural] man [to imagin] the things, which God hath <sup>3</sup> prepared for them that love him, [in the mystery of our redemption.]

10. But God hath revealed them unto us <sup>4</sup> by his Spirit: For the [Holy] Spirit, [which is given to us,] searcheth <sup>e</sup> [into, and knoweth] all things: yea [all] <sup>e</sup> the deep [and long hidden] things of God.

11. For [among men] what man knoweth the things of man save the Spirit of a man which is [with-] in Him? Even so the things of God knoweth <sup>f</sup> no man, but [only] the Spirit of God.

12. Now we have received, not the Spirit of the world [so much esteemed, which knows only worldly things;] but the Spirit which is of God, that we might know those [heavenly] things, which are <sup>g</sup> freely [now] given us of God.

13. <sup>h</sup> Which things also we speak [and argue,] not in the words [or reasons] which mans wisdom teacheth, but which the Holy Ghost teacheth, <sup>5</sup> comparing [and illustrating] spiritual things with spiritual.

14. But the <sup>6</sup> natural man receiveth not the things of

1 Greater than that of the Prophets: Or unto our eternal glory and happiness in heaven: Or, unto the glory of the present age.

2 Herod, Pilat, Caiaphas.

3 As well those things, which are yet to come (Jo. 16. 13. -2 Cor. 12. 4.) as those now already performed.

4 Even not Christs outward Preaching, (for many heard, yet not believed,) but the Spirits inward operation, revealed Gods truth to the Disciples, who were not led into all truth by his presence and conversation, till the Spirit was poured upon them (Jo. 16. 13.)

5 Conferring the Evangelical doctrines with the ancient prophecies; and fitting spiritual language to spiritual matter.

6 No man, by natural reason, without

Revelation; no man by revelation declared to Him by others, (so as to obey and submit unto them,) without the operation of the Spirit, in Himself. (See Heb. 4. 2.) Note, that [natural man] here is opposed not to regenerate, or the sanctified, but to Believer, or illuminated; which illumination of the Spirit, and also other gifts thereof many have without, and before, regeneration, or the infusion of charity into the Soul. And many, again, this regeneration without some of them; (see Jo. 14. 17.) See 1 Cor. 13. 2, 3. In which text observe that the faith of miracles presupposeth the believing of Christ to be the Lord, (because the Miracles were done in his Name) and (again) this is not believed but by the Holy Spirit, 1 Cor. 24. 3. -1 Jo. 4. 2. -Mat. 16. 17. -Act. 8. 13. -Mat. 7. 22, 23.

the



the spirit of God [*thus delivered,*] for they are <sup>1</sup> foolishness unto Him, [*destitute of the spirit*]; neither can he know *them*, because they are [*only*] spiritually discerned, [*and judged of.*]

15. But he that is spiritual [*discerneth and*] <sup>b</sup> judgeth [*of*] <sup>c</sup> Discern- all things, [*whilst*] yet he himself is [*or can be*] judged <sup>eth.</sup> [*or confuted*] of no man [*not spiritual.*]

16. For [*as, 'tis written,*] <sup>c</sup> who [*amongst men by nature*] <sup>c</sup> Esai. 40. hath known the mind of the Lord, that he <sup>d</sup> may instruct [*or* <sup>13.</sup> Jer. 23. <sup>18.</sup> Rom. <sup>11.</sup> 34. <sup>d</sup> Shall. *and*] Him [*in divine things*] ? But [*yet*] we [*now know,* <sup>11.</sup> 34. <sup>d</sup> Shall. *and*] have the mind of [*the Lord*] Christ, [*i. e. by the revelation of the Spirit.*]

## C H A P. III.

1. **A**ND I, Brethren, [*who speaking mysteries in the spirit, yet, at my coming to you,*] could not speak <sup>e</sup> 1 Cor. 2. 6. unto you as unto spiritual, but as unto <sup>f</sup> 1 Cor. 2. 1. carnal [*yea in great part,*] even as unto <sup>g</sup> Eph. 4. 12. Babes in [*in the knowledge* of] Christ. <sup>3</sup>

2. I have fed you [*therefore*] with milk and not <sup>h</sup> with <sup>b</sup> Heb. 5. 12, [*strong*] meat; for hitherto ye were <sup>4</sup> not able to bear [*and digest*] it : neither yet now are ye able. <sup>13.</sup>

3. For ye are yet Carnal : For whereas there is among you [*such*] <sup>5</sup> envying [*one anothers gifts,*] and <sup>i</sup> [*upon*] Gal. 5. 20. this strife <sup>k</sup> and divisions, are ye not carnal, and walk <sup>l</sup> as <sup>k</sup> Factions. <sup>l</sup> According to men. <sup>6</sup> men [*yet in the flesh*] ?

<sup>1</sup> By reason of the imbecillity of his reason; and yet more, from the carnality and opposition of his affections. (See Rom. 8. 5, 6, 7.)

<sup>2</sup> 1 Many, spiritual, become afterward carnal, Gal. 3. 3, 4. - 1 Cor. 5. 1. - 6. 9. - 2 Cor. 12. 21. as it is opposite to Grace and Salvation. 2. Most, or all, spiritual are to some degree carnal. Gal. 5. 17. 3. Spiritual, may be, at the beginning of their conversion, in some great degree carnal; but whilst spiritual, these sensual inclinations of nature and the flesh, in them continue decreasing, and Grace increasing, and rooting them out, tho in some sooner, some slower. - And amongst the Corinthians (likely) there were of all these sorts.

<sup>3</sup> Carnal absolutely none are called, but the irregenerate : Carnal comparatively some Regenerate are, viz. those who are but as yet Babes in Christ, and who have

not as yet so well mastered and mortified their former, natural, sensual, and carnal lusts, as those more perfect and spiritual have: tho in general there is a predominancy of the Spirit, and this Carnality still dying, in them. Where note that the *ἀνεγκλίαντες*. 1 Cor. 2. 14. may be applied as to the Heathen Philosopher and the obstinate Jew, so in some degree to these Corinthians, yet in a great part Carnal, compared with the more spiritual and perfect, which also suits well with the context, and with 1 Cor. 2. 6. - 3. 2, 18.

<sup>4</sup> Men ordinarily are made capable of divine knowledge and graces, by degrees; those not first prepared by the lower, cannot attain the higher. See Jo. 16. 12.

<sup>5</sup> Envying begets strife, and strife divisions.

<sup>6</sup> Doing the things, that please themselves, not that please God.

4. For

4. For while one saith [*For my part*] I am of Paul: and another, I am of Apollos; are ye not carnal?

5. Whom is Paul? and who is Apollos? But ministers [*only*] by whom [*preaching*] ye believed: even, as the Lord gave [*the gift*] to every man, [*of you, to believe, and of them, to preach.*]

6. I have planted, Apollos watered [*you:*] But God [*only*] gave the [*growth and*] increase.

<sup>a</sup> 1 Cor. 1. 28. - 2 Cor. 12. 11. - Gal. 6. 3. 7. So then, neither is he that planteth, a any thing [*to you*]; neither [*is*] he that watereth, but God [*all in all*], that giveth the increase.

<sup>b</sup> But. <sup>c</sup> Gal. 6. 3. 4, 5. 8. Now he that planteth, and he that watereth, are one [*in their end and design, under God.*]<sup>b c</sup> And every man [*of them*] shall receive his own reward [*differently*] according to his own labor.

9. For we are labourers together with God [*the chief workman: and*] ye are Gods [*Field and*] husbandry, ye are d Heb. 3. 6. Gods<sup>d</sup> a Building, tillage.

<sup>e</sup> Rom. 15. 15, 16. <sup>f</sup> Architect. 10. According to [*my Office, and*] the<sup>e</sup> Grace of God, which is given unto me, as [*an Apostle, and*] a wife<sup>f</sup> Master-builder, I have laid the [*right*] foundation, and another [*afterward*] buildeth thereon: But [*yet*] let every man take heed, how, [*and with what materials*] he buildeth<sup>2</sup> thereupon.

11. For other [*true*] foundation can no man lay, than that is laid [*by me,*] which is Jesus Christ.

12. Now if any man build on this foundation, [*solid, and pure matter*] Gold, Silver, precious Stones: [*or on the contrary weak and corruptible*]<sup>3</sup> wood, hay, stubble; [*at his peril be it.*]

<sup>g</sup> For it is revealed. <sup>h</sup> 2 Thess. 1. 7. 8. 2 Pet. 3. 7. 13. [*For*] every mans work shall be made manifest: for the<sup>4</sup> day [*of the Lord*] shall declare [*what*] it [*is*];<sup>g</sup> because<sup>h</sup> that [*day*] shall be revealed by fire; and<sup>i</sup> the fire shall try every mans work of what fort it is.

<sup>k</sup> 1 Pet. 1. 7. <sup>l</sup> It shall receive. <sup>m</sup> Verse 8. 14. If any mans work, which he hath built thereupon, abide [*this fire,*]<sup>k l</sup> he shall receive a<sup>5</sup> reward.

<sup>1</sup> God compared to the Soil, or the Sun, out of, and by which, all things grow.

<sup>2</sup> That he build nothing unsuitable or contrary to it.

<sup>3</sup> Wood, Hay, Stubble, Humane wisdom, vers. 18. secular Eloquence; curious questions, science falsely so called; unprofitable, or also wicked, doctrines; as many such were among the Corinthians. As lawfulness of eating in the Idols Temple; The Resurrection past; allowing of Incestuous marriage, &c.

<sup>4</sup> *Vulg. diss Domini*: The day of Judgment. See vers. 8. and verse 15. [the man saved] which refers usually to that Day. See 2 Thess. 1. 7, 8. 2 Pet. 3. 7. - 1 Pet. 1. 7. - 1 Cor. 4. 5.

<sup>5</sup> Reward extraordinary, above common salvation, which the other attain. There being many degrees of the Glory of the Saints in Heaven. See the same expression. 1 Cor. 7. 9. 16, 17, 18. where the preachers for wages are saved, yet not so highly rewarded, as the preachers *Gratis*.

15. If any mans work shall be burnt, he shall suffer [*the*] loss [*of a reward for it.*] But he himself [*the foundation not being destroyed by him*] <sup>a</sup> shall be saved, yet so as [*he must first be refined as it were*] <sup>1</sup> by fire; <sup>2</sup> [*And well if he escape slightly for his fault.*]

<sup>a</sup> Shall escape, but so as thro fire.

16. Know ye not that <sup>3</sup> ye are the [*building and*] Temple <sup>b</sup> of God? and that the spirit of God dwelleth in you [*as its Sanctuary?*]

<sup>b</sup> Verse 9. - 1 Cor. 6. 19.

17. If any man <sup>c</sup> [*then dare to spoil or*] defile the Temple of God, [*with his work or bad materials*] him shall God <sup>4</sup> [*spoil and*] <sup>5</sup> destroy: for the Temple of God is Holy [*and that may not thus be violated*] which <sup>d</sup> Temple ye are.

<sup>c</sup> Corrupt, Destroy.

<sup>d</sup> Heb. 3. 6.

18. <sup>6</sup> Let no man deceive himself: If any man among you seemeth to be wise in [*the wisdom or learning of*] this world, let him become a fool [*to this wisdom*] that he may be wise [*to God.*]

19. For the wisdom of this world is <sup>7</sup> foolishness with God, [*by him detested, and by him confounded.*]; For [*as*] it is written; <sup>e</sup> He taketh [*and snareth*] the wise in their own craftiness.

<sup>e</sup> Job. 5. 13.

20. And again: <sup>f</sup> The Lord knoweth the <sup>g</sup> thoughts of the wise, that they are vain.

<sup>f</sup> Ps. 94. 11. <sup>g</sup> Machine-tions.

21. Therefore let no man glory in [*the factious-ly preferred abilities or authority of*] men [*or depend upon them*]; for all things are yours, [*and appointed of God only for your service; not you for their glorying; or they for your glorying in them.*]

<sup>b</sup> Rom. 8. 38.

22. Whether <sup>8</sup> Paul, or Apollos, or Cephas, <sup>h</sup> or the <sup>38</sup>.

<sup>1</sup> The Apostle alludes to the fire of the last day, melting and purging all things; as also S. Pet. 1 Ep. 1. 7. but, in what manner, 'tis curiosity to inquire into what is no further revealed, only this seems to be set down in *Terrorum*, to those that build unfound doctrines, &c. qualifying with this suffering, their salvation; See 1 Cor. 5. 5. Mat. 12. 36. perhaps meant so; or, in higher trespasses, threatening them with destruction, verse 17.

<sup>2</sup> Or [*yet so, as by fire*] which fire consuming his work, shall lose Him (to his great grief) all the reward he expected for it. Gods strict trial of all mens works in that day being also called a fire; who also is always, and then especially shall be, a consuming fire. See Heb. 12. 29. Exod. 3. 2. 24. 17. Gen. 15. 17. Deut. 4. 24. Numb. 16. 35. Mal. 97. 3. Dan. 7. 9, 10. Joh. 24. 19, 20. Psalm. 18. 8. [*A devouring fire shall go out of this mouth.*]

And this trial is spoken, here, of preachers; whose more special labours might more expect a great reward in the world to come.

<sup>3</sup> The Church.

<sup>4</sup> The same word in the Original for both. Just do to him, as he to the Temple.

<sup>5</sup> Punish him grievously for his fault; with utter destruction, if he destroying the foundation; or with the purgation of fire, if he casting upon it unprofitable matter.

<sup>6</sup> Relating to the matter of the first chapter ver. 17, &c. and the second chapter v. 1. 4. &c. and the 7th. ver. of this.

<sup>7</sup> Human Policy, Wisdom, Philosophy, Reason, Eloquence, &c. not subordinating and submitting it self to Gods wisdom, and providence; factoring for worldly ends; at least falling far short of divine matters; and, mean while puffing up the mind, 1 Cor. 8. 1.

<sup>8</sup> Heb. 1. 14. Angels ours, much more men.

world

world [*ye converse in,*] or [*this*] Life, or Death [*concluding it,*] or the things [*that are*] present, or the things [*that are*] to come : a all are yours, [*serving in common for your use, and instrumental for your good.*]

a Rom. 6.  
28.

23. And ye are [*only*] Christs, [*who hath provided them for you ;*] and Christ is <sup>b</sup> God's, [*the Father's, who hath given all things to him.*] :

b 1 Cor. 11.  
3.-15. 28.

## CHAP. IV.

1. [**Y**ET] let a man so [*honourably*] account of us, as, of the c ministers of Christ, and Stewards [*and dispensers*] of the mysteries of God.

c Officers.

2. Moreover ; it is required in [*such as are*] Stewards, that a man be found faithful [*in doing, to the utmost, his duty.*]

d Day.

3. But with me, [(*whether I be found so, toward God in this my office,*)] it is a very small thing, that I should be judged of you, or of [*any*] mans judgment. Yea, I, [*who should know my own conscience best,*] judge not mine own self [*how acceptably I have perform'd it ;*]

4. For I know nothing by my self [*wherein I have neglected it ;*] yet am I not hereby justified [*from all deficiency :*] But he [*only*] that judgeth me [*righteously,*] is the Lord.

e Mat. 7. 1.

Rom. 14. 4.

10. &c. 2. 1.

f Season.

g Who will

also en-

lighten.

h Rom. 2.

29. -1 Cor.

3. 8.

i Thus

darkly set

down.

5. Therefore e judge [*ye*] 2 nothing [*concerning me, or others*] before the i time ; until the Lord [*Jesus*] come, g who both will bring to light [*all other*] hidden things of darkness, and [*also*] will make manifest the [*secret*] Counsels of the hearts : And then shall every man, [*however here esteemed*] have [*his just*] praise h of God [*according to his work.*]

6. And these things [*hitherto,*] Brethren, I have, i in a figure, transferred to my self, and to 3 Apollos, for your sakes, [*to spare the naming of others,*] That ye might learn

1 Or, ye are Christs [*so attend upon his service :*] and Christ is God's [*the Father's ; Christ in all his servants, to promote his Fathers Glory.*]

2 Of the things of other men, that cannot perfectly be known to you : as here, of the integrity, and efficacy, of their Teachers.

3 Apollos, a Jew very eloquent, and well-

read in the Scripture ; at first preached at Ephesus, acquainted only with the baptism of John, and some small knowledge of our Saviour ; there being instructed more perfectly by Aquila, afterward, in Pauls absence he went to Corinth : and there out of the Scriptures mightily convinced the Jews, and strengthened the brethren, Acts 18. 24. &c.

in [the example of] us, [who are nothing], not to think of [other] men above that which is written [here before <sup>a</sup>]; <sup>a</sup> 1 Cor. 3. 7, 22.-1. 31. that no one of you be puffed up for one [Teacher] against another.

7. For who <sup>b</sup> maketh thee, [what Teacher forever thou art,] to differ <sup>2</sup> [in any gift] from another [thy fellow-minister?] And what [Grace] hath thou, that thou didst not receive? now, if thou didst receive it, why dost thou <sup>3</sup> glory, as if [it were thine own, and that] thou hast not receiv'd it?

8. <sup>c</sup> Now ye [Corinthians, and your Doctors,] are full of all wisdom and Eloquence; now ye are rich [in Gifts]; ye have reigned as Kings [in all tranquillity, and honour] without [any want of] us, [in our absence:] And [indeed] I would to God ye did reign; that we, [poor, persecuted] also might [partake, and] reign, with you. <sup>c</sup> Ye are all ready full.

9. For, I [am to] think that God hath set forth us the Apostles <sup>4</sup> last [of all men;] as it were men appointed to Death. For we are [every where ignominiously exposed, and] made a [public] <sup>5</sup> spectacle unto the <sup>6</sup> World, and to <sup>d</sup> Angels, and to men. <sup>d</sup> Theatre. <sup>e</sup> Heb. 12. 1.

10. We are, [in much plainness, accounted as] fools for Christ's sake; but ye [in all learning, and eloquence,] are wise in Christ: we are <sup>f</sup> weak, but ye are strong: ye are <sup>f</sup> honourable, but we are despised. <sup>f</sup> 1 Cor. 2. 3. <sup>g</sup> 2 Cor. 4. 8.-11. 23. <sup>h</sup> Act. 23. 2.

11. Even unto this present hour [after all our service to the Churches] <sup>g</sup> we both hunger, and thirst, and are naked, and are [beaten and] buffeted, <sup>i</sup> and have no certain dwelling place. <sup>i</sup> And are in no certain condition.

12. And <sup>k</sup> labour, working with our own hands: being reviled, we [are glad to] bless; being persecuted, we [must, no remedy,] <sup>l</sup> suffer it. <sup>k</sup> 1 Thes. 2. 9. <sup>2</sup> Thes. 3. 8. <sup>Act.</sup> 18. 3, 11. <sup>20.</sup> 34.

13. <sup>m</sup> Being defamed, we [still] intreat: we are made, as <sup>n</sup> the filth of the world. And are the off-scouring of all things <sup>o</sup> unto this day. <sup>m</sup> Forbear. <sup>n</sup> Matt. 5. 44.

14. I write not these things to <sup>7</sup> shame you [for your self-conceit, faction and pride,] but I [write them to] warn you <sup>o</sup> verily. <sup>7</sup> The vilest. <sup>o</sup> verily. 11.

<sup>1</sup> Or, as it is written [every where in Scripture recommending Humility unto us.] See 1 Cor. 1. 31.

<sup>2</sup> The Apostle speaks of any, natural, or supernatural endowments conferred on a man; which are all God's Gifts. See 1 Cor. 7. 7.

<sup>4</sup> The Corinthian Doctors vain-glorious, as their followers factious.

<sup>4</sup> Or, us last Apostles, Paul, Barnabas,

&c. as it were men, &c. See 1 Cor. 15. 8. Perhaps S. Paul translated by *sure*, as an abortive Apostle. Or, Apostles *last*, [after the Prophets.] See Mat. 5. 12.

<sup>5</sup> Allusion to the bloody spectacles of persons then frequently presented to slaughter, in the Amphitheatres.

<sup>6</sup> All abroad, in every place.

<sup>7</sup> With other Churches.

[for the future] as my beloved Sons, [not to follow strange Teachers, but me].

15. For, tho you have 10000 [other] Instructors in Christ, yet have ye not many Fathers, [as I am:] for in Christ Jesus I have begotten you, thro the Gospel.

16. Wherefore I beseech you to be followers: of me [your Father, rather than of your new Teachers].

16. For this cause have I sent unto you 2 Timotheus, who is my beloved 2 Son, and faithful in the Lord; who shall bring you into remembrance of my ways [both for 3 doctrine and customs,] which are [used by me] in [the Gospel of] Christ, as I teach, every-where in every [other] Church.

18. Now some [among your Teachers] are [insolent and a puffed up [in their own senses, and conceits,] b as tho I would not c come to you [again at all, to rectifie their disorders.]

a Verf. 7.  
b Because I come not.  
c Phil. 2. 12.

19. But I will come to you shortly, if the Lord will; and will know not the speech [and eloquence] of them which are [thus] puffed up, [whether this be beyond ours:] but the [spiritual] d power [and efficacy of their ministry.]

20. For the Kingdom of God [reigning in your Hearts] is not in [wisdom of] words, but in e power [of the Spirit.]

21. What will ye? shall I come unto you with a 4 rod f [as a Father to Children disobedient?] or [will you first amend your disorders? that I may come to you] in love, and in the spirit of meekness.

1 In the ordinances I have, and Timothy shall, deliver you from me. See 1 Cor. 11. 1, 2. and in the example of humility, and sufferings, I have given you. See 2 Theff. 3. 5. - Phil. 3. 17.

2 Attending on the Apostle from his youth. See Phil. 2. 16.

3 Of which doctrines he states several, afterward, in this Epistle.

4 Power, of confounding all high imaginations, and exalted thoughts; of sending conviction, of Guilt, shame, and self-condemnation into the conscience: Power, of Excommunication; and this accompanied with the exposing them to the tormenting of Satan; and the inflicting of

blindness, diseases, and death; as in Elymas, and Ananias, and Simon Magus, and Felix, and Hymenæus, &c. See 1 Cor. 14. 24, 25. - 2 Cor. 10. 2, 3, 4, 5. - 13. 2, 3, 4, 10. - Acts 5. 5. - 8. 24. - 24. 25. - 26. 37. - Tit. 3. 11. Joh. 16. 8. - Act. 6. 10. 1 Tim. 1. 20. - 1 Cor. 5. 5. 1 Cor. 6. 11. 30. This power of inflicting on sinners extraordinary corporal pains, which the Apostle speaks much of, likely was communicated to him only with a very few besides. Which pains, in his absence also, by virtue of his commission and order, probably were laid on the incestuous Corinthian. (See cap. 5. 3, 4, 5. and again removed from him in the same manner; 2 Cor. 2. 5.)

CHAP. V.

1. **W**ITH a rod I may say. For] it is commonly reported that there is fornication among you; and such fornication, as is not so much as named [or countenanced] among the Gentiles, that one should have his <sup>1</sup> Fathers Wife.

2. And ye [mean-while] are <sup>a</sup> puffed up, [concerning <sup>a</sup> 1 Cor. 4. 6. the flourishing condition of your Church, as if this were none, or no great fault;], and have not rather <sup>2</sup> mourned [for such a great offence, and taken care,] <sup>3</sup> that he, that hath done this deed, might be [b purged out, and] <sup>2</sup> taken away from a- <sup>b</sup> Vers. 7. mong you.

3. For I verily, [according to my authority over you, and power to inflict Gods judgments on such sinners,] as <sup>c</sup> absent <sup>c</sup> Col. 2. 5. in body [indeed,] but [yet] present <sup>4</sup> in [my] Spirit, have <sup>d</sup> judged [and given sentence] already, as tho I were pre- <sup>d</sup> Determined. sent [in body], concerning him that hath so done this deed :

4. In the name of the Lord Jesus Christ, when ye <sup>5</sup> are gathered together [in your ecclesiastical meetings to celebrate the Christian Communion,] and my spirit [with you, <sup>6</sup> assisted] <sup>c</sup> 2 Cor. 2. 10. with the <sup>e</sup> power of our Lord Jesus Christ.

<sup>1</sup> His Stepmother, contrary to the Jewish, (Lev. 18. 8.) dictated by God, and also to the Roman, Laws, dictated by nature; and therefore much more contrary to the strictness of the Christian profession, to whose zealous piety rather less liberty is granted in the observance of all such precepts, that contain in them a general morality, then was to the hardheartedness of the Jew : See Mat. 19. 8.

<sup>2</sup> In the Antient Church Fasting, and public Humiliation, was used, at the excommunication, and for any great offence, of any member thereof, (See 2 Cor. 7. 10, 11. - 12. 21. - Joh. 7. 11, 12. &c. - ver. 6.) out of compassion; for fear of contagion; to divert Gods judgment; to procure for the lapsed member his pardon : &c. 1 Cor. 12. 25. - 2 Sam. 24. 15, 17. Joh. 22. 18. Deut. 13. 5. - 22. 21, 22.

<sup>3</sup> This crime, under the Mosaic law, was punished with death, Lev. 20.

<sup>4</sup> Spoken to encourage the Corinthians in the strange effects, on the body also, of their just excommunication. Now, this being present in spirit where absent in body; or, by

divine revelation, in spirit, beholding things, that are absent, is an honour God hath done to many of his more special servants; and so doubtless to S. Paul. See 2 K. 5. 26. - Joh. 1. 43. - 2 Cor. 12. 2. - Col. 2. 5. - Acts 1. 10. - being a favour many Holy men also, since the Apostles times, are storied to have received from God. Like to this is that gift of knowing mens secrets, and thoughts. 1 Cor. 14. 24, 25.

<sup>5</sup> Approbation and consent of the Church (used in the Apostles times, in Ecclesiastical censures, &c. Acts 15. 22, 23.) much advanced the effect of the n, in making the people forbear such mens company; and them the more alarmed : In vindicating more publicly the Christian profession from scandal; and in frightening others from the like offences. See 1 Tim. 5. 20. 2 Cor. 2. 6, 10. - Mat. 18. 17.

<sup>6</sup> Not only to inflict spiritual, but also corporal punishments: See chap. 4. 21. note, of which effect the Corinthians in the Apostles absence, 'tis probable, were somewhat incredulous.

a Mat. 16.  
19. 8. 18.  
- Joh. 29. 23.  
1 Tim. 1.  
20.  
b 1 Pet. 1. 5.  
c Gal. 5. 9.

5. [By your excommunication] To deliver such a one unto [the tormenting of] Satan, for the destruction of the flesh, [and the lust thereof]; 2 That the spirit [(by repentance)] 3 may be saved 4 in the day of the Lord Jesus.

6. Your glorying [whilst ye tolerate this,] is not good: know ye not, that a little leaven 4 leaveneth 4 [and corrupteth] the whole lump?

d Forasmuch as you are.

7. Purge out therefore the old leaven [of such horrid offenders as these,] that ye may be [now] a new lump, <sup>d</sup> as ye are unleavened [by your profession;] For our passover even [the Lamb of God] Christ, is sacrificed for us:

e Jo. 1. 29.  
f Slain.  
g Holiday.

8. Therefore let us keep the 5 8 Feast [of our Christian Passover,] not with the old leaven [of former uncleanness,] neither with the [fowre] leaven of <sup>b</sup> malice, and wickedness, but with the [pure and simple] unleavened 5 bread of <sup>i</sup> sincerity, and truth [in our holy Christian profession.]

b Naughtiness.  
i Purity.

9. I wrote unto you in an 6 Epistle not to company with fornicators.

k Inordinate lusts.  
l Forcers.

10. Yet not altogether with the fornicators of this world, or with <sup>k</sup> the covetous, or <sup>l</sup> Extortioners, or with Idolaters, [that are not Christians] for then must ye needs go out of the world.

11. But, now, I have written unto you not to keep company, if any man, that is called a Brother, be a Fornicator, or covetous, or an Idolater, or a <sup>m</sup> 7 railer, or a <sup>8</sup> drunkard, or an Extortioner, with such a one, no, <sup>9</sup> not to eat.

n Contumacious person.

12. For [as for others,] what have I to do to judg [or

1 See 1 Tim. 1. 20. - Joh. 2. 4. - 1 Sam. 16. 14. - 1 Cor. 4. 21. note. - 2 Cor. 12. 7. Horror, and Agony of Spirit, pains of the body, are the works of Satan still in many, polluted, or strangely diseased, who is the ordinary executioner of God's Judgments.

2 The offender at his death, and many times not till then, upon his repentance, being (anciently) absolved.

3 Temporal afflictions, and especially corporal, many times occasion repentance, and to eternal safety.

4 Renders the whole lump unsavoury to God, and obnoxious to his Judgments, and by little and little spreads infection into it.

5 The Apostle here more specially alludes to the Communion celebrated at all, or most of, their Ecclesiastical meetings from which such persons were chiefly to be debarred.

6 That Epistle lost, as some others: Phil. 3. 1. - Colos. 4. 16. or, in this Epistle. c. 5. v. 2.

7 Such as cause divisions, carry tales, and speak ill of the absent; whose company to us is most mischievous. See Rom. 16. 17. - 2 Thes. 3. 14.

8 A drunkard, a dangerous and infectious companion at our table.

9 See Matt. 18. 17. - 2 Joh. 10. 11. - 2 Thes. 3. 14. especially not to admit them to your Feasts of charity, or the Table of our Lord. See - 2 Pet. 2. 13. - Jude 12. This command more strictly observed in the primitive times. See Aug. Conf. 3. 11 Where St. Augustine's Mother would not diet with him, perverted by the Manichees. Yet in any case of necessity, as in public prayers, in receiving the communion, &c. (where I have an Obligation to do my duty, and no power to exclude them,)

inflict



inflict censures on] them also that are without, <sup>2</sup>[over whom God hath given me no authority?] Do not ye [in civil matters] judg[only] them, that are within [your Jurisdiction?]

13. (But them, that are without, God judgeth [and will punish:]) Therefore, [according to your ecclesiastical power and duty] put away from among your selves that wicked person.

## C H A P. VI.

1. **D**ARE any of you, [therefore, so much despise the Churches wisdom and authority, over those who are within, as,] having a matter against another, go to law before the unjust, and not before <sup>2</sup> the Saints [rather?]

2. Do ye not know, that the Saints [at the last day, as assessors with Christ,] shall <sup>3</sup> judg [the rest of] the world? And if the world [one day] shall be judged by you, are ye [now] unworthy <sup>c</sup> to judg the smallest matters?

<sup>c</sup> Of the smallest Judicatures,

3. Know ye not that [in that day] we shall judg [immortal] <sup>4</sup> Angels, how much more the [temporal] things that pertain to this life?

In trading, (where I cannot with others,) and in some cases of their edification, especially to some persons, this prohibition obligeth not, see vers. 10, fin. --Mat. 9. 12. --2 Thes. 3. 14. But else, we are generally forbid also ordinary and civil conversation with notorious sinners continuing impenitent, (i. e.) continuing in the custom and practice of the same Vice. As appears by the Apostles objection vers. 10, made to his former words. Neither doth admonishing them, 2 Thes. 3. 15. imply at all keeping them company; Because this we ordinarily may do, and do to those with whom we do not consort. See 2 Jo. 10. 11. The Jews did not eat with the Samaritans, nor Publicans: And this place means such a not-eating with these, as the Corinthians might use with Heathens; therefore not spoken of sacred Feasts only.

2 Arbiters agreed upon for deciding your controversies, vers. 7. See Jam. 2. 1, 2. &c. perhaps spoken of Courts, kept in the Christian Synagogues; as the Jews did, in theirs, which our Saviour also speaks of, Mat. 18. 15, 17.

3 The Saints, when judged or absolved, themselves, meeting our Lord in the Air, 1 Thes. 4. 17. and descending with him to the Judgment of the rest of the world, not only passing their vote of approbation, but exercising the office of Judicature over others, Christ deputed them as the Father Him. See Luk. 22. 30. --Mat. 19. 28. See also Apocal. 2. 26, 27. --5. 10. --20 4. --Dan. 7. 22, 27. Speaking also of a precedent reign of our Lord, and so of all his Saints, in a flourishing state of the Church, that shall be victorious, at last, and ruling, over all its former enemies, and false Religions, before the General Judgment.

4 The Apostate Angels, then, arraigned, and condemned to Hell-fire. See Rev. 20. 10. --2 Pet. 2. 4. --Jud. 6. And perhaps, the good Angels admitted then to greater bliss, under their, as well as our, Head, Christ, See Eph. 1. 10. --Col. 2. 10. --1. 20. Which their employments on Earth do not so much admit of, for the present. See Heb. 1. 14. --Rev. 8. 2. Heb. 2. 5. --Zech. 4. 10. --Job. 1. 6.

<sup>a</sup> If therefore ye have any secular controversies. <sup>b</sup> Who are set at naught.

4. <sup>a</sup> If then ye have [ *a suit or* ] judgment of [ *such momentary* ] things pertaining to this life, <sup>1</sup> [ *in defect of better,* ] set them, <sup>b</sup> who are least esteemed in the Church, to judg [ *it, rather then sue before unbelievers.* ]

5. I [ *may* ] speak [ *this* ] to your shame. [ *But* ] is it so [ *then,* ] that there is not [ *to be found* ] a wife man amongst you, [ *within the Church?* ] No not one, that shall be able to [ *arbitrate, and* ] judg between his Brethren ?

6. But Brother goeth to law [ *and into the Courts of Plea's* ] with [ *his* ] Brother, and that before <sup>1</sup> the unbelievers ?

<sup>c</sup> A defect.

7. Now therefore <sup>2</sup> [ *in this also* ] there is utterly <sup>c</sup> a fault <sup>3</sup> among you, because ye go to law one with another. Why do ye not [ *rather* ] take wrong ? why do ye not rather suffer your selves to be defrauded ?

8. Nay you [ *also* ] do wrong, and defraud, and that your Brethren.

9. Know ye not, that <sup>4</sup> the <sup>s</sup> <sup>d</sup> unrighteous [ *whatsoever* ] shall not inherit the Kingdom of God ? Be not deceived [ *with vain words* ] : <sup>e</sup> neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with mankind,

10. Nor thieves, nor <sup>f</sup> covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God.

11. <sup>g</sup> And such were some of you [ *heretofore* : ] But <sup>h</sup> ye are [ *now washed [ from these sins committed in the time of your infidelity ; ]* ] but ye are sanctified, [ *now ;* ] but ye are justified in the name of the Lord Jesus, [ *who suffered for you ;* ] and by the Spirit of our God, [ *abiding in you.* ]

12. [ *Take heed therefore of taking liberty again to walk in your former conversation, especially in Fornication, and Idolatry,* ]

<sup>1</sup> To the scandal of Christianity.

2. 'Tis unlawful to sue for revenge, or (perhaps) for repair of losses, or other injuries, easily supportable ; and 'tis more commendable, and a higher degree of perfection, (for other greater things) not to sue at all. See Mat. 5. 39, 40. Luk. 6. 29. -Rom. 12. 19. -Rom. 12. 18. -Heb. 12. 14. -Mat. 19. 32. -1 Cor. 13. 5.

3. A fault in the one party in giving occasion of a suit by doing wrong : and in the other too by prosecuting it, if this be done thro impatience of receiving any offence or damage, when 'tis of no such quality or consequence, as that in Christian pru-

dence, charity, and equity, one should not rather pass it over, than so molest his Neighbour.

4. Neither those, who live in the habit, and custom of any of these sins, without a change of their lives ; nor, who commit a deliberate act of them, without Humiliation, and repentance for it, (the Grace of which amendment, and repentance, yet is not granted by God to every one) shall inherit, &c.

5. It may be taken more particularly for unjust defrauders. See 1 Thel. 4. 6.

6. By Baptism.

try,

try, and the feasting and excess, and also scandal, that accompanies it.] 1 All things are lawful unto me [now,] but all things [therefore] are not <sup>a</sup> expedient [to use to excess, or <sup>a</sup> Profitable at all, when they signify false worship, or at least give offence:] all things are lawful for me, but I will not [there- <sup>b</sup> 1 Cor. 10. 20, 32. -Act. 15. 29. <sup>c</sup> Rom. 15. 2. <sup>d</sup> 1 Cor. 15. 50 -Rom. 14. 17. -Col. 2. 22. Mat. 22. 30. <sup>e</sup> 1 Thess. 4. 3. <sup>f</sup> Eph. 5. 23.] fore] be brought under the power of, [and enslaved to] any, [so, as that for just reasons, I cannot, or will not forbear it.]

13. [For, for a while] 2 meats for the belly and the belly for meats, <sup>d</sup> but God shall destroy [shortly] both it, and them, [and there shall be no more eating.] Now the Body [not long for meats, much more] is not [at all] for Fornication, but <sup>e</sup> for the Lord, [<sup>f</sup> as its husband and head;] 3 and the Lord for the Body, [as his Spouse, and members.] <sup>f</sup> Eph. 5. 23.

14. And God [will not destroy it, but] hath both [already] <sup>g</sup> raised up the Lord, and will also raise up us [in it] by <sup>g</sup> Rom. 8. 11. his own power.

15 Know ye not, that your bodies [since your espousals to Him] are <sup>h</sup> the members of Christ? shall I then take the <sup>b</sup> Eph. 5. 28; members of Christ, and make them the members of an har- 29, 30. lot? God forbid.

16. [For] what? know ye not, that he which is joyned to an Harlot is one body [with Her?] for two (saith he [speaking of carnal conjunction]) shall be 4 one flesh.

17. But he, who [regenerated by communication of the Spirit] is joyned unto the Lord, <sup>i</sup> is [likewise] one Spirit [with Him.] <sup>i</sup> Jo. 3. 6. 17. 21. &c. 18. [Therefore especially] flee Fornication: 6 Every [other <sup>h</sup> Eph. 4. 4.

1 This verse is repeated chap. 10. and there applied to Idolatry, see ver. 23. compared with the 14th. See Act. 15. 29. where these two are joyned in the Apostles prohibition, abtaining from meats offered to Idols, and from fornication. And this Injunction perhaps was misunderstood by the Corinthians, in equalling the defilements of their bodies by meats, and by Fornication, to the diminishing of the faultiness of the latter of these. Betwixt which therefore he shews a great difference ver. 13. and aggravates this sin so much the more, by how much more they sinned it.

2 The Apostles Antithesis is; the belly is for meats, and meats for the belly, but both to be destroyed: i. e. as to the use of eating and drinking. Therefore as no great matter what meats we use, so neither, what forbear, upon just occasions. But the Body is for the Lord, and the Lord for the Body: and one is already, and the other is to be raised again: therefore the body must be no longer for Fornication or joyned to

any other, besides to the Lord.

3 See ver. 15. and 17. Allusion to Eve and the mysterious Unity of Matrimony, by which two become one flesh. See Gen. 2. 23, 24. -Eph. 5. 28. &c. and 1 Cor. 6. 16.

4 Gen. 2. 24. True of all carnal conjunction, (ordained by God, to be enjoyed only in legitimate wedlock; and to be a type of the mystical Union, Spiritual, of Christ and his Spouse the Church,) which man cannot annul by his abuse of it.

5 See Eph. 5. 32. The Spiritual Union of Christ and his Spouse the Church, or any member thereof, greater, than that, of Man and Wife, or Adam and Eve. See Eph. 5. 30, 32. compared with Gen. 2. 23.

6 The City of Corinth infamous for this vice; where was a famous Temple of Venus; and an infinite number of light and debauched women devoted to that Goddess. Another Temple of Cothys a God of obscenity. See Herodot. Clio. Strabo. l. 8. Suidas, and the practice of Fornication called

*sin,*] that a man doth, is <sup>1</sup> without [*any proper infamy to*] the body, [*or giving the power thereof to another ;*] but he, that committeth Fornication sinneth [*not only in, but*] <sup>2</sup> against his own Body, [*in a degrading it to so near an alliance, to be the same with that vile Creature with whom he sinneth.*]

<sup>a</sup> 1 Thes. 4. <sup>b</sup> 2 Cor. 6. <sup>b</sup> Temple of the Holy Ghost, *which is [really] in you,* which ye have of God, [*and by which ye are made sure unto Him*] and ye are <sup>c</sup> not your own [*now, to dispose of your body to any other?*]

<sup>d</sup> 1 Cor. 7. <sup>e</sup> Eph. 5. 25. <sup>2c.</sup> For ye are bought <sup>d</sup> with a <sup>3</sup> Price, [*Christ having giving himself for you<sup>e</sup> ;*] therefore [*now serve, and*] <sup>4</sup> glorifie God [*both*] in your body, and in your spirit, which are God's [*by the right of his purchase, and by the possession of his Spirit.*]

## C H A P. VII.

1. **N**OW, concerning the things whereof ye wrote unto me; [*and, first, of the preheminance of Marriage, or Celibacy, I judg,*] it is good for a man not [*to marry at all, nor*] to touch a woman :

2. Nevertheless [*rather, than not*] to avoid Fornication, let every man have his own wife ; and let every woman have her own husband.

<sup>f</sup> The kindness which is due. <sup>3.</sup> [*And*] let the Husband render unto the wife due <sup>1</sup> benevolence, and likewise also the wife unto the Husband.

<sup>g</sup> 1 Cor. 6. <sup>15, 16.</sup> <sup>4.</sup> [*For after the mutual bond of marriage*] the wife hath <sup>2</sup> not power of her own body [*now,*] but the Husband ; and likewise also the Husband hath not power of his own body, but the wife.

5. [*Therefore of this duty*] defraud you not one the other ;

<sup>1</sup> From the particular defilement this sin bringeth to the body, it only hath the name of uncleanness ; and done alone, or with others, is a Violation of that Virginity (which ought to be presented to Christ, the Lord) of the body. See 1 Thess. 4. 4. <sup>2</sup> 2 Cor. 11. 2.

<sup>2</sup> In other sins, which concern the body, we abuse some external object, as the

drunkard wine, &c. but the fornicator abuses his own body.

<sup>3</sup> As anciently in those Countries the husband paid a dowry to her Father for his wife, Gen. 34. 12. Exod. 22. 16, 17. 1 Sam. 18. 25. So Christ bought the Church and gave Himself for Her, Eph. 2. 25.

<sup>4</sup> In some Greek Copies, *ad gloriam ;* *ut glorietur.*

except

except it be <sup>a</sup> with consent for a time, <sup>1</sup> that ye may [without <sup>a</sup> By compact. <sup>b</sup> By reason of your not being able to contain. <sup>c</sup> By way of advice, not by way of precept.] give your selves to fasting and prayer; and [then] come ye together again, that <sup>1</sup> Satan tempt you not, [bring severed, to do something unlawful,] <sup>b</sup> for your Incontinency [and inability to forbear.]

6. But I <sup>2</sup> speak <sup>2</sup> this [I have said] <sup>c</sup> by <sup>3</sup> permission [only as delivering my advice,] and not by <sup>4</sup> commandment.

7. For I would [indeed] that all men were [single] <sup>e</sup> even as <sup>d</sup> my self : but every man hath his proper gift of God, <sup>d</sup> <sup>1</sup> Cor. 9. 5. <sup>5</sup> one after this manner, and another after that.

8. Therefore <sup>3</sup> I lay [my advice] to the unmarried, and widows, It is good for them, if they abide, even as I.

9. But if they <sup>e</sup> <sup>f</sup> cannot contain, let them marry : For <sup>e</sup> power over themselves. <sup>f</sup> Mat. 19. 11, 12. it is better <sup>7</sup> to marry, than <sup>8</sup> to burn [and be inquired] <sup>f</sup> with Lust.]

<sup>1</sup> The deserting of sensual, tho lawful, delights, and particularly those of the marriage-bed, for the exercise of voluntary humilitations, and devotions, (with which they cannot so well consist,) is here recommended by the Apostle; was practised by the Jews, and by the pious Christian times; and enjoined by ancient Canons. See Exod. 19. 15. - 1 Sam. 21. 4. - Zechar. 7. 3. - Joel. 2. 15. - Mat. 9. 15. - 1 Cor. 7. 34. - 1 Thel. 4. 4. - 1 Cor. 6. 20. - 2 Cor. 7. 1.

<sup>2</sup> This, which I said verie 1. that it is good not to touch a woman, see verie 8, 12, 25, 40. Or this said verie 2. by permitting, not enjoining marriage.

<sup>3</sup> See verie 8, 12, 25, 40. The things the Apostle delivers here, as also in the 14th. chapter, and some other parts of this Epistle, are many of them advices about what was best to be done in many particular cases, to which the general precepts, or revelations of the Gospel to this Apostle did not descend, nor determine, or did not require and exact; and some of which, as celibacy, are not commanded under penalty of sinning, but recommended, as something better, verie 38. Yet are these all the directions or Counsels of our Lord concerning what is better or more expedient, delivered to the Apostle by the infallible inspirations of the holy Spirit, as appears by comparing, 1 Cor. 14. 37. and 2 Cor. 1. 17. and 1 Thel. 4. 1, 2, 8. with 1 Cor. 14. 40. and as faithfully delivered by him. See verie 25. and 2 Cor. 2. 17. - 4. 2. - 13. 3. And therefore is the Corinthians assent, and

belief required unto them, as such. See the like advice concerning some particular charities of the Corinthians, 2 Cor. 8. 8, 10. the Apostle distinguishing between the commands of God, which none may disobey without sin, and these advices concerning, not what is necessary, but what is more fitting and worthy; which as he (by the Spirit doubtless) directs, that it is better to observe; so he acknowledgeth, there is no command, that makes it unlawful to omit them. See v. 28. So the Apostle distinguishing also of his own sayings, not making all equally obligatory. See v. 25. compared with 25.

<sup>4</sup> See Note v. 25.

<sup>5</sup> Some superior, some inferior, Graces; some virginal, some only conjugal, chastity, verie 9. according to every mans capacity, (Mat. 23. 15.) or endeavors. See Mat. 13. 11. compare 12. Some likewise a natural temper, less; some more, subject to concupiscence, and to be tempted.

<sup>6</sup> Cannot master their will, or cannot induce themselves to use the means whereby they may arrive to master it in this matter.

<sup>7</sup> Not, that after any burning all are bound to marry; since, after this, many have attained the gift of continency.

<sup>8</sup> Not to be understood of the first motions of concupiscence, from which none are free, Rom. 7. 23. but of their breaking out into Fornication, or any uncleanness or morose delectation, &c. before they be suppressed. See verie 2.

L

10. And

10.<sup>a</sup> And unto the married I command, yet not I, but <sup>a</sup> the Lord; let not the wife <sup>a</sup> depart [or procure a divorce] from her husband:

11. But if she depart, <sup>2</sup> [or be put away upon any cause,] let her remain unmarried; or be reconciled [also, if she can,] to her husband. And let the husband likewise not put away his wife.

12. But to the rest [you mention to me, who are coupled with unbelievers] speak I, [tho] not [by any express command from] the Lord. <sup>3</sup> If any brother have a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13. And the woman, which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

<sup>b</sup> Hath been sanctified. 14. For the unbelieving husband <sup>b</sup> is sanctified, [in the use, and fruits of Matrimony,] by the wife; & the unbelieving wife is sanctified by the husband. Else were your children <sup>4</sup> unclean, [unacceptable to God, and unadmittable into the Church, or to baptism without the Parents desire or consent,] but now are they <sup>5</sup> Holy [by reason of the believing Parent.]

<sup>c</sup> Inflamed. <sup>d</sup> In peace. <sup>e</sup> Rom. 14. 19. 1 Cor. 14. 33. <sup>f</sup> Heb. 12. 14. <sup>g</sup> Rom. 12. 18. 15. 15. But if the unbelieving [will be divorced, and] <sup>6</sup> depart, let him depart: a brother or a sister is not <sup>e</sup> under <sup>6</sup> bondage [to live unseparate from him] in such cases: But God hath called us, [for our parts,] <sup>d</sup> unto [all conjugal] <sup>c</sup> peace, [and compliance.]

<sup>f</sup> 1 Uncertain, whether he means command by particular Revelation, see vers. 25. or by Christs publick Doctrine, Mat. 5. 32. - 19. 6. - Mark 10. 11, 12.

2 The being forsaken upon any cause not dissolving the bond of Matrimony, warrants not the innocent party to marry again, as is clear from this verse and from Mat. 5. 32. and 1 Cor. 7. 19. And in the other case; namely, whether adultery dissolves matrimony, and so the innocent party may remain (and so, upon his marriage, the party offending likewise may remain), it is joined any way dubious, the latitude, [i.e. to forbear marriage,] is rather to be chosen; especially considering the benefits of single life; and Gods special assistance for continency therein, if they use the means; which gift of continency is not wanting in the husbands or wives, being corporally diseased or otherwise debilitated; and it would be a great temptation to committing Adultery, if thus they were to leave the wedlock they take, and

enter into another they lust after: whilst the unjustly divorced, or dismissed, are granted here to be prohibited any such liberty; and, since these are not denied the gift of continency, in their celibacy, neither are the other.

3 But it was not lawful to marry an unbeliever, 2 Cor. 6. 14. - vers. 39.

4 All things, defiled with sin, unclean before God, if they are not re-sanctified in Christ. See Tit. 1. 15. - 1 Tim. 4. 3. Rom. 14. 14. - Luk. 11. 41.

5 The promise of the Spirit by which we are sanctified, was made to Abraham, and to his seed, i.e. to the children of the faithful, see Gen. 17. 7. compared with Act. 2. 38, 39. So Isaac and Abrahams seed were admitted to circumcision; and, accordingly, these of believing parents, (but not so of unbelieving,) to baptism.

6 She is not under bondage, so as to look after, recal, or further offer, that conjugal duty to him which he refuseth.

[16. For

16. For what knowest thou, O Wife, whether, [by dwelling with him,] thou shalt [at last convert and] a save <sup>a 1 Pet. 3:2.</sup> thy Husband? Or how knowest thou, O Man, whether thou shalt save thy Wife?

17. But [however;] as God [in any condition] hath distributed [his grace] to every man, [and in that state] as the Lord hath called every one [to the faith,] so let him walk [still in the same condition.] And so ordain I in all [other] Churches.

18. Is any man called [to the Faith] being circumcised? let him not <sup>b</sup> become <sup>c</sup> uncircumcised: Is any man called in <sup>to be circumcised,</sup> uncircumcision? let him not be circumcised.

19. Circumcision is <sup>2</sup> nothing, and uncircumcision is nothing: <sup>2</sup> but [all consists in] keeping the commandments of God [from which no condition hindereth us.]

20. Let every man [still] abide in the same [temporal] calling, wherein he was called [to the knowledge of the Gospel.]

21. Art thou called being a Servant? <sup>d</sup> care not, [nor be <sup>a 1 Cor. 7:2</sup> much solicitous] for it, [as if, inconsistent with thy Christian <sup>27-</sup> profession.] But if thou maist [lawfully] be made free, use it rather, [as more advantageous for thy service of God.]

22. For he, that is called in the Lord, being a Servant, is the Lord's <sup>e</sup> Freeman [delivered from his former service to <sup>made free.</sup> Sin:] likewise also he, that is called, being free, <sup>f</sup> is [now <sup>1 Cor. 7:21</sup> no longer master of himself, but] Christ's servant [to yield <sup>1 Pet. 2:16</sup> him constant obedience.]

23. Ye are <sup>3</sup> bought with a price [for the service of God,] <sup>h 3</sup> be <sup>i</sup> not ye the servants of men [in any thing unlawful <sup>21-</sup> and prohibited by your master.]

24. Brethren, let every man [in the condition] wherein he was called [to the Gospel still] therein abide with God [and in his service.]

25. Now <sup>4</sup> concerning [the disposing of your daughters that are] Virgins, I have no <sup>5</sup> commandment of the Lord

<sup>1</sup> See 1 Maccab. 1. 15. by drawing forward the foreskin.

<sup>2</sup> Gal. 5. 6. faith working by love, Gal. 6. 15. a new creature. Rom. 14. 17. Righteousness and peace: all signifying the same thing.

<sup>3</sup> Refuse not the condition of a Servant, that, being free, ye may be at more liberty for the service of God, see ver. 21. which is advised also for freedom from the bonds of matrimony. See ver. 27. Or, be not ye the servants of men in any thing repugnant to the service of God. Or, be ye no longer admirers, and factious followers of, or

glorifying in, men. See 1 Cor. 3. 4, 7, 21. Mat. 23. 5, 10. But he that glorifieth let him glory in the Lord, 1 Cor. 1. 31.

<sup>4</sup> Another matter, wherein the Corinthians had erred, viz.

<sup>5</sup> Either in the history of the Gospel, or by particular Revelation, by which St. Paul had also the knowledge of the Gospel. See Gal. 1. 12. 1 Cor. 14. 37. 2 Cor. 3. 5, 10. Eph. 3. 3. 1 Cor. 11. 23. 15. 3. 2 Cor. 12. 1, 7. by which also, perhaps, helped us or some things, not mentioned in the Gospel. See 1 Cor. 15. 5, 7.

a 2 Cor. 2.  
17.-4. 2.  
1 Thel. 4.  
1, 2, 8.  
-verf. 40.  
b Necessity.

[*againſt their marrying.*] Yet I give [you] <sup>1</sup> my judgment, as one that hath obtained mercy of the Lord to be <sup>2</sup> faithful [*in adviſing you, which is the beſt of two things, neither unlawful.*]

26. I ſuppoſe therefore, that this is good, [<sup>2</sup> *eſpecially*] for the preſent <sup>3</sup> *diſtreſs*; I ſay, that it is good, for a man ſo to be [*ſtill, as they are; free from marriage.*]

27. Art thou bound unto a wife? ſeek not to be looſed; [*yet*] art thou looſed from a wife? ſeek not a wife.

28. But and if thou marry thou haſt not ſinned; and, if a Virgin marry ſhe hath not ſinned; nevertheless, ſuch ſhall have [*more*] <sup>4</sup> trouble [*and croſſes*] in [*this ſatisfying of*] the fleſh. But [*from theſe troubles*] I [*would*] ſpare you [*in adviſing you celibacy.*]

29. But this I ſay, brethren, [*to be obſerved by you all:*] the time [*d of this preſent world*] is [*but*] <sup>e</sup> ſhort: It remaineth [*that every one wear their affections from the things of it:*] that both they, that have wives [*here*] be <sup>f</sup> as tho they had none;

30. And <sup>g</sup> they that weep [*for any afflictions here,*] <sup>g</sup> as tho they wept not; And they, that rejoice [*for any proſperity,*] as tho they rejoiced not: and they, that buy [*and pur- chaſe here,*] as tho they poſſeſſed not.

31. And that they uſe this world, <sup>h</sup> as not <sup>6</sup> abuſing it [*by paſſion in the purſuit, or intemperance in the fruition, of it,*] for the faſhion of this world <sup>i</sup> paſſeth [*ſpeedily*] away.

32. But I would have you [*in it, as much as may be*] without carefulneſs. [*Now*] he, that is unmarried <sup>7</sup> careth [*only*] for the things that belong unto the Lord, how he may [*beſt*] pleaſe the Lord.

33. But he, that is married, careth [*alſo*] for the things that are of the World, <sup>k</sup> how he may pleaſe his wife.

34. [*And ſo for the woman:*] there is [*the ſame*] difference alſo between a Wife, and a Virgin: the unmarried woman careth [*only*] for the things of the Lord, that ſhe

<sup>1</sup> See verſe 6. note.  
<sup>2</sup> But for other reaſons alſo beſirring all wives. (See verſe 31, 32, 33.) as this, the preſent <sup>3</sup> *diſtreſs* he means the diſtreſs of this preſent life. See verſe 22.  
<sup>4</sup> 1 Cor. 7. 5, 6. - 2 Cor. 8. 14. The church, then, persecuted in ſome other places: and that of Nero, more general not long after.

<sup>4</sup> Mentioned verſe 32, 35. to which may be added childbearing.

<sup>5</sup> To uſe no vehement paſſion about tranſitory trifles.

<sup>6</sup> Not uſing it any way, but to our beſt ſpiritual advantage. See the like acception. 1 Cor. 6. 18.

<sup>7</sup> How ſit this condition therefore more eſpecially for the Clergy, the Miniſters of God?



may be holy both in <sup>1</sup> body, and in spirit: but she, that is married, careth for the things of the world, how she may please her husband.

35. And this [*I say in commendation of singleness*] I speak for your own profit, not that I <sup>a</sup> may cast a [*needles and* <sup>a</sup> Lay a snare in *unfitting*] snare [*of restraint*] upon you; but <sup>b</sup> for that which is [*now most*] comely [*and suiting with your profes-* <sup>b</sup> That you may decently wait. *sion*]; and that you may <sup>2</sup> attend upon the Lord without distraction.

36. But if any man think, that he <sup>3</sup> behaveth himself <sup>4</sup> uncomely toward his Virgin, if [*by his neglect*] <sup>c</sup> she pass the flower of her age, [*unbestowed,*] and need [*in respect* <sup>c</sup> Be above age. *to his daughters inclinations,*] so require, let him do what he will; he sinneth not; let <sup>5</sup> them marry.

37. Nevertheless, [*for the former considerations,*] he that standeth stedfast in his heart, having [*on his daughters behalf,*] no necessity [*laid upon him*]; but <sup>6</sup> hath [*so much*] power over his own will, <sup>7</sup> and <sup>d</sup> hath so decreed in his heart, that he will keep his Virgin [*as she is,*] doth well. <sup>d</sup> Hath determined, this to keep.

38. <sup>e</sup> So then he that giveth her in marriage, [*in some sort*] doth well, [*not sinning at all in it*]; but he that giveth her not in marriage, <sup>8</sup> doth better. <sup>e</sup> So that both he that marries doth well.

39. <sup>9</sup> [*As for wives and widows; know that*] the wife is bound by the law, as long as her husband liveth: but, if her husband be dead, she is at liberty to be married to whom she will; only [*let her marry*]; <sup>f</sup> in the Lord, [*not an un-* <sup>f</sup> Cor. 6. 14. *believer.*]

40. But she is happier, if she so abide; in [*that her Liberty without remarrying, after*] my Judgment: and I think also <sup>10</sup> that I, [*as well as your other teachers,*] have the Spirit God [*am enabled thereby in these things to direct you aright*]

<sup>1</sup> In the Virginal purity thereof untoucht with carnal pleasures; wherein as there is a peculiar Holiness of the body, besides that of the Soul, in abstaining from those carnal pleasures unlawful, Fornication, Uncleanliness [2 Cor. 7. 1. 1 Thess. 4. 4. 1 Cor. 6. 20. compared with 13.] more especially opposed to Holiness, than other vices are, Rom. 6. 9. 1 Thess. 4. 7. Eph. 5. 3. So there seems to be a higher degree of it in abstaining from the lawful, those of marriage. See Rev. 14. 4. and note on verse 5.

<sup>2</sup> See verse 32, 29. Mat. 6. 31, 33. Luk. 10. 41. - 5. 12. - 21. 34.

<sup>3</sup> Children in marriage, disposed of by their parents.

<sup>4</sup> Alluding to comely in the verse before.

<sup>5</sup> She and her Suitor.

<sup>6</sup> Or, hath liberty of his will, to do what he plealeth.

<sup>7</sup> In respect of progeny, and other secular advantages, foregone by keeping his daughter single.

<sup>8</sup> There is always something better then what is lawful; of which the perfection of the Gospel makes frequent recommendation.

<sup>9</sup> Another Question proposed by the Corinthians.

<sup>10</sup> Or, that I have the Spirit of God [to guide me in making this judgment; tho I have no express precept for it.]

## C H A P. VIII.

1. **N**OW as touching [*the eating of*] things offered unto Idols, [*in which your great knowledge takes so much liberty*:] <sup>1</sup> We know [*well*] that we all have, [*or pretend to, much*] knowledge. <sup>2</sup> Knowledge puffeth [*us*] up, but love edifieth [*us*].

<sup>a</sup> 1 Cor. 13. <sup>12</sup> Compare 8th. Gal. 4. 4. <sup>1</sup> Tim. 6. 4. <sup>b</sup> 1 Cor. 13. <sup>13</sup>. 2. And if any man think, [*and please himself in this*] that he knoweth any thing [*not ordered to love*], he <sup>a</sup> knoweth nothing yet, <sup>3</sup> as he ought to know,

<sup>3</sup>. But, if any man <sup>b</sup> love God, the same, [*only, what-ever he knoweth*], is <sup>c</sup> known, [*and accepted*] of him.

<sup>d</sup> 1 Cor. 13. <sup>13</sup>. 4. As concerning therefore the eating of those things, that are offered in sacrifice unto Idols, we [*most of us*] know [*well*], that an idol is <sup>4</sup> nothing in the world [*as for any D. y*]; and that there is none other God, but one.

<sup>d</sup> Yet. <sup>e</sup> To, or, for, him. <sup>f</sup> Act. 17. 28. <sup>g</sup> Eph. 4. 5. <sup>h</sup> Jo. 1. 3. <sup>i</sup> Col. 1. 16. <sup>j</sup> Heb. 1. 2. 5. For tho there be [*things*] that are called Gods, <sup>5</sup> whether [*things*] in Heaven or Earth, (as [*to Idolaters*],) there be Gods many, and <sup>6</sup> Lords many;

<sup>f</sup> Act. 17. 28. <sup>g</sup> Eph. 4. 5. <sup>h</sup> Jo. 1. 3. <sup>i</sup> Col. 1. 16. <sup>j</sup> Heb. 1. 2. 6. <sup>a</sup> But to <sup>7</sup> us [*Christians*] there is [*known to be*] <sup>8</sup> but <sup>8</sup> one God the Father, of whom are all things, and <sup>e</sup> we <sup>f</sup> in him; and <sup>9</sup> one Lord, Jesus Christ <sup>h</sup> by whom are all things, and we <sup>9</sup> by him.

<sup>1</sup> Upon occasion of their pretending knowledge in eating to freely, (with offence to weaker brethren,) of things offered, &c. the Apostle prefaceth this of knowledge in general; coming to the particular, verbe

<sup>4</sup>. 2 The knowledge of our liberty [one way,] but not of our duty, [another.]

<sup>3</sup> In not knowing this likewise: that he ought, to order it to the practice of love towards God, and his Neighbor; nor to presume of it, being so imperfect. <sup>1</sup> Tim. 6. 4.

<sup>4</sup> Perhaps alluding to 1 Sam. 12. 21. Or to the Hebrew word <sup>5</sup> (from whence

the word *Elilim Idola* in that tongue is derived) which signifie nothing, or that which hath no existence. This *nothingness* the Gnosticks urged, for to have their liberty to frequent the Idol-Feasts. Now tho the Idol is formally nothing of that it is taken for, and nothing materially, but a lifeless piece of wood, stone, or the like;

yet relatively something it is, and the worship and sacrifice offered to it, is not offered to nothing, but to Devils; who in and by these Idols much deluded the Heathen. See chap. 10. 20. And this caused the unlawfulness of partaking of such Sacrifices, either in respect of any such worship exhibited to them, i. e. to Devils, or of scandal, as if we concurred in it.

<sup>5</sup> In Heaven, Angels, Sun, Moon, &c. in Earth, deceased Princes, and many other things deified.

<sup>6</sup> Baalim.

<sup>7</sup> The Idolatrous Gentiles being said to be without God in the world, Eph. 2. 12.

<sup>8</sup> As it were fountain in the Trinity, from whom the Son is by Generation; and the Holy Ghost by procession. See Jo. 17. 3. Therefore called God: And the Son, under him, the Maker, Governor, and Heir, of all things; therefore, ordinarily, styled *the Lord*. See Act. 2. 36. 1 Cor. 15. 24.

<sup>9</sup> Both in the first, and in the new, creation, Gal. 4. 15.

7. Howbeit

7. Howbeit there is not in every man that <sup>a</sup> knowledge, <sup>a</sup> Verse 4.  
 [that an Idol, which is nothing, cannot defile our meat:] for <sup>b</sup> With the  
 some, <sup>b</sup> with conscience of the Idol, unto this hour [ <sup>c</sup> *sedu-* custom of  
 ced by your liberty,] eat it as a thing <sup>1</sup> [unclean, because] of- the Idol  
 fered unto an Idol; and their conscience, being weak, <sup>2</sup> is <sup>c</sup> Rom. 14.  
 defiled. <sup>17.</sup>

8. But [mean while] meat, [wherein we take such unneces- <sup>d</sup> Have we  
 sary liberty,] <sup>e</sup> commendeth us not to God; For, neither <sup>e</sup> the more.  
 if we eat, <sup>d</sup> are we the better [Christians,] neither if we eat <sup>e</sup> Have we  
 not, <sup>e</sup> are we the worse. <sup>f</sup> Power.

9. But take heed, lest by any means this [fruitless] <sup>f</sup> li-  
 berty of yours become a stumbling-block to those, that are  
 weak, [whilst they eat with you, against conscience.]

10. For if any man see thee, which hast knowledge, sit at  
 meat in the idols Temple; <sup>g</sup> shall not the Conscience of him  
 that is weak [and so sins in it] <sup>g</sup> be imboldened <sup>h</sup> to eat <sup>g</sup> Confir-  
 [likewise] those things which are offered to Idols? <sup>h</sup> edified.

11. And [so,] through thy knowledge, shall the weak <sup>b</sup> Verse 7.  
 brother <sup>i</sup> perish, <sup>k</sup> for whom Christ died. <sup>i</sup> Rom. 14.  
<sup>20, 23.</sup>

12. But when ye sin so against the Brethren, and [by your <sup>k</sup> 2 Pet. 2.1.  
 liberty] wound their weak conscience, ye sin against Christ <sup>l</sup> Rom. 14.  
 [their Head, and Redeemer.] <sup>15, 20.</sup>

13. Wherefore, if meat <sup>l</sup> make my brother to offend, I <sup>l</sup> Scandalize  
 will eat; no flesh while the world standeth, lest I make my <sup>my brother.</sup>  
 brother to offend.

1 Or, thinking also there is some virtue in the Idol, and sanctity in those meats; forbidden Exod. 34.15. Numb. 25. 2. Psal. 106. 28. Ezech. 18. 6. Act. 15. 29.

2 For to him that esteemeth any thing to be unclean, to him it is unclean. Rom. 14. 14, 23.

3 Tho thou maist lawfully do this, in respect of any uncleanness, that is in the meat, (See 1 Cor. 10. 23, 26, 29.) But if thou either dost it having some relation to the Idol, or giving offence to thy brother, (in which respects that prohibition, Act. 15. 29. is to be understood) 'tis unlawful: and the one

Idolatry. 1 Cor. 10. 14, 21, 22. &c. the other, want of charity, vers. 11, 12.

4 By doing a thing against his conscience. Rom. 14. 14.

5 How much more are we to avoid those meats, wines, or other things, tho lawful, which occasion our own sinning against God. See Eph. 5. 18. Better for ever abstain from any thing pleasant to us, then commit our selves, nay, then occasion to another, one sin. (Rom. 14. 21.) which to recommend the more to them, the Apostle shews his own practice of abstinence from things lawful.

## C H A P. IX.

<sup>d</sup> See chap. 11. 1. **A**M<sup>1</sup> not I [*who do all this*] a an Apostle, [*to enjoy any the priviledges thereof?*] Am I not free [*to do what any other may?*] have I [*also*] not<sup>2</sup> seen Jesus Christ our Lord? Are not you my<sup>b</sup> work in the Lord, [*from whom I may claim all the respects and Rights of a Founder?*]

2. If I be not an Apostle unto others, yet, doubtless, I am to you : For the [<sub>3</sub> *chief*] seal [*and Testimony*] of mine Apostlehip are ye in the Lord [*c being converted by me with many signs and wonders done among you.*]

3. Mine answer to them that do examine me [*and, from this my restrained practice, question mine Apostolical Authority?*] is this :

<sup>d</sup> See verse 27. 2 Cor. 11. 27. **4.** Have not we [*also lawful*] power to eat and to drink <sup>4</sup> [*d (without using so much abstinence,) and e that too, upon the charge of the Churches, without working at a manual trade?*]

<sup>1</sup> Thess. 2. 9. **5.** Have we not power [*also*] <sup>g</sup> to <sub>5</sub> lead about a Sister, a Wife, <sup>6</sup> as well as other Apostles, and as the Brethren of the Lord, and [*as*] Cephas ?

1 He takes occasion here to answer some of the Corinthians questioning his Apostlehip, as he not making use of the priviledges thereof, who also wrought at a trade in Corinth for his maintenance, Act. 18. 3. And so also afterward at Ephesus, Act. 20. 34. both for his own and other mens necessities that were with him.

2 The Lord Jesus, not only at his conversion, but often afterward appeared to S. Paul. See Act. 22. 18. Act. 18. 9.

3 One of the richest and most populous Churches: converted before Ephesus, where the Apostle was encouraged, by Christ appearing to him; and sojourned a long time: Act. 18. 10. &c. wrought many wonders and mighty deeds, 2 Cor. 12. 12. and had them, for the general, very observant of him.

4 Or, [*without using distinction of meats.*] See verse 22. 1 Cor. 8. 11, 13. -10. 23. -6. 12. Rom. 14. 21.

5 To carry about a Sister-woman, as Dr.

Hammond renders it according to the most literal and proper signification of the Greek as *viri fratres*; a sister, i. e. in Christianity for making provision of diet, and other necessities for them, such as are the usual imployments of women. As also certain women accompanied our Lord, when on earth, and his 12 Disciples, to minister necessities unto them, see Luk. 8. 2, 3. And of these women, who helped in the service of the Gospel, we find several mentioned in S. Paul's salutations. See Rom. 16. 2, 3, 6. Phil. 4. 2, 3. And S. Paul being a single person, 1 Cor. 7. 7, 8. and so resolved to live, 'tis probable would speak rather of his carrying about a Sister in Christ, than a Wife; tho it is not here denied, either that some of the Apostles had wives: or, that these also might accompany them in their Travels. S. Paul also had a sister. See Act. 23. 16.

6 And this person also to be nourished by those whom we serve in the Gospel.

6. Or

6. Or I only, and <sup>1</sup> Barnabas, have we not power to forbear working *[our selves for our living; and to receive maintenance from the Church, as others?]*

7. Who goeth to Warfare any time *[for another]* at his own charges? who planteth a Vineyard, and eateth not of the fruit thereof? or who feedeth a Flock, and eateth not of the milk of the flock?

8. Say I these things, <sup>a</sup> as a man, *[only, from common reason, or custom:]* Or saith not the law the same also? <sup>a According to man.</sup>

9. For it is written in the law of Moses. Thou shalt not <sup>a b</sup> muzzle the mouth of the Oxe, that treadeth out the Corn. <sup>b Deut. 25. 4.</sup> Doth God take care so much for Oxen?

10. Or saith he it <sup>3</sup> altogether for our sakes? For our sakes no doubt *this is written: that he that <sup>c</sup> ploweth,* <sup>c 2 Tim. 2. 6.</sup> should plow in hope *[of reaping thereby some harvest;]* and <sup>6.</sup> *[that] he that thresheth in hope, should [also] be [made] partaker of [what is] his hope.*

11. If we have sown unto you spiritual things, <sup>d</sup> is it a <sup>d Rom. 14. 27. Gal. 6. 6.</sup> great thing, if we shall reap *[a portion of] your carnal things?*

12. If others be partakers of this power over you *[for their maintenance,]* are not we rather, *[that founded you?]* Nevertheless we have not used this power; but we suffer *[want of]* all things, lest we should *[any way]* hinder *[the uttermost <sup>4</sup> advancement of]* the Gospel of Christ.

13. <sup>e</sup> Do ye not know; that they which minister about <sup>e Deut. 18. 1.</sup> Holy things *[in the Temple,]* <sup>f</sup> live of the *[holy] things* <sup>f Feed.</sup> of the Temple? and they, which wait at the Altar, are <sup>g</sup> <sup>g Lev. 7. 6.</sup> partakers *[of some portion of the sacrifice]* with the Altar?

14. Even so hath the Lord *[Jesus]* ordained, <sup>b</sup> that they, <sup>b Mat. 10. 10. Luk. 10. 7.</sup> which preach the Gospel, should live of the Gospel.

15. But *[yet]* I have used none of these things; neither <sup>7.</sup> have I written these things, that it should be so done unto me. <sup>i</sup> For it were <sup>5</sup> better for me to die; <sup>6</sup> than that any <sup>i 2 Cor. 11. 10.</sup> man *[among you, who seeks occasion any way to disparage me,]* should make *[this]* my glorying void.

16. For, <sup>k</sup> tho I preach the Gospel, I have nothing to glo- <sup>k</sup> <sup>8.</sup> ry.

<sup>1</sup> Barnabas named here, because he was Pauls companion, separated for the Apostleship of the Gentiles, Act. 13. 3. who was one of them, among the Apostles first Converts, that having land in Cyprus sold it, and laid the money at their feet, called by them the Son of Consolation; and, it seems here, in his peregrination with S. Paul, wrought together with him for their living, that they might not be burthen-

some to their new converts.

<sup>2</sup> Muzzle, whilst he is treading it, as some used.

<sup>3</sup> Chiefly.

<sup>4</sup> By making it chargeable to any, or incurring the suspicion of worldly design.

<sup>5</sup> Death would not afflict me so much; an Hyperbolical expression.

<sup>6</sup> Or, die [and be furnished almost for want of sustenance.]

M

ry,

<sup>a</sup> Act. 9. 17. ry of, [*in compassion, for doing this:*] for a necessity is  
<sup>13. 14.</sup> laid upon me [*to do it;*] yea, <sup>1</sup> woe is me, if I preach not the  
 Gal. 2. 7. Gospel.

17. For [*then only*], if I do [*somewhat in*] this thing, [*which I am appointed to,*] willingly [*and beyond command and necessity*], I have a [*special*] <sup>2</sup> reward; but if against my will, [*only upon obedience to command,*] an [*accountable*] dispensation [*and Charge or Stewardship*] of the Gospel is committed unto me, <sup>4</sup> [*and I can challenge nothing extraordinary for doing that, to which I am obliged in duty.*]

18. What is then, my reward [*extraordinary, and that I can glory of?*] Verily, that when I preach the Gospel, I may [*also*] make the Gospel of Christ without charge [*to men;*] that <sup>b</sup> I <sup>c</sup> abuse; not my power in the Gospel [*of living upon it, in using this power any way to the less advantage thereof.*]

<sup>f</sup> I use not.  
<sup>c</sup> See 1 Cor.  
 7. 31.

19. For tho I be free from all men, [*and unengaged to such observance,*] yet have I made my self servant unto all, that I might gain the more.

20. And unto the Jews I became as a Jew, [*in observing ceremonies,*] that I might gain the Jews: To them, that are under the law, as [*if I also were*] under the Law, that I might gain them that are under the law.

21. To them, that are without the law, as without law; [*(yet) being not without law to God, but under the law* <sup>d</sup> to Christ, [*to observe his commandments still, (tho not Moses ceremonies,)*] that I might gain them that are without law.

<sup>d</sup> See Mat.  
 5. 17, 18, 19.  
 1 Cor. 7. 19.  
 2 Cor. 3. 6.

22. To the weak became I as <sup>7</sup> weak, that I might gain the weak. I am made all things to all men, that I might by all means save some.

23. And [*all*] this I do for the Gospels sake; [*and the greater advancement thereof,*] that <sup>e</sup> I [*my self*] might be <sup>f</sup> partaker [*of the promises, and rewards*] thereof, [*together* with you [*to whom I teach it.*]

<sup>e</sup> See verse  
 27.  
<sup>f</sup> Copartner  
 of it.

24. Know ye not, that they which run in a race, run <sup>8</sup> all, but <sup>g</sup> one [*that holds out*] receiveth the prize? So

<sup>1</sup> Being sent, and prepared by Grace, and illuminated, for this office; and so deserting it, I must expect Jonas's, or a worse, punishment.

<sup>2</sup> Reward is taken here for something above promised wages.

<sup>3</sup> *ὀνειρωγμα*, as Luk. 16. 2.

<sup>4</sup> Or, [and I have only right to the common stipend promised to it.]

<sup>5</sup> Rather [so, that I use not.] See the word in the same sense, 1 Cor. 7. 31. For

this plain, verse 24. that those, who made the Gospel a charge, abused not their power.

<sup>6</sup> This parenthesis inserted, lest any should say, he liv'd lawless.

<sup>7</sup> In descending to their capacities; tolerating their infirmities; forbearing lawless things, offensive to them, &c.

<sup>8</sup> At the beginning of the race, or carelessly, in the rest of it.

<sup>a</sup> run, that ye may [*be foremost, and so*] obtain [*the reward.*]

<sup>25</sup> And [*so likewise*] every man, that [*is a wrestler,* <sup>b</sup> and in the <sup>1</sup> lists] <sup>b</sup> striveth for the mastery, <sup>c</sup> in all things <sup>d</sup> is <sup>2</sup> temperate, [*and observes strict abstinence :*] now they do [*all*] that, to obtain <sup>a</sup> <sup>3</sup> corruptible Crown; but we, an incorruptible.

<sup>26</sup> I therefore [*strive*] so [*to*] run, <sup>e</sup> not as uncertainly, [*and carelessly missing the Goal :*] so fight I, not as one that beateth the Air, [*and missing my mark.*]

<sup>27</sup> But <sup>f</sup> I [*chastise and*] <sup>g</sup> keep under my body [*for it,*] and bring it into subjection [*and command :*] lest that, by any means, when I have preached to others, [*and taught them how to run and fight,*] I my self should be a <sup>4</sup> cast-away, <sup>5</sup> [*casthired, beaten, the last of the company.*]

<sup>a</sup> 2 Jo. 8.  
<sup>b</sup> Is a combatant.  
<sup>c</sup> Observes a str. & abstinence.  
<sup>d</sup> See vers. 27.  
<sup>e</sup> As not at uncertainties.  
<sup>f</sup> I strike my body and get it under me.  
<sup>g</sup> Rom. 8. 13. Col. 3. 1  
<sup>5</sup> 2 Cor. 11. 23. &c.

CHAP. X.

<sup>1</sup> <sup>b</sup> Moreover, Brethren, [*to make you the more diligent, and circumspect, in your Christian race, and to keep you from presumption of your spiritual calling and gifts*] I would not, that ye should be ignorant, how that all our Fathers, [*the former Church of God did partake of such his favors,*] <sup>6</sup> were under the [*Miraculous*] Cloud, and all passed thro the [*divided*] Sea.

<sup>2</sup> And were all [*as we*] <sup>7</sup> baptized unto Moses [*their Leader, and Redeemer, as the type of Christ*] in the Cloud <sup>8</sup> and in the Sea, [*thro which they passed from their former Egyptian bondage and pollutions, as we now, thro the waters of baptis[m].*]

<sup>b</sup> But I would not have you ignorant. i See vers. 6, 9, 12.

<sup>1</sup> *Idemia* were celebrated by the Corinthians : But the Roman Amphitheatrical pastimes, doubtless, were frequented there too.

<sup>2</sup> Abstaining especially from the use of Vener, excess of diet, drinking of wine, *Quisudet optatam, &c. multa iun, festaque iun, iudavit, & alii; Abstinet Vener, & Vin.*

<sup>3</sup> Of Olive, Pine, Lawrel, &c. Leaves and Flowers suddenly fading.

<sup>4</sup> The same word translated elsewhere reprobate. 2 Cor. 13. 5, 6.

<sup>5</sup> Perhaps he alludes to the custom of the schools of Fencing, &c. where they were first taught, and those found less fit

for service dismissed.

<sup>6</sup> As the Corinthians abounded in spiritual gifts.

<sup>7</sup> All was type : their redemption from Egypt, of that from sin : Wilderness, of the afflictions of this life : Moses their Captain, or Christ : Canaan or Heaven : Red Sea, of Baptism : Manna, from Heaven, water out of the smitten rock, of the Communion of the Body and Blood of our suffering Saviour, &c.

<sup>8</sup> See Exod. 14. 19. For whilst the fiery Cloud, that was before them, removed behind them, they passed thro it : a type of that fire our Saviour was to baptize with, Mat. 3. 11.

3. And, [*after this,*] did all eat the same <sup>1</sup> spiritual meat, [*the heavenly Manna, Christs body in Type;*]

4. And did all drink the same <sup>1</sup> spiritual drink, [*Christs blood in Type:*] For they all drank of that <sup>2</sup> spiritual [*water,* *that issued out of the smitten* <sup>3</sup> Rock, <sup>2</sup> that <sup>a</sup> followed them [*with its streams;* <sup>3</sup>] <sup>4</sup> and that Rock was [*the figure of*] Christ. <sup>5</sup>

<sup>b</sup> The most. 5. But [*notwithstanding these divine favors, yet*] with <sup>b</sup> many of them God was not well-pleased: for they <sup>6</sup> were overthrown [*by him*] in the Wilderness.

<sup>c</sup> These were types of us. Our figures. <sup>d</sup> Numb. 11. 4. 5. <sup>e</sup> Exod. 32. 6 Psal. 106. 14. <sup>f</sup> To be wanton. 6. Now <sup>c</sup> these things were our [*Types and*] examples, [*who succeed them in the same mercies:*] to the intent we should not lust after <sup>7</sup> evil things, as they also <sup>d</sup> lusted. <sup>7</sup>

7. Neither be ye <sup>1</sup> Idolaters <sup>8</sup> as were some of them, as it is written; <sup>e</sup> The people sat down to eat and drink [*of the sacrifice offered to the golden calf;*] and [*then*] rose up <sup>f</sup> to [*sport and*] play. <sup>9</sup>

8. Neither let us commit Fornication, as some of them committed [*after these Idol-Feasts, when they were invited to the Sacrifices of Baal-Peor;*] and [*for it*] fell in one day three and twenty thousand. <sup>g</sup>

<sup>g</sup> Numb. 25. 1. 9. Rev. 2. 14. 9. Neither let us tempt Christ [*10 our Lord and Savior to*

<sup>1</sup> Sacramental, Mystical.

<sup>2</sup> This miracle was done twice by Moses upon two Rocks: the one, Exod. 17. before those that came out of Egypt: the other, Numb. 20. before those born in the Wilderness; that were to enter into Canaan: one at the beginning, the other at the end, of the 40 years: and no Miracle was done with so great solemnity, God standing on the top of the Rock when smitten: and Moses, for some miscarriage in the business, nor suffered to go into the Holy Land.

<sup>3</sup> Being a great River of water, see Psal. 78. 20. - 105. 41. perhaps that, Deut. 9. 21.

<sup>4</sup> Followed them so, as that till the 40th and last year of their journey at Kadesh or Meriba, they are not found in their sojourning in those dry Wildernesses, at any time to have complained of want of water.

<sup>5</sup> See Jo. 19. 34. 35. - Jo. 4. 14. Elai. 53. 4.

<sup>6</sup> Even all of them, save only two, died there: and very many of them died of violent deaths from the hand of God, in his

great displeasure. See Numb. 25. 64, 65.

<sup>7</sup> See Psal. 78. 18. A faulty curiosity and longing after other meats, in a place not proper for them, when they had Manna, not only a sufficient, but delicate, food. The Apostle seems to have a respect to the Corinthians frequenting Idol-feasts.

<sup>8</sup> By your going to their Idol-sacrifices, and feasts. See chap. 8. 7. - 10. 15.

<sup>9</sup> This was followed, as such Idol-feasts used to be also among the Gentiles, with much dissolution and wantonness.

<sup>10</sup> The Son of God, by an Angel representing his Humanity, was the Conductor of the People in the Wilderness: and, every-where, the Governor of the Church also under the old Testament. See Exod. 23. 20, 21. compared with Exod. 33. 2, 3, 12, 14. Deut. 4. 34. Elai. 63. 9. Act. 7. 38, 39. Heb. 11. 26. 1 Pet. 1. 11. Mal. 3. 1. Elai. 6. 1. compared with Jo. 12. 41. Gen. 19. 24. and Psal. 110. 1. compared with Mat. 22. 44. Hof. 12. 4. 5. Exod. 3. 2. compared with Exod. 4. 16, 7, 14.

provoke



provoke his wrath.] <sup>a</sup> as some of them also tempted, <sup>1</sup> and <sup>a</sup> See verfi. 21. 22.  
[for this] were destroyed of Serpents. <sup>2</sup>

10. Neither murmur ye, <sup>3</sup> as some of them also murmured, <sup>4</sup> and [with pestilence] were destroyed of the <sup>5</sup> destroyer.

11. Now all these things happened unto them [of former times] for <sup>6</sup> [types<sup>c</sup> and] ensamples: and they are written <sup>c</sup> Rom. 15. 4. verfi. 6.  
for our admonition upon whom the ends of the world are come, [and all types both of Gods mercy and justice are compleated.]

12. Wherefore let him, that thinketh he standeth <sup>7</sup> [sure from temptations, by these examples] take heed <sup>d</sup> lest he fall. <sup>d</sup> Rom. 11. 20.

13. There hath [hitherto] no temptation, [trial, suffering, or persecution for your Religion] taken you, but <sup>e</sup> such as <sup>e</sup> Human, Moderate.  
is common to man, <sup>8</sup> [and hath happened to others before you:] But [in them all, if born patiently<sup>f</sup>], God is faithful; <sup>f</sup> See verfi. 10.  
who will not suffer you to be tempted at any time above that ye are able: but will, with the temptation, also make a way to escape <sup>g</sup> [the over-pressure of it,] that ye may be able to <sup>g</sup> Jer. 29. 11. 2 Pet. 2. 9.

14. Wherefore, my dearly beloved, [<sup>h</sup> considering Gods <sup>b</sup> See verfi. 22.  
former judgments upon his own people,] <sup>9</sup> flee from [all partaking of:] <sup>i</sup> Idolatry. <sup>10</sup>

15. I speak as to wise men: Judge ye [the reasonableness <sup>i</sup> 1 Jo. 5. 21.  
of] what I [shall] say. <sup>compar'd with</sup>

15. [At the Table of our Lord in the Christian Feast and Sacrifice,] the [sacred] cup of Blessing, which we [solemnly, <sup>Rev. 2. 14.</sup>

<sup>1</sup> See Numb. 21. 4, 5, 6. Exod. 17. 2. 7. Plal. 95. 9. -78. 15. Questioning his wisdom, providence, power, disliking the Manna, wherewith he fed them, and the tediousness of the way wherein he conducted, and went before, them. After so many wonders wrought by him, still distrustful his omnipotence, demanding more signs of him in disbelief; whereas in any wants they should have made humble addresses to him by prayer, with all confidence in his power and goodness, to be supplied with all necessities: A practice they never used from the very first. See Exod. 13. 11.

<sup>2</sup> An Emblem of being given over a prey to Satan.

<sup>3</sup> Repine at the strictness of Christs commands, or at any crosses or afflictions for the Gospel. See Verse 13.

<sup>4</sup> See Exod. 14. 11. -15. 24. -16. 2. -17. 2, 3. Numb. 11. 1. 4. -12. 2. -16. 41, 49. -20. 3. Deut. 9. 7. endless murmurings, a-

mongst infinite benefits.

<sup>5</sup> Numb. 11. 1, 33. -14. 29. -16. 49. Gods vengeance executed ordinarily by Angels, good, or bad; especially that of pestilence. Exod. 12. 23. compare Pl. 78. 49, 50, 51. 2 Sam. 24. 16. 2 King. 19. 35. Rev. 7. 3. Eccl. 5. 6. [before the (punishing) Angel.]

<sup>6</sup> Gods wisdom hath made the former times, in all things patterns of the latter: but his latter works are still the greater, and compleater, and some way transcending the former.

<sup>7</sup> Thinketh himself full of knowledge. 1 Cor. 8. 1, 11. and high in Gods favor. 1 Cor. 1. 7.

<sup>8</sup> He alludes to the sufferings of the Israelites in the wilderness, entertained with great murmuring.

<sup>9</sup> Or [considering Gods certain protection in your sufferings.]

<sup>10</sup> In going to their Idol Sacrifices, or Feasts.

after

a Commu-  
nication.

after the example of our Lord,] <sup>1</sup> blefs [and consecrate,] <sup>2</sup> is it not the <sup>a</sup> Communion, [to you that drink of it,] of the blood of Christ? the bread which we break [to you,] is it not the Communion of the body of Christ?

17. For we being many are [by this made all] one bread, <sup>3</sup> and one body [both with Christ, and with one another,] <sup>4</sup> for [that] we all are Communicants, and] partakers of that <sup>b</sup> one <sup>3</sup> bread. <sup>4</sup> <sup>5</sup> <sup>6</sup>

f Jo. 6. 33,  
35.

18. Behold [the] Israel [that is] after the flesh, [and yet observing the legal ceremonies:] are not [all] they, which eat of the Sacrifices, partakers [of the benefits] of the Altar, <sup>c</sup> Lev. 7. 20, <sup>d</sup> and <sup>e</sup> holiness of those offerings, part of which the Lord Communicates to them?

c Lev. 7. 20,  
15. - 3. 3.

19. What say I [in this,] then? That the Idol is any thing <sup>7</sup> [of a Deity <sup>d</sup>?] Or that which is offered in sacrifice to Idols is any thing <sup>e</sup> [or in its nature altered, or polluted, by the Idol?]

d 1 Cor. 8. 4.  
e Rom. 14.  
14. Tit. 1. 15.  
1 Cor. 10. 25.  
f No; but  
that.

20. f [No.] But [this] I say, [that] these things, which the Gentiles sacrifice [to an Idol,] they [indeed] sacrifice to Devils, <sup>8</sup> and not to God; [and the things sacrificed to them confer a Communion with those Devils] <sup>i</sup> and I would not, [Brethren,] that ye should <sup>h</sup> have fellowship with Devils.

h Be parta-  
kers.

i 2 Cor. 6.  
15.

21. Ye <sup>i</sup> cannot [both] drink the cup of the Lord, and the cup of Devils; ye cannot be partakers of the Lords

<sup>1</sup> This seems to be said to make the solemnity of the Eucharist run parallel with the religious ceremonies of sacrifices; called spiritual meat and drink. Vers. 3.

<sup>2</sup> The solemn blessing and breaking was performed by the Apostles afterward, according to the pattern, as our Savior did it first, (Mat. 26. 26.) Who, besides the blessings of meat, (usual,) before the meal, (See Mat. 15. 36.) after supper made another consecration of this bread, and cup, continued ever since by the Holy Clergy.

<sup>3</sup> Loaf.  
<sup>4</sup> For, *que conveniunt in tertio conveniunt inter se*; they, that are all one with a third thing, are all one amongst themselves.

<sup>5</sup> For whosoever eat of the Eucharistical sacrifice have Communion with the Deity, (See Psal. 106. 28.) whose bread it is. Lev. 21. 6.

<sup>6</sup> Allusion to Manna. Vers. 3.

<sup>7</sup> See note on, chap. 8. 4.

<sup>8</sup> See Lev. 17. 7. Deut. 32. 17. Psal. 106.

<sup>37</sup> The Devil is the father of all Idolatry, set up by him in opposition to the worship of God; neither did any men sacrifice barely to an Image, but to some spiritual, and conceived powerful agent, understood by it; which image, whatever the God was called, it was the Devil that acted and quicken'd as it were; and many ways, so far as he was permitted, answered their sacrificing and worship of him, in Oracles, &c. See 2 King. 1. 2. Zec. 13. 2. Hof. 3. 4. Exod. 7. 12. 2 Thess. 2. 11. Deut. 13. 1. 2 King. 21. 6. Esai. 8. 19. Lev. 19. 31. 1 Sam. 28. 7. compare 6.

<sup>9</sup> As one committing Fornication becomes one body with an harlot from the primary institution of marriage; (1 Cor. 6. 16.) So eaters of the Sacrifices to Idols, doing it with relation to them, (1 Cor. 8. 7.) have fellowship with the Idol, from the institution of that unitive Virtue of the Sacrifices, and of the Eucharist, that is in the true religion. See Psal. 50. 5.

Table; and of the Table of Devils; [*and entertain a Communion with both.*]

22. Do we [*dare thus to*] provoke the Lord to jealousy <sup>a</sup> 1? Are we stronger than he, <sup>b</sup> [*that we need not fear his revenge?*]

23. <sup>c</sup> All things are <sup>2</sup> lawful for me [*in this business of meats, which are freely given me,* <sup>d</sup> but all things are not [*therefore*] <sup>3</sup> expedient, [*and always fit to be done.*] all things are lawful for me; but all things edifie not, [*others.*]

24. <sup>4</sup> Let no man seek his own, [*only:*] but every one <sup>e</sup> anothers wealth.

25. Whatsoever is sold in the shambles <sup>5</sup> that eat ye, asking no question for conscience sake, [*as if ye were obliged in some cases to forbear it, knowing that nothing is impure.*]

26. For <sup>f</sup> the earth is the Lords, and the fulness thereof: [*the use of which is sanctified to all his servants; receiving them to his glory.* <sup>g</sup>]

27. <sup>h</sup> [*And*] if any of them, that believe not, bid you to a feast, and ye be disposed to go, whatsoever is set before you, eat, asking no question for conscience sake.

28. But if any man <sup>6</sup> say unto you, this is offered in sacrifice unto Idols, eat not for his sake that shewed it; and for conscience sake. <sup>7</sup> [*For*] the earth is the Lords, and the fulness thereof; [*therefore so to be used, as maybe* <sup>i</sup> for his greatest glory.]

29. Conscience [*therefore*] I say; not thine own, but of the others. <sup>8</sup> For [*else for my own conscience, abstracting*

<sup>1</sup> In joining our selves to Idols in their Sacrifices, as to our Lord in the Eucharist; and Communicating with them in the one, as with Him in the other.

<sup>2</sup> The prohibition in the Law, Exod. 34. 15. Numb. 25. 2. as it had reference to the uncleanness of such meats, being annulled; and, the prohibition, Act. 15. 29. being not absolute in respect of the meats themselves; but where any person eating in relation to the idol, or offence to our Brother; in which also the Apostle here continues the force of that prohibition.

<sup>3</sup> Things offered to Idols, tho in themselves things indifferent and lawful to be eaten, even when known to be so offered, yet are unlawful to be eaten, 1. with having any relation to the idol; for such eating is down-right Idolatry: of which the Apostle hath spoken, from Verſ. 14. 2ly, with giving any offence to others, either our Brethren, or unbelievers. See Verſ. 32. whilst they imagine thereby, that we con-

cur in the Idol-worship (which scandal to Religion must be given when any one eats in the Idol-Temple,) or the other, following our example, eats against his conscience, not being satisfied of the lawfulness of it.

<sup>4</sup> See the same exhortation, after the same matter, Rom. 13. 1, 2. Phil. 2. 4. 1 Cor. 13. 5.

<sup>5</sup> As part of the sacrifice often was sold to the Butcher by the Priests.

<sup>6</sup> Heathen, or Christian, see verse 32. thinking that after you are told what it is, in your partaking the meat, you concur in the worship.

<sup>7</sup> This repetition left out in many Copies.

<sup>8</sup> This spoken, in vindication of Christian liberty, because the weaker brethren were apt to censure the knowing, as wronging their own conscience in this their freedom.

from

from the scandal annexed, all things being clean to a right believer,] why is my [lawful] liberty judged [as faulty] of another mans conscience; [which, only, is weak, and my self guiltless?]

<sup>a</sup> Thank-  
giving.

30. For if I, by <sup>a</sup> Grace, be a [lawful] partaker [of all Gods Creatures,] why [or how] am I [justly] evil spoken of, [as if there were any offence made against my own conscience,] for [freely enjoying] that, for which [first] I give [God] thanks?

<sup>b</sup> Col. 3. 17.

31. [Thus] therefore, <sup>b</sup> whether ye eat, or drink, or whatsoever [else] ye do, do all [things] to the [greater] Glory of God. <sup>c</sup>

<sup>c</sup> Greeks.

32. Give none offence neither to the [unbelieving] Jews, <sup>2</sup> nor to the [Idolatrous] <sup>c</sup> Gentiles, <sup>3</sup> nor to [the <sup>4</sup> weaker members of] the Church of God.

<sup>d</sup> 1 Cor. 9.  
19, 22.

33. Even as [ye see] <sup>d</sup> I please all men in all things; not seeking mine own profit, but the profit of many [others,] that they [also] may be saved.

## CHAP. XI.

<sup>e</sup> 1 Cor. 4.  
16.

**B**E ye [therefore] followers of me <sup>e</sup> [in this thing,] even as I also [in it] am of Christ. <sup>5</sup>

<sup>f</sup> The tradi-  
tions.

2. Now I <sup>6</sup> praise you, Brethren, than you remember me in all things [I have taught you;] and keep <sup>f</sup> the <sup>7</sup> Ordinances, as I delivered them to you.

<sup>g</sup> Eph. 5.  
23.

3. But [there are some, wherein I must further advertise you. <sup>8</sup> And first concerning men and womens being covered, or uncovered, in the Church;] I would have you know that the Head <sup>9</sup> of every man is Christ, [a supreme Lord of all things:]

1 Do all to the glory of God, and ye have your liberty. But give none offence &c. Or, do all so, as God may be no way disgrorified thereby, in your giving offence to others, &c.

2 Who may be offended, and scandalized, in his misconceit, that you worship an Idol.

3 Who may be confirm'd by it in his Religion.

4 The sense continued to the former chapt.

5 Who undertook so many sufferings for others salvation. See Rom. 15. 2, 3. Eph. 5. 1, 2.

6 Not but that some few things were still amiss; and some men amongst them faulty. See verse 16, 17.

7 Παράδοσις Traditions. See 2 Thess. 2. 15. 1 Cor. 4. 17.

8 As; here concerning womens being veiled in the Church, ver. 5. Concerning Feasts of Charity, and the Eucharist, ver. 17. Spiritual Gifts. Chap. 12. 1. Resurrection. -15. 1. Collection for the Saints. -16. 1.

9 The word Head, implying superiority with relation to that, of which it is the Head; of all men Christ the supreme.

and

and the Head of the woman is the man <sup>1</sup>, [*to whom she is subjected.*] And the head of Christ is <sup>a</sup> God, [*of, and from,* <sup>a</sup> Jo. 14. 28. <sup>1</sup> Cor. 3. 23. <sup>Phil.</sup> 2. 7, whom he receives his universal Dominion.]

4. Every man [*therefore (being the head of the woman)* <sup>8, 9.</sup> <sup>1</sup> Cor. 15. 27, 28. praying, or <sup>2</sup> prophecyng, having his head covered, <sup>3</sup> [*as women have,*] dishonoreth his head, [*and the glory of the man.*]

5. But every woman that [*in the time of praying, or* <sup>4</sup> *prophecyng*] prayeth, or prophecyeth <sup>5</sup> with her head uncovered, [*as men are,*] dishonoreth her head, [*in doing a thing contrary to her Sex:*] for this is even all one, as if she were shaven <sup>6</sup> [*also, like men.*]

6. For if the woman be not covered, [*nor veiled, as that Sex useth,*] let her also [*quit the covering by nature given her, and*] be shorn: But if it be a shame to a woman, [*usurping the property of another Sex;*] to be shorn or shaven, let her [*also, for the same shame,*] be <sup>7</sup> covered.

7. For a man indeed ought not [*to use this sign of bashfulness, and subjection, as*] to cover his head; forasmuch as he is the <sup>8</sup> image and [*representative*] glory <sup>8</sup> of Gods <sup>1</sup> *Gen. 1. 26.* [*Majesty;*] But the woman is [*only*] the [*image, and*] <sup>9</sup> glory of the man. <sup>1</sup> *Gen. 2. 23.*

8. For the man is not of the woman, but the <sup>d</sup> woman of <sup>d</sup> the man. <sup>1</sup> *Gen. 2. 22.*

9. Neither was the man created for the woman; but the woman, <sup>e</sup> for the man. <sup>1</sup> *Gen. 2. 18.*

1 Woman, inferior in the Creation: man first formed. 1 Tim. 2. 13. she made of him. Vers. 8. of this Chap. made for him; vers. 9. Weaker than he in natural endowments, strength, understanding. 1 Pet. 3. 7. inferior in civil employments. 1 Cor. 14. 34, 35. 1 Tim. 2. 11, 12. Sooner deceived, and first in the transgression. 1 Tim. 2. 14. And, for the punishment of this, in the fellowship of Matrimony, subjected to the mans commands: He ruling over her, and regulating her desires, Gen. 3. 16. 1 Pet. 3. 1, 6.

2 Prophecyng promiscuously taken, for, foretelling things future; expounding scripture-mysteries; praising God with inspired, or also usual, Psalms. See Numb. 11. 25. 1 Sam. 10. 5, 10. - 19. 20. 1 Chron. 25. 1. 1 Cor. 14. 3, 24. Exod. 7. 1. Luk. 1. 67.

3 The Head signifies the Head, and face both: womens heads, and faces also, being then, customarily, covered with a veil.

4 The gifts of prophecyng communicated also to women, Miriam, Deborah, Hulda: 2 King. 22. 14. to Philip the Evangelist's daughters, Act. 21. 9. But they were not, except they had this extraordinary Gift, (or perhaps also if they had it,) to speak, or teach in the Church: lest they should seem to usurp some authority over the man. See 1 Cor. 14. 34. 1 Tim. 2. 11, 12.

5 i. e. Concurrerth in the actions.

6 Contrary to nature, which hath given her long hair for a natural veil unto her, vers. 15. Womens hair naturally growing much longer then mens; and God; who commanded distinction in their habits, Deut. 22. 5. (calling, there the confusion of these an abomination) having also distinguished them in their natural Head-attire.

7 The sign of modesty, reverence, and subjection, the duties of the woman towards the man.

8 Glory, i. e. a beam or reflection of it See 2 Cor. 8. 23.

a A covering, in sign that she is under the power of her husband.

b Verſ. 13.

15.

c Verſ. 7.

d Was out of.

10. For this cauſe ought the woman to have a power <sup>d</sup> over her head [in a b decent veiling of it, if not] becauſe of the [preſence of men, yet of the] Angels, <sup>1</sup> [alſo in theſe holy Places and Aſſemblies; who alſo veil their faces in the preſence of God, whoſe image c to her the man is.]

11. Nevertheless, neither is the man, [for all this pre-eminence,] without the woman, neither the woman without the man, in [the wiſdom of] the Lord [ſo ordering it.]

12. For as [I ſaid that] the woman [firſt] is a of the man, even ſo is the man [ſince] alſo by the woman: but [both he, and ſhe, and] all things [primarily] of God [in whom alſo they are all equal.]

13. [But] Judge in your ſelves, [without the former conſiderations,] is it [in it ſelf a] comely [thing,] that a woman [appear in publick, and] pray unto God uncovered?

14. Doth not even <sup>2</sup> nature it ſelf, [that hath diſtinguiſhed Sexes,] teach you, [no reſpect being had to Chriſtian cuſtom,] that if a man have long hair, [like a woman] it is a ſhame unto him?

e Wear his hair at length.

15. But if a woman have long hair, it is a glory to her, for her hair is given to her [by God] for a [natural veil, and] covering.

16. But if any man, [(after this ſaid,)] ſeem [ſtill] to be contentious, [that women may appear in divine ſervice unveild: Know ye that,] <sup>3</sup> we have no ſuch cuſtom: neither [any other] Churches of God.

17. Now, in this [other thing concerning your religious aſſemblies,] that I [ſhall] declare unto you, <sup>4</sup> I praiſe you not: That [in them,] you come together, not for the [being made] better [by the uſe of thoſe holy myſteries,] but for the worſe: [not for edification, but e condemnation.]

g Verſ. 34.

1 Or, Angels: [in whoſe preſence eſpecially aſſiting religious aſſemblies, Pſal. 108. 1. -107. 7. compare Heb. 1. 6.] as well as mens, all decency and modeſty is to be obſerved.] See 1 Cor. 4. 9. Gen. 28. 12, 17. Eccleſ. 5. 5. Pſal. 136. 1. compare 2. -68. 17. where Angels are called his Chariot: ſo were the Cherubims. See Ezech. 1. And therefore perhaps it is that Cherubims are called Thrones by the Apoſtle, Col. 1. 16. and Pſal. 104. 4. and 18. 10. Heb. 1. 7. Which ſeem to deſcribe God riding upon the wings of the Angelical Spirits as upon wind or flames. And ſuch probably was

Elijah's chariot and horſes. 2 King. 2. 11. compared 2 King. 6. 17. and ſuch our Saviors Cloud, wherein he aſcended. The Temples therefore, where God hath a more ſpecial preſence are to be ſuppoſed full of Angels.

2 See verſ. 5. note. Nature: It being every-where, not only amongſt Chriſtians, eſteemed an undecent thing: Cuſtoms of all Nations are grounded on ſome reaſon in Nature.

3 Neither the Chriſtian Churches planted by me, nor thoſe, by others.

4 Oppoſed to verſ. 2.

18. For <sup>a</sup> first of all, I hear, that when ye come together in the Church, there be <sup>a</sup> divisions [*and sifdings*] among you; and I, partly, believe it. <sup>a</sup> 1 Cor. 1. 10.-3. 3. See v. 21, 22. Schisms.

19. For [*I know by the spirit, that*] <sup>b</sup> there <sup>2</sup> must be also <sup>c</sup> heresies [*in the Church of God, and*] among you, that [*the faith and constancy of*] <sup>d</sup> those who are approved, [*and stand orthodox,*] may [*by these temptations*] be made [*more*] <sup>e</sup> manifest, [*and commendable,*] among you; [*and their*] <sup>f</sup> irreligion and instability also manifested, who are otherwise. <sup>b</sup> 1 Tim. 1. 2 Tim. 3. 1. 2 Pet. 2. 1. - 3. 3. Mat. 10. 34. Sects. <sup>d</sup> The sincere. <sup>e</sup> 1 Jo. 2. 19. <sup>f</sup> Ye cannot

20. When ye come together, therefore, into one place, [*and there be such diffentions among you,*] this is <sup>1</sup> not to [*celebrate and*] eat the Lords supper, [*in such a communicative and charitable manner as ye ought.*]

21. But <sup>4</sup> in [*your*] eating [*there*] every one [*as he cometh sooner, & without carrying for his fellow-communi-*] <sup>g</sup> Verf. 33. cants, taketh before [*and without,*] others his own supper, [*he brings*]: and one [*poor, or coming later,*] is hungry, [*and gets nothing*]; and another [*with his own provision*] is [*a glutton, and*] <sup>5</sup> drunken:

22. What, [*if any mans*] <sup>h</sup> hunger hasten him to meat, [*have ye not houses*] <sup>i</sup> of your own to eat and to drink in? Or [*in these separated doings*] despise ye [*the rest of*] the Church of God, and [*endeavor to*] <sup>i</sup> shame them [*poor people*] that have not [*the like*]; whilst <sup>k</sup> ye deprieve them of your provisions? What shall I say to you? shall I praise you in [*such a feast of Love, and such a cost made on it, and in such a celebration of the Lords supper,*] <sup>6</sup> as this? [*No*] I praise you not. <sup>h</sup> Verf. 34. <sup>i</sup> Put them to shame that have nothing. <sup>k</sup> That are poor. <sup>l</sup> Verf. 33. 21. Jam. 2. 6.

1 First, he speaks of their disagreement in opinion, and factions; then of their misbehavior, and making of parties, in their feasts of charity, and in the receiving the Holy Sacrament of the Lords Supper; next, in the 12, 13, 14. chapters of some abuses in the management of their spiritual Gifts, &c.

2 The Flesh, the Devil, tempting: God permitting, for greater good ensuing.

3 All easily, and immeritoriously, stand, in, where no temptations are! to fall from, the truth.

4 See mention of this common eating or feasting together at the celebration of the communion, Act. 2. 42. 2 Pet. 2. 13. Jude 12. Whether the Eucharist was celebrated then, at Corinth, at the beginning of this *Agape*, or feast of Charity, after which the remains were eaten and drunk in common; or, at the end thereof, as it was administered by our Lord after supper,

which also the Apostle mentions here, Verse 25. seems somewhat uncertain. But, however, it seems the Rich, assisted by the Pastors, to whom they were more addicted, having brought plentiful provisions, went presently to the celebration thereof, and to their prepared feast of Love, without staying for their poorer neighbors, or for a general assembly, or for others of a contrary Sect: and so fed, and drunk to excess; nothing being left for the poor, that (perhaps hindered with necessary employment) came later. For which disorder God sent a sickness among them, V. 30.

5 Drinketh to excess.

6 Intemperance and drunkenness: (Verse 21.) division and faction, (V. 17, 21.) uncharitableness towards the needy and poor, (V. 22.) things most opposite, that can be, to feasts of charity, and the Holy Communion of the Blessed Body, and Blood, of Christ. V. 27, 29.

23. [For this Holy Ceremony was not instituted by us, for eating and drinking; but by the Lord himself, for a sacred solemn commemoration of his Death; and to be approached with a all reverence and great preparation, as being the body and blood of the Lord.] For [I my self devised not, but] have received <sup>1</sup> of the Lord, [who himself instituted the Holy Sacrament,] that which also I [in the self-same manner] delivered unto you. [Namely] that the Lord Jesus in the same night, in which he was betrayed [to be offered up, after supper] took bread.

c Mat. 26. 26. Mark. 14. 22. Luk. 22. 19. d Eſai. 53. 4. e For a. f Mat. 26. 27. g Cove-  
nant. b See Heb. 9. 15, 18, 20. Exod. 24. 8. i Mat. 26. 28. k Ye de-  
clare. Shew ye. l Gal. 3. 1.

24. And when he had given thanks <sup>c</sup> [or Blessed:] He brake it and said; Take, eat; This is my <sup>1</sup> Body, which is <sup>d</sup> broken for you: this do <sup>e</sup> in remembrance of me.

25. After the same manner also, he took the Cup: 2 when he had supped, [f and gave thanks, and gave it to them,] say-  
ing; This Cup is the new <sup>g</sup> Testament [h or Covenant made, and ratified,] in my blood [i which is shed for you for the remission of sins]: this do ye, as oft as ye drink it, in remembrance of me; [of my body broken, and blood shed, for you, and, in the institution of this mystery, given to you.]

26. For as often as ye eat this bread, and drink this Cup, <sup>k</sup> ye do [keep a solemn memorial, and do] <sup>l</sup> shew [again the Sacrifice of] the Lords death, [of his body broken, and blood shed, for you,] until he come [again in person from Heaven.]

27. Wherefore whosoever shall eat this bread [of the Lord], <sup>3</sup> or drink this Cup of the Lord, <sup>m</sup> unworthily, <sup>4</sup> [without due reverence, preparation, & charity,] shall be guilty of <sup>n</sup> [violating] the Body and Blood of the Lord.

28. But let a man [first] examine himself [what condition he is in, and how prepared,] and so, [finding himself, such as the Christian profession requireth,] let him, [approach with fear to] eat of that [sacred] bread, and drink of that Cup.

29. For he that eateth, and drinketh unworthily, eateth and drinketh [o judgment, and] condemnation to himself; not discerning the Lords body.

30. [And] <sup>5</sup> for this cause it is, namely your approach-  
p Verſ. 31. ing to this sacred board without due reverence and pre-exami-

1 Either by Revelation, see 1 Cor. 15. 3. Gal. 1. 12. 1 Cor. 7. 10. Or from relation of the institution of the Lord, Mat. 26. 26. Luk. 22. 19.

2 To distinguish this from the former cup usual at this solemnity. See Luk. 22. 17. compare 20.

3 The Greek [\*] or.

4 As common meat for hunger; or, after drunkenness and excess; or, in divisions, and factions.

5 This known to the Apostle by Revelation.



nation, that so,] many [now] are weak, and sickly among you, and <sup>a</sup> many [also] <sup>1</sup> sleep.

31. For if we would [*by discovering, amending, and afflict-* <sup>a</sup> Some. <sup>b</sup> 2 Cor. 7. <sup>c</sup> 11. <sup>d</sup> Examine. <sup>e</sup> Ver. 30.] *ing our selves for, our faults,* <sup>b</sup> <sup>c</sup> judg our selves, we should not be [*thus*] <sup>d</sup> judged [*of God.*]

32. But [*yet*] when we are [*thus*] judged, we are [*still in mercy*] <sup>e</sup> chastened of the Lord [*by temporal punish-* <sup>e</sup> Heb. 12. <sup>10.</sup> *ments;*] that we should not be [*at the last day*] condemned with the world, [*to eternal.*]

33. Wherefore, my brethren, when ye come together to eat [*in these holy meetings*], tarry one for another, [*for* <sup>f</sup> Ver. 21, 22. *preserving* <sup>g</sup> unity with your brethren, charity towards your <sup>g</sup> Ver. 18. *poor brethren.*]

34. And if any man [*pretend*] hunger, let him eat at home: that [*thro your intemperance, and uncharitable irrever-* <sup>h</sup> *ence*] ye come not together, [*as now*], to [*your guilt and*] <sup>h</sup> condemnation. And the rest [*of your things*] will I set in order, when I come.

## C H A P. XII.

I. **N**OW [*in the next place*] concerning <sup>i</sup> spiritual <sup>i</sup> The spiri- <sup>tal.</sup> Gifts, Brethren, [*wherein ye so k abound, and where-* <sup>k</sup> 1 Cor. 1. <sup>l</sup> *about ye make matter of contention,* <sup>l</sup> many things <sup>l</sup> 4, 5, 7. <sup>11</sup> Cor. 4. 7 *there be, whereof*] I would not have you ignorant. <sup>2</sup>

2. Ye know, that ye were Gentiles [*heretofore, devoid of this [spirit,] carried away unto these dumb [and impotent] Idols, even as ye were [blindly] led [by seducing guides.]*]

3. Wherefore I [*first*] give you to understand; <sup>3</sup> That

<sup>1</sup> Dye: yet this term of sleeping, as likewise what follows in the 32 Verse, argues them to be penitents after their fault, or excused by their ignorance; and that this temporal death was not followed with eternal.

<sup>2</sup> As, That they are from the free donation of the Holy Spirit: and, tho' very diverse, from but one, and the same, Spirit: That they are not given for ostentation, or making divisions, and preferring one before another, (a thing the Corinthians were faulty in. See 1 Cor. 4. 7.) but for edification: That those, amongst them, are chiefly desirable, not which are most wonderful, and strange, but beneficial to our selves, or others: That there must be

decency, and order, observed in the exercise of them in the Church of God, &c.

<sup>3</sup> This may be said both in relation to the Heathen, and their pretended oracles, and inspirations; and to the Jews, abjuring Christianity in such a Form of Anathematizing Jesus: (as also the Heathens required the Christians *maledicere Christo. Plin. Epist. to Trajan.*) And again, to some false and diabolical Spirits, that intermingled themselves in the Christian assemblies. See 1 Jo. 4. 1. compare 3. and 2 Jo. 7. The sum is, concerning the Holy Spirit in general; to whom it appertains, That none, but Christians, can have it; That none truly Christian, but hath it.

no man, [of any religion contrary to Christ, hath any share of the spirit, <sup>a</sup> and that none] speaking by, [and in], the spirit of God, calleth Jesus <sup>b</sup> [Anathema, or] Accursed. And [again,] That no man can <sup>c</sup> say, <sup>d</sup> that Jesus is the Lord, <sup>e</sup> but <sup>e</sup> by the Holy Spirit.

4. Now there are [in the Church, by the Spirit, & great] diversities of Gifts, [greater and lesser to several men,] <sup>3</sup> but [yet <sup>f</sup> one and] the same Spirit, [the donor thereof.]

5 And there are [many] differences [(higher and lower)] of <sup>1</sup> Ministeries, [and offices in the Church:] but [one and] the same Lord [Jesus, which hath <sup>1</sup> instituted, and appointed them.]

6. And there are [many sorts, and] diversities, of [miraculous and supernatural] operations [in the Church,] but it is the same God <sup>k</sup> [the Father, the Effector of these,] who worketh <sup>1</sup> all in all.

7. But the [rich] manifestation of the Spirit [in these times, in so many various gifts,] is given to every man to <sup>m</sup> profit, [there] withal, [others, that want them.]

8. For [we see, That] to one is given <sup>4</sup> by the Spirit the word of <sup>5</sup> wisdom [and eloquence, to exhort and convince:] to another the word of <sup>6</sup> [deep] knowledge [and learning, to teach, and expound,] <sup>4</sup> by the same Spirit.

<sup>1</sup> With believing it also in his heart, Rom. 10. 9.

<sup>2</sup> Not that every one, that saith that Jesus is the Lord, is regenerated; but that he, who saith, and in his heart believeth, that Jesus is the Lord, is illuminated so far, by the Holy Spirit. See Note 1 Cor. 2. 14. But this confession of Christ, or many other illuminations, and powers of the Spirit, profit not without the further Grace of charity; See 1 Cor. 13. 3. Mat. 7. 21, 22, 23. That the Holy Spirit may be said to be in us for one thing when not for another. See Jo. 14. 17.

<sup>3</sup> That these Gifts, coming from the Spirit, might not be boasted of: and coming from the same Spirit, might not be opposed one to another, nor the lesser disparaged: Faults at Corinth.

<sup>4</sup> By these are meant not only knowledge, and wisdom absolutely supernatural; but that also, which, as it is given to some by

the Spirit, so is attainable by some others, other ways: for many things, which some have by excellency of nature, or do acquire by long study, and practice, are conferred, in one instant, on some others, by inspiration.

<sup>5</sup> Powerful and eloquent exhorters. Rom. 12. 8. Eph. 4. 11. -1. 17. This word of wisdom seems to be expressed by utterance. 1 Cor. 1. 5. 2 Cor. 8. 7. by speech. 2 Cor. 11. 6. By word. 1 Tim. 5. 17. By exhortation. Rom. 12. 8. 1 Tim. 4. 13. As knowledge is there by teaching, by tongues of Angels. 1 Cor. 13. 1. As human eloquence also is usually called mans wisdom. 1 Cor. 1. 20. -2. 4. &c.

<sup>6</sup> Profound and solid Doctors or Teachers. Rom. 12. 7. 1 Cor. 13. 2. Eph. 4. 11. 1 Cor. 14. 6. See also, 2 Cor. 11. 6. -8. 7. 1 Cor. 1. 5. 1 Cor. 8. 1. Expressed by doctrine, and teaching, elsewhere. 1 Tim. 5. 17. 1 Tim. 4. 13.

9. To another, <sup>1</sup> [a confident and powerful,] a Faith, [ob-  
taining from God many supernatural effects,] by the same Spi-  
rit: To another, [more particular] gifts of healing, by the  
same Spirit.

10. To another, [yet 2 mightier operations, and] <sup>b</sup> the  
working of [more transcendent] miracles: To another, <sup>c</sup> prophecy <sup>3</sup> [and revelation of supernatural mysteries; of  
things future, or absent; of the secrets of thoughts, &c.] 4 To  
another, <sup>d</sup> discerning of [the quality, and of the right use of] <sup>d</sup> several  
Spirits; To another, [5 the speaking of] <sup>e</sup> diverse  
kinds of [strange] tongues. To another, the [6 under-  
standing, and] interpretation, of [those] tongues.

1 A special confidence without any mixture of doubt, given by the Holy Spirit, (which knows in all things the Divine will,) concerning those things, which such persons ask according to his will; whereby they are assured of his will, and that their requests shall be granted them, tho in things supernatural; to the making of which requests also they are interiorly directed, & inclined, by the Spirit. Of which Faith much is spoken in Scripture, both as to the operating, and as to the receiving, of Miraculous effects. See Mat. 21: 21, 22. Mark. 11. 24. Jam. 1. 6. Jo. 14: 13-15. 7. 1 Jo. 3. 22: 5. 14, 15. for the one-and-  
Act. 14. 9. -3. 4. Mat. 9. 22, 29. -14. 30, 31. -13. 58. -15. 28-21. 21. Mark. 6. 5: -9. 23: -16. 17; 18. compare 16 for the other: See the word Faith thus applied to miraculous effects. 1 Cor. 13. 2. Mat. 21. 21. Perhaps mentioned first here, as the general pre-requisite to the two Gifts that follow, *healing, and mighty deeds*. In which two this Faith useth chiefly to appear, and shew it self: and therefore it is omitted below, Vers. 28. and only *Gifts of healing, and mighty operations*, named.

2 The original, not *enactis* nor *rigoris*, but *inspirationis* *donum*, and *virtutum*, Vers. 29. *operatio virtutum*, as the vulgar, for Faith, and Gifts of Healing; and these *virtutes* were (as it were) several parts, or degrees, of a miracle-working Faith. (See 1 Cor. 13. 2.) those who had it in one kind, not attaining it in another. As the Disciples healing the sick could not cast out such a sort of Devils. Perhaps therefore by *virtutes* are meant those greater works of raising the dead, casting out Devils, inflicting corporal punishments on the disobedient, called delivering to Satan, &c. See Act. 13. 14. 1 Cor. 4. 21. note. -5.

5. See in Mark. 6. 5. *Stimulus* mighty works and healing sick, distinguished.

3 Besides that prophecy is distinguished from the word of wisdom, and knowledge, in having a larger extent in its object, it is also these (*viz.* wisdom and knowledge) in a much higher degree, and extraordinary manner. See 1 Cor. 14. 3, 6. See note on c. 11. V. 4, 5.

4 Whether the effects of those, who seem inspired, proceed from a good or a bad spirit; or only from nature or some distemper thereof; or be merely counterfeited.

5 Not to, speak them always, but at some times; and then with such an extatic impetus, that, tho the mind was ravished with extraordinary devotion towards God, and themselves much edified whilst they spoke; (See 1 Cor. 14. 4, 7, 28.) Yet, in the violence of this rapture, they could make no use of their understanding in an ordinary way to communicate their conceits to others, or relate these their Enthusiasms in their own language: So that in this rapture of the Spirit the understanding was quiescent, and suspended as it were. See 1 Cor. 14. 14. &c. (Therefore the Apostle adviseth such to pray to God, that they might be able to interpret. 1 Cor. 14. 5, 13.) yet with great spiritual both profit, and sweetness to the speaker. See 1 Cor. 14. 3, 4, 17. Now it seems, the Vanity of the Corinthians most admired this strange rapture, having least of commonness in it, and very glorious in, tho less profitable to, the Church.

6 Now, as God gave to some, to speak in such tongues matter edifiable to the Church, so to others, not able to speak these tongues at all, knowledge and memory, to understand, interpret, and repeat, the matter of them.

a Jo. 3. 8.  
 Heb. 2. 4.  
 Eph. 1. 7.  
 Rom. 12. 6.  
 b Rom. 12.  
 4.

11. But all these worketh that one and the self-same Spirit, [which actuateth this body of the Church,] dividing to every man severally [to some one, to some another, to one greater, to another inferior, gifts, <sup>1</sup> even] <sup>a</sup> as he will.

12. For <sup>b</sup> as the Body is one, and hath many members; and all the members of that one body, [tho] being many, [yet by one soul animated] are [but] one body; So also is [the body of] Christ [we speak of, but one body, and in it many members.]

c Greeks.

13. For [in baptism] by one Spirit, [as it were one soul, then conferred on all,] are we all baptized into [the constituting of] one [mystical] body [of Christ,] whether we be Jews, or [whether we be] <sup>c</sup> Gentiles; whether we be bond, or free; and, [likewise in the Eucharist] have bin all made to <sup>2</sup> drink into [the partaking of] one Spirit.

14. [All I say:] for the body is not [all] one member, but many [united; yet each having a several function, and dignity.

15. If the [discontented] foot shall say; Because I am not the Hand, I am not of the body, [nor obliged to yield my service to it;] Is it, therefore, not [contributory to the benefits] of the body, [because, not the nobler instrument the hand?] ]

16. And [so] if the ear shall say; because I am not the eye, I am not of the body, [nor concern'd in its good;] Is it, therefore, not of the body?

17. If [then] the whole body were [advanced to be] an eye, where were the hearing [supplied?] If the whole were hearing, where were the smelling?

d Vers. 11.

18. But now God hath set the several members, every one of them [higher, or lower,] in the body, <sup>d</sup> as it hath pleased Him.

19. And if these were all one member, where were the Body?

20. But now are they many [differently-organized] members, yet but one [completed] Body.

21. And [in it, the more honourable member, as] the Eye cannot say unto the Hand, I have no need of thee: nor again the Head to the Feet, I have no need of you.

<sup>1</sup> This said to make all men acquiesce in his good pleasure; the superior not to presume of his merit, nor the inferior to be discouraged, as if he became such from his own default: when-as the nature of the body requires such a disparity of members appointed for several services, tho made out of the same lump of matter.

<sup>2</sup> In the Eucharist, as the Symbol of the bread expresseth the body of Christ, so the Cup seems to express the Holy Spirit: without the quickening of which the flesh profits nothing, Jo. 6. 63. -7. 38, 39. -4. 14. Allusion also here is rather to the Symbol of the wine, because it, more than bread, begets, and revives, the Spirits.

22. Nay

22. Nay much more those members of the Body; which seem to be more feeble [*and inferior*], <sup>a</sup> are [*to the Body*] necessary.

23. And [*so it is, that*] those members of the body, which we think to be <sup>a</sup> less honorable, <sup>b</sup> upon these we [*usual*], bestow, [*by cloathing and adorning them chiefly*], more abundant honor: and [*by this it happens, that*] our uncomely parts have more abundant comeliness.

24. For [*indeed*] our <sup>2</sup> comely parts have no need: But God hath [*most wisely*] tempered the body together, having given, [*both by a natural and artificial covering*], more abundant honor to that part which lacked. <sup>3</sup>

25. That there should be no <sup>c</sup> Schism in the body; but that the members should [*all*] have the same care, [*in furnishing all necessities*] one for another.

26. And [*we see, That*], whether one member suffer [*any pain, or disgrace*], all the members suffer with it; or [*any*] one member be honored, [*for adorned above the rest*], all the members rejoice, [*and glory*] with it.

27. Now ye [*all*] are the Body of Christ, and [*every one in his several place and office*] members [*of him*], <sup>d</sup> in <sup>d</sup> several particular.

28. And in [*this body of*] the Church [*in their several order*] God hath set some <sup>4</sup>; first Apostles, secondarily <sup>e</sup> Prophets, thirdly <sup>e</sup> [*Doctors or*] Teachers; after that, <sup>e</sup> Miracles; then, gifts of healings; <sup>5</sup> Helps [*and ministering to the necessities of the Church, Deaconships*]; <sup>6</sup> Governments [*ruling the Church; Episcopacy and Presbytery*]; <sup>f</sup> diversities of Tongues, [*&c. God not giving the same offices to all, or all to any*].

29. [*For in this body*] are all Apostles? [*or*] are all Prophets? are all [*furnished with abilities to be*] Teachers? <sup>h</sup> Are all workers of [*mighty*] miracles?

30. Have all the Gifts of healing? do all speak with [*strange*] tongues? [*or*] do all interpret [*them*]? <sup>g</sup>

<sup>1</sup> As the hands and the feet to procure our nourishment; the parts nutritive and generative, without which neither the *Individuum*, nor the *Species* can subsist, as they may without an eye; &c. And so it is also in the body of the Church, that the usefulness of prophecy, is far beyond the glory of Tongues, Chap. 14. and charity, beyond the working of Miracles, Chap. 13.

<sup>2</sup> As Face, Hands.

<sup>3</sup> As hair; and by sitting them, without hindrance to their functions, to be covered.

<sup>4</sup> Offices and Gifts ordered according to their dignity; *Tongues*, which had the first, with the Corinthians, having the last place.

<sup>5</sup> For the relief of, and attendance upon, the poor, sick, orphans, widows, strangers, &c. See Rom. 12. 7, 8. expressed there by *Ministry, distributing, showing mercy*. See 1 Tim. c. 5. A. c. 6.

<sup>6</sup> Managing the affairs of the Church, by Bishops and Presbyters. 1 Tim. 3. 15-17. A. c. 20. 23. Phil. 1. 1. Heb. 13. 17.

<sup>7</sup> Ability necessary to every function being received from the Spirit.

O

31. But

31. But, [*since God dispenseth them as he pleaseth,*] covet [*ye and pray*] earnestly [*for, not the most glorious, and more miraculous, but*] the best, [*and most profiting,*] gifts. And yet shew I unto you <sup>a</sup> <sup>2</sup> more excellent way [*and that is* <sup>b</sup> *to follow chiefly after charity, the love of one another, and the performance of the several duties thereof, towards them.*] <sup>3</sup>

<sup>a</sup> A far more excellent.

<sup>b</sup> 1 Cor. 14.

1.

## C H A P. XIII.

1. [**F**O R] tho I speak with [*all*] the tongues, [*both*] of men and <sup>4</sup> of Angels, and [*with these*] have not <sup>5</sup> Charity, I am become <sup>c</sup> as [*a musical, but life-less instrument,* <sup>a</sup> <sup>d</sup> *founding brass, or a tinkling cymbal.*]

<sup>c</sup> A refining brass.

<sup>d</sup> Chap. 14.

7, 8, 9, 10.

<sup>e</sup> Chap. 12.

8.

<sup>f</sup> Mat. 17.

20.

2. And tho I have the gift of prophecy, and [*tho I*] underitand all mysteries, and [*have*] <sup>e</sup> all knowledge: And tho, I have all <sup>6</sup> Faith, so that [*thereby, as our Lord said,*] <sup>i</sup> I could remove Mountains, and <sup>7</sup> [*ye*] have no Charity [*with them*], I am nothing.

3. And tho I bestow all my goods [*in Alms*] to feed the <sup>8</sup> poor. And tho I give my body to be <sup>9</sup> burned [*the most cruel of deaths, for the Faith;*] and have not <sup>10</sup> Charity, it [*to the obtaining of life eternal*] profiteth me nothing.

1 Gifts of the Spirit, even extraordinary, are acquirable by prayer. See chap. 14. 1, 13. Luk. 11. 13. Eph. 1. 16, 17. Jam. 1. 5. 1 King. 3. 9, 11. Mat. 21. 22.

2 See why more excellent. 1 Cor. 13. -8, 1.

3 Without which all these Gifts, as to our selves, are nothing worth, 1 Cor. 13. 3. and which Charity never endeth, as they shall, 1 Cor. 13. 8. and this the more necessary to the Corinthians, because of their dissensions, and emulation about their spiritual endowments.

4 An usual scripture-comparison of excellence in any Thing, see Act. 6. 15. Phil. 78. 25. Act. 12. 22. Gal. 1. 8 Tho doubtless Angels also have to one another some expressions of their conceits, being, (as mens thoughts,) not originally known, save to God only.

5 What the Apostle means by Charity here, see vers. 4. where he describes the properties thereof.

6 See chap. 12. 9, 10. note 1. 2.

7 True faith in Christ infused by the Holy Ghost, (1 Cor. 12. 3.) and consequently doing Miracles, through his name believed-on, (Mark. 16. 17. compare Act. 19. 15.) yet may be without Charity, Mat. 7. 22.) See chap. 2. 14. Note.

8 As some of these contentious Corinthians in those goods-communicating times, (Act. 2. 44. -4. 34.) perhaps did.

9 Those, who preached Christ of contention, (Phil. 1. 16.) were not void of sufferings in this Service, yet those unprofitable.

10 Alms, (being but one branch of Love or Charity) without the rest (mentioned below) profits us not. We may give plentiful Alms out of vain-glory, not Charity. We may do good to some poor and oppress others: Good to all the poor, and yet full of envy, debate, detraction, pride, against others. (For there are many things that are matter of contention besides wealth; and much charity or almsgiving is done without Charity.)

4. 1 [Now

4. <sup>1</sup> [Now this] Charity [I speak of] suffereth long, and is <sup>2</sup> kind [toward all men:] Charity <sup>2</sup> envyeth not [superiors:] Charity <sup>3</sup> vaunteth <sup>b</sup> not it self [over others, as its superiors:] is not puffed up.

<sup>a</sup> Courteous.  
<sup>b</sup> Not rash.  
<sup>c</sup> 1 Cor. 10.  
<sup>d</sup> Phil.

5. Doth not behave it self unseemly; <sup>4</sup> seeketh not <sup>c</sup> her own [welfare and interests:] is not <sup>d</sup> easily provoked [and angry:] <sup>5</sup> <sup>e</sup> thinketh no evil [of, or toward, others.]

<sup>2</sup> 4.  
<sup>3</sup> Highly provoked.  
<sup>4</sup> Doth not impute the evil.

6. Rejoiceth not in [the] iniquity [of any, whereby they come to punishment or disgrace:] but <sup>f</sup> rejoiceth in the [ir] Truth, [and integrity; neither rejoiceth in iniquity and false dealing towards any, but in Truth and Sincerity.]

<sup>f</sup> Congratulates with the truth.

7. [In others infirmities] beareth all things; believeth all [good] things [of them, for the present:] hopeth all [good] things [for the future; nor hastily despaireth of any; and lastly] endureth all [ill] things [from them, with expectation of better things hereafter.]

8. [And this] Charity [is a gift, that <sup>g</sup> never faileth, nor ceaseth in us:] but [other gifts shall. For] whether there be prophecies [now for the present edifying of our Brethren, hereafter] they <sup>g</sup> shall fail; [or] whether there be tongues [now,] they shall cease; whether there be knowledge [such, and in such manner, as it is had now,] it shall <sup>7</sup> vanish away.

<sup>g</sup> Shall be done away.

9. For [what we know here (so much vaunted of)] we know [but] in part [and very imperfectly:] and [what we prophecy here, we prophecy [but] in part.

10. But when [(in the next life,)] that which is perfect is come, then that which is in part [and imperfect, having much blindness and darkness with it,] shall be done away.

11. [Even as] when I was a child, I spake as a child, I was <sup>b</sup> understood.

<sup>b</sup> Was understood.

1 Charity, including here also the love of God, (see ver. 9, 13.) yet is described rather by its visible effects to our neighbor: The love of God and our neighbor always growing up equally together. (See St. John's Epistles.) And what the Apostle here makes the fruits of Charity, elsewhere he makes the chiefest fruits of the Spirit, Gal. 5. 22.

2 All with well to those they love; accounting theirs, as their own, happiness: now none envies himself. But Charity also instead of envying the good things of another, is ready to augment them, by communicating to them its own.

3 Pride grows out of contempt, and disparagement of others, which love hath not, but makes all persons equal, where

it is: nor can we love, but where there is something we also respect, and honor.

4 Love cannot but be liberal, for by union of Affection, it gives as it were but to itself, what it bestows on others.

5 Misunderstandeth not the actions, or intentions of those, whom it loves.

6 Our love shall still endure in the same manner as now we have it, only more perfected: But as for knowledge and other not affective, but intellectual habits, they, as in a much greater measure, so shall be in a much diverse manner, in the next life; as likewise conversant about new objects.

7 Vanish into a perfect illumination, as the light within the day. See Rev. 21. 23. 2 Pet. 1. 19. Rom. 13. 12.

O 2 derstood,

<sup>b</sup> Reasoned. derstood [and argued] as a child, I <sup>h</sup> thought, [and was affected,] as a Child; but when I became a Man, [and my reason perfected,] I put away [and quitted the weaknesses of those former] childish things. [Now as childhood to mans estate; such is our present, to our future condition.]

<sup>a</sup> We see yet.  
<sup>b</sup> Or in a riddle.  
<sup>c</sup> 1 Je. 3. 2.  
<sup>d</sup> Gal. 4. 9.  
<sup>e</sup> 2 Tim. 2. 16. Rom. 8. 28.

12. For a now we see [God, and divine mysteries, only, as it were,] thro a [thick] <sup>r</sup> glass, <sup>b</sup> darkly, [and by many reflexions;] but then [clearly, and] <sup>c</sup> face to face: now I know [him only] in part; but then shall I know [him and his,] even <sup>d</sup> as I [with all my things also] am [always] known [of him, and shall see him also, as he now sees me.]

13. And now [till that time come, there] abideth together [in us] Faith, Hope, Charity, [all] these three [more eminent and necessary Graces;] But [also now,] the <sup>2</sup> greatest of these, [and most to be recommended to you,] is Charity.

## CHAP. XIV.

<sup>e</sup> 1 Cor. 12. 31.

1. FOLLOW after Charity [then, in the first place,] and I desire [earnestly, (as ye do) other] spiritual gifts [also;] but [amongst them] rather, that ye may <sup>a</sup> prophecy: [as this tending more to Charity, and being more beneficial to the Church.]

2. For he, that speaketh in an unknown tongue, <sup>5</sup> speaketh not unto men, but unto God, <sup>6</sup> [who only knoweth what he f] Heareth. *saith*; For [ordinarily] no man [there present] <sup>f</sup> under-

1 The Law looked thro a Veil: The Gospel sees thro a glass, 2 Cor. 3. 18. 2 Cor. 5. 7. Phil. 3. 12.

2 Greatest, not only for the reason, <sup>a</sup> ver. 8. Because faith and hope have no place in the next world, see Rom. 8. 24. 2 Cor. 3. 7. Heb. 11. 1. and because love is the end and crown of the other two: (For Faith beholds a-far-off, and Hope long expects, Love only enjoys, and mutually returns the embraces it receives;) But also for the reasons, ver. 4, 5, &c. because faith and hope leave us short of our duty, either to God, or our neighbor, which love only is zealous exactly and cheerfully to perform. Therefore St. Paul compleats faith with it. Gal. 5. 6.

3 Lawful to desire spiritual Gifts extraordinary, as those mentioned, chap. 12. 8.

So our end be not vain-glory, curiosity, sensual Gult, or the like; but purely Gods greater Glory in our own or others spiritual advancement.

4 Prophecy, taken for interpreting Scriptures to the People, as also for praying to, praising, or glorifying. God in a super-illuminated, and singular, extemporary, manner: yet understandably to the Auditors. See note on c. 11. v. 4, 5. and on 12. 10.

5 Tongues, the first gift bestowed on the Apostles, (Act. 2. 4.) As likewise on the *promiss* of the Gentiles, (Act. 10. 46.) more admirable, then beneficial.

6 The ordinary subject of such enthusiasms being Prayers, or Psalms, to the magnifying of Gods Glory. See ver. 15, 16. Act. 2. 11.



standeth him: 8 Howbeit, in the Spirit, he speaketh [*excell- g Tho he*  
lent] mysteries. 1 by the spi-  
rit.

3. But he, that prophecyeth, speaketh [*these mysteries*] unto men [*also*] to [*their*] edification [*in the Faith,*] <sup>a Edificati-  
on.</sup> and exhortation [*to holy practices,*] and comfort 2 [*in the Evangelical promises.*]

4. He [*then,*] that speaketh in an unknown tongue, [*benefiteth and*] edifieth himself [*alone;*] but he, that prophecyeth, edifieth the [*whole*] Church, [*and congregation.*]

5 I would, that ye all spake with tongues, [*which I no way vilifie;*] but rather that ye prophcyed: For greater [*and more honourable*] is he, that prophecyeth, than he that speaketh with tongues; except he [*some way*] interpret 3 [*himself,*] that the Church may receive edifying.

6. Now Brethren [*consider:*] If I, [*your Apostle, should*] come unto you speaking with [*strange*] tongues [*only,*] what shall I [*herein*] profit you? except I shall [*exercise some other gift;* and] speak to you [*intelligibly;*] either by Revelation <sup>b Eph. 1. 17-</sup> [*in discovering to you some formerly unma-  
nifested truth;*] or by knowledge 4 [*in expounding some high  
matter of Faith to you;*] or by <sup>c Chap. 11.  
4, 5, 14.</sup> prophecyng, 5 [*in celebrating  
Gods praises, and the divine mysteries among you;*] or by doctrine 6 [*in a catechistical institution of your life and man-  
ners.*]

7. And even things without life [*artificially*] giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known, what is piped or harped? <sup>d Tunes.</sup>

8. For if the Trumpet [*for example*] give an uncertain sound, who shall prepare himself to the battle?

9. So likewise you, except ye utter by the tongue <sup>e Intelligi-  
ble speech.  
Significant.</sup> e words easy to be understood [*by your Auditors,*] how shall it be known what is spoken [*by you?*] For ye shall speak [*else unprofitably, and*] into the Air.

10. There are, it may be, so many kinds of voices [*and f Lan-  
several languages*] in the world; and none of them are with- guages.  
out [*their proper*] signification; [*but this, only to those that  
know them.*]

11. Therefore, if I know not the meaning of the [*parti-  
cular*] voice [*or language;*] I shall be unto Him that speak-

1 Things not ordinarily known, or conceived. venly mysteries also, uttered in them.

4 See note on 1 Cor. 12. 8.

2 Amongst the afflictions of the Gospel.

5 See 1 Cor. 12. 10. 1 Cor. 14. 26. Psal.

3 For thus Tongues also yield the benefit of prophecyng. The gift of tongues

12. 6.

being not only strange languages, but hea-

6 Rom. 12. 7, 8. Note on 1 Cor. 12.

8, 9.

eth [*only, as an unintelligent*] Barbarian: and [*again*] he that speaketh, shall be [*as*] a Barbarian unto me.

b Greek.  
Spirits.

12. Even so ye, [*that ye may not be unintelligible and unprofitable,*] forasmuch as ye are zealous of spiritual gifts<sup>b</sup>, seek that ye may excel [*in them, always,*] to the edifying of the Church.

a See verſ.  
14, 2.

13. Wherefore let him, that speaketh in an unknown tongue, pray, that he may [*also have the gift and ability to*] interpret a [*it.*]

14. For if [*endowed with this Gift of languages,*] I pray in an unknown tongue, [*this*] my [*extraordinary*] Spirit<sup>1</sup> [*of tongues*] prayeth [*well indeed;*] but my understanding<sup>2</sup> is unfruitful<sup>3</sup> [*as to others;* without interpreting what I pray.]

c By the.

d Verſ. 28.

15. What is it then, [*here to be done?*] I will pray with<sup>c</sup> [*and in*] the Spirit; and I will sing<sup>4</sup> with the Understanding also; [*or else in the Church keep silence.*]<sup>d</sup>

e Vulgar  
Perſon.  
f See Deut.  
27. 15.  
Pſal. 105.  
48.

16. Else, when thou shalt [*in ſuch unknown tongue*] bleſs, [*or ſing praises to God,*] with the Spirit; how shall he, that occupieth the room<sup>e</sup> of the<sup>c</sup> unlearned<sup>7</sup> [*join his affection, and intention, with thee, and*] say Amen<sup>f</sup> at [*this*] thy giving of thanks? seeing he understandeth not what thou sayest.

17. For thou verily givest thanks well: but the other is not edified, [*nor advanced in his devotion thereby.*]

1 See verſ. 12. *zealous of ſpirits*, verſ. 2. speaketh myſteries with the Spirit. See 1 Cor. 12. 1. 1 Jo. 4. 1. The Apoſtle ſpeaks of theſe gifts of the Spirit as of a ſuperior faculty or power, or principle of action in a Chriſtian above his Soul, or underſtanding. In which ſence perhaps that diſtinction is made, 1 Theſſ. 5. 23. So he Prays elſewhere, that they may be filled with the Spirit, grow in the Spirit, &c. And elſewhere mentions ſome ſentiments and affections, in the Spiritualized Soul, that paſs knowledge; paſs underſtanding. See Phil. 4. 7. Eph. 3. 19.

2 Spirit and underſtanding oppoſed; nor, that he, that prays thus with the Spirit, underſtands nothing of what he then acts: for how then edifieth he himſelf? See verſ. 4. and 28. But that ſome had this Enthuſiaſm ſo ſtrong: that they, in this rapture, could make no uſe of their underſtanding, in an ordinary way, ſo as to interpret, explain, and communicate their inſpirations to the intelligence of o-

thers: nor perhaps, (after the enthufiaſms ceaſed) retain any perfect memory, or give any exact account of them. See verſ. 13, 28. Others, again, had the ſame inſpirations after a gentler manner; ſo as not overletting their natural faculties; but that they had the free uſe thereof to interpret, and explain, theſe divine conceptions. S. Paul prefers the latter more uſeful; before the former, more admirable, and, for the time, more tranſporting.

3. Not to himſelf. See verſ. 4, 28.

4 The ſubject of theſe Enthuſiaſms, various: Prayers, Pſalms, (verſ. 15, 16.) Thankſgiving. (verſ. 17.) ſpeaking myſteries, (verſ. 2.) Such thoſe Hymns, Luk. 1. 41, 67.

5 Singing then uſed in Churches. See Mat. 26. 30. Act. 16. 24.

6 There were diſtinct places of the Eccleſiaſtick (upon whom chiefly it ſeems were theſe gifts beſtowed) from the Vulgar, in the Church; as in the Synagogues.

7 Or, he that answereth for the people.

18. I thank my God I [have this gift myself to] speak with tongues, more than [any of] you all.]

19. Yet [when I am] in the Church, I had rather speak five words<sup>a</sup> with my understanding [and my being intelligible,] that [to] <sup>b</sup> by my voice I might teach others also; than ten thousand words in an unknown tongue.

20. Brethren, be not children<sup>3</sup> [thus] <sup>c</sup> in understanding [and discretion]: howbeit<sup>d</sup> in malice [and wickedness] be ye [as harmless] children: but in understanding <sup>e</sup> be men, [and consider.]

21. [For] in the [book of the] law<sup>4</sup> [to this purpose] it is written: with men of other tongues, and other lips, will I speak unto this people: and yet, for all that, [wonder] will they not hear [and obey] me, saith the Lord.

22. Wherefore [strange] tongues [not understood] are [given chiefly] for a [wonder, and] a sign; <sup>5</sup> [and this] not to them that believe; but to them that believe not, [at first to astonish, and make admire, not to instruct them:] But prophecy<sup>6</sup> serveth not for them, that believe not, [to cause wonderment only;] but for them which believe [to advance their faith.]

23. If therefore the whole Church be come together into some place, and all [of you presently should] speak with [strange] tongues; and there come in those that are [ignorant and] <sup>7</sup> unlearned, or unbelievers; will they not say, <sup>g</sup> [not knowing what any of you saith, nor you understanding one another,] that ye are mad?

24. But if all prophecy, and there come in one that believeth not, or one unlearned, he is <sup>h</sup> convinced [of his former errors, and faults] of all [of you;] he is judged, [and discovered to himself,] of all.

25. And thus are the secrets of his heart made <sup>i</sup> manifest, [manifest to himself by the wrings of his conscience; and, by him to you, in his free confession of his former life; and, by you also to him, from the light of prophecy<sup>k</sup>;] and so falling down on his face [in all humility] he will worship God, <sup>l</sup> and report, [from these wonderful effects,] that God is in you of a truth.

<sup>1</sup> That ye may not think I speak out of envy to any.

<sup>2</sup> It seems, there were several degrees in these extraordinary gifts, to some a much higher measure of them than to another.

<sup>3</sup> Perhaps alluding to our Saviors frequent advice. Mat. 19. 3. &c.

<sup>4</sup> In the old Testament. See Jo. 15. 25.

<sup>5</sup> So the effects of those, (Act. 2.) in the People, were rather their wonder and amazement, than their edification, or instruction, (see Act. 2. 6, 7, 13.) And perhaps the gift thereof was more for extraordinary raptures, than ordinary discourse. See 2 Cor. 10. 10. 1 Cor. 2. 3, 4.

26. How

## I. CORINTHIANS.

26. How is it then, Brethren? [*since,*] when ye come together, every one of you [*either*] hath [*a new-inspired*] <sup>1</sup> Psalm; [*or*] hath a [*new*] doctrine; [*or*] hath a [*strange*] tongue; [*or*] hath a [*new*] revelation; [*or*] hath an interpretation [*of such tongues;*] let all things be done [*in the best way*] unto edifying, [*each one of others.*]

27. If any man speak in an unknown tongue, let it be [*done only*] by two [*such;*] or, at the most, by three [*for one meeting,*] and that [*orderly*] by course, [*not all together;*] and let [*some*] one interpret [*still, what they have spoken.*]

28. But if there [*happen to*] be no interpreter, let him, [*that speaks such tongues,*] keep silence in the Church [*and Congregation;*] and let him speak [*mentally*] to himself, <sup>a</sup> and to God.

29. [*So likewise*] let the Prophets speak [*only*] two, or three, [*at a time;*] and let the other [*Prophets, hear and*] <sup>2</sup> judge [*of what they say.*]

30. [*And*] if, [*whilst one is speaking,*] any thing [*happen to*] be revealed to another, that sitteth by; let the first [*not ingross all the discourse, but*] hold his peace, [*and give way to the other.*]

31. For ye may all prophecy [*orderly*] one by one, that [*so by your mutual conferences*] all may <sup>b</sup> learn, and all may be [*exhorted, and*] <sup>c</sup> comforted.

32. And the Spirits of the Prophets are subject to [*be judged, stinted, and regulated both*] <sup>2</sup> by the [*other*] Prophets, [*that hear; and by the Prophets themselves that have them.*]

33. For God [*the donor of such gifts*] is not [*the*] <sup>d</sup> Author of [*disfention, and*] confusion, but of peace; as [*we see such things orderly done*] <sup>e</sup> in all [*other*] Churches of the Saints.

34. [*This for the men. But*] <sup>3</sup> let your women [*altogether*] keep silence in the Churches, [*and publick assemblies;*] for it is not <sup>4</sup> permitted unto them to speak [*there, either in teaching, or questioning;*] <sup>8</sup> But <sup>h</sup> they are commanded to be under obedience [*and submission;*] as also saith the law [*old.*] <sup>k</sup>

35. And if they will learn any thing [*they doubt of,*] let them [*repair to,*] and ask their husbands at home: For it is a

<sup>1</sup> Such as those, Luk. 1. 46. and 68. 1 Sam. 2. 1.

<sup>2</sup> Judge of their doctrine, of their Spirit, by the word of God, and by the gift of discerning Spirits. See ver. 37. 1 Cor. 12. 10. 1 Jo. 4. 1. There being some false Spirits, and likewise a possibility of making additions or further explications, from their

own private judgments, to the revelation received by them from the true Spirit.

<sup>3</sup> Their women, likely, practising contrary. See ver. 36.

<sup>4</sup> Permitted by us, and the custom of the Christian Churches; see ver. 36. being an undecent thing, ver. 35.

shame for women, [and misbecoming their duty, and modesty] to speak [publickly] in the Church.

36. [And in these things I, your Apostle, require your obedience and conformity to other Churches.] What, came the word of God, [or, of the Gosp. l, first] out from you? Or, came it only unto you? that you should practise in such things contrary to the directions of me your Apostle, or the example of ancient Churches in Christ?]

37. If any man [amongst you pretend, or] think himself to be a Prophet, or Spiritual, [and gifted; if he be truly so,] <sup>a</sup> 2 Cor. 10. let him acknowledg, that the things, I write unto you, are <sup>7. 1 Jo. 4. 6.</sup> the 8 commandments of the Lord, [and from divine inspiration,] <sup>b</sup> Sec 1 Cor. 7, 26, 40. and submit unto them.]

38. But if any man [will] be ignorant, [and doubting <sup>25. note 5.</sup> still in these matters,] let him be ignorant [at his own peril; since he is sufficiently informed.]

39. Wherefore, Brethren, [to conclude:] Covet [ye rather] to prophecy; and [yet] forbid not [any] to speak <sup>c</sup> According to appointment. with tongues.

40. [And in both these,] let all things be done decently and <sup>d</sup> according to appointment. <sup>e</sup> in [due] order, and <sup>d</sup> according to appointment. <sup>34.</sup>

## C H A P. XV.

a See v. 12.

b Have

stood.

c Escaped.

d Hold fast.

e Alter what

manner. By

what speech

f Rashly.

g Gal. 3. 4.

h 1 Cor. 11.

i Among the

principal

things.

k Gal. 1. 12.

l Plal. 22.

m Plal. 16.

n Elai.

o 53. 10.

p Dan. 9. 26.

q Lk. 24. 26.

r 1 Pet. 1. 11.

s told it. 1

t 53. 10.

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1. **M**OREOVER, Brethren, [*As to that great benefit of some amongst you holding no resurrection of the Dead:* <sup>a</sup> *I [now again] declare unto you the Gospel, which I [have] preached unto you [formerly], which also ye have received [and assented to,] and [I]* <sup>b</sup> *wherein [still] ye stand.*

2. By which also ye are <sup>c</sup> saved; if ye [*observe and*] <sup>d</sup> *keep in memory, e what I preached unto you, [as I delivered it;] unless ye have [all this while] believed, [and practised your Christianity,]* <sup>f</sup> *in vain.*

3. For I delivered unto you, <sup>g</sup> *first of all, that which I also received:* <sup>h</sup> *How that Christ died for our sins according to the [frequent] scriptures [of the Prophets that fore-* <sup>i</sup> *told it. 1]*

4. And, that he was [*also*] buried: and that he rose again <sup>j</sup> *the third day, according to the [same] scriptures. m*

1 Some of the Corinthians denied the Resurrection of the dead, verſe 12. thinking ſuch a thing impoſſible, verſe 35. Some ſuch alſo it ſeems there were, afterward, at Ephelus, apollatiz'd Converts, Hymenæus, Philerus, Alexander the Copperſmith, ſpoken of, Act. 19. 33, and 2 Tim. 4. 14. whom the Apoſtle excommunicated, and delivered over to Satan; and complains that their doctrine ſpread as a Canker, and overthrew the faith of others. (See 1 Tim. 1. 20. 2 Tim. 2. 17, 18.) who held, it ſeems, that the Reſurrection, all that was to be, was paſſed already; taking it only in ſome Metaphorical ſenſe; as, for the reſurrection from ſin to righteouſnels, and a renovation of manners, under the Goſpel; Abſtraction from things of this world, and being ſpiritually-minded, (See Col. 3. 1.) and holding virtue and piety its own ſufficient recompence, and reward; which alſo the Philoſophers much pleaded. But it ſeems that the ſame perſons denied any immortality of the ſoul alſo, happy, or unhappy: (as alſo the Sadducees did, admitting the Pentateuch, but denying the Prophets; and in the Pentateuch, interpreting the Angels mentioned there to ſignifie only divine inſpirations.) Denied the Souls immortality, I ſay, 1. Be cauſe the Apoſtle often preſſeth diſſolution of manners, &c.

as a conſequent of their tenet. [See 1 Cor. 15. 32. Let us eat and drink, &c. and verſe 33. his ſaying, that their evil communication corrupted good manners; and exhorting the Corinthians to awake to righteouſnels, verſe 34. and 2 Tim. 2. 19. warning thoſe, who name the name of Chriſt, or thoſe who own his name, to depart from iniquity; be cauſe the Foundation of God, and of the Chriſtian faith, ſtandeth ſure; and he will certainly know and reward him, at the laſt day.] 2ly Be cauſe the Apoſtle argues, Chriſtians, if having hope only in this life, to be, by reaſon of their preſent ſufferings, of all men the moſt miſerable, &c. See 1 Cor. 15. 18. 19, and 29. 30. But neither of theſe follow, if the immortality of the Soul at leaſt be capable of, and ſhall hereafter receive, conſign rewards or puniſhments. The ſpreading alſo of it ſhews it a very carnal doctrine: and the Apoſtle's ſo punctually numbring up the witneſſes of our Lords Reſurrection intimates, that theſe perſons were willing at leaſt to have made alſo ſome doubt of it.

2 For the 3d day, ſee Hoſ. 6. 3. and Jonah. 1. 17. and Gen. 22. 4. On the 3d day Iſaac freed from his [intended] ſlaughter on the Altar.

5. And

5. And that He was [after it] seen of Cēphas; a then of the whole [society of the] twelve [1 Apostles b on the day of his Resurrection, and on the eighth day after it.]

a Luk. 24.

b Luk. 24.

36. Jo. 20.

19.

6. After that he was seen of above five hundred brethren at once [in Galilee;] 2 of whom the greater part remain unto this present, but some are fallen asleep.

7. After that he was seen of James; 2 3 then [again] of all the Apostles 4 5 [at his Ascension.]

8. And last of all, [after his ascension] He was seen of c me also, as of [an abortive, and] d one born out of due time.

c Act. 9. 13.

d Cor. 9. 1.

e An abortive.

f Eph. 3. 8.

g Gal. 1. 13.

h Tim. 1.

i 13.

j Favor.

k 2 Cor. 11.

l The grace

m of God with

n me.

o Eph. 3. 7.

p Matt. 10.

q 20. 2 Cor. 3.

r Phil. 2. 13.

9. For I am the least e [and last] of [all] the Apostles, that am not meet to be called an Apostle, because I [so] persecuted the Church of God.

10. But by the g grace of God [notwithstanding,] I am what [now] I am; and his Grace, which was bestowed upon me, was not in vain, [or unfruitful in me:] But I [have] labored more abundantly [for the large extent of my labors] than they, [any of them] All h: yet not I [of myself,] but i the Grace k of God, which was with me [both to enable, and prosper my labor.]

11. Therefore whether it were I, or they, [who were the chief promulgators of the gospel,] so we [both unanimously] preach, and so ye [firmly] believed.

12. Now if Christ be [thus surely] preached, that he rose from the dead, how say some among you, that there is no resurrection [of men] of the Dead l?

l See note!

ver. 1.

But if there [can] be m no resurrection of the dead, then is Christ not risen.

14. But if Christ be not risen, then is our preaching vain; and your faith [in all other things taught or believed,] is also vain.

15. Yea, and we are found false witnesses of [matters concerning] God [himself:] because we have testified of God that He raised up Christ; whom he raised not up, if so be that the dead rise not [at all.]

16. For if the dead rise not, then a is not Christ, [who a Then neither hath Christ bin raised.]

17. And if Christ be not raised, [but detained a prisoner twelve, ver. 5.]

2 These 2 suppositions are not mentioned elsewhere. The first probably, the great manifestation in Galilee foretold, and pre-appointed, Matt. 26. 32. 28, 7.

3 Probably him that is called the Lords brother. Act. 12. 17. 15. Gal. 1. 19.

4. At his ascension, see Act. 1. 4, 12. Luk. 24. 50. Or that, Joh. 20. 15.

*still in the grave,] your Faith [of redemption and deliverance by h.m.] is vain; ye [destitute of a Mediator] are yet in your sins, <sup>b</sup> [unpardoned, and slaves to Death unconquered.]*

<sup>b</sup> Rom. 4.  
25. Act. 5.  
31.

18. Then they also, which are slain asleep in [this faith of] Christ, [and much have suffered for him,] are [also utterly] perished. <sup>i</sup>

<sup>c</sup> Have  
hoped.

19. [For] if [for the advantages] in this life only, we <sup>c</sup> have hope in Christ; we [so persecuted continually for his name] are of all men most miserable.

<sup>d</sup> Act. 26.

23. Col. 1.

18. Rev. 1.5.

<sup>e</sup> 1 Thess. 4.

14.

<sup>f</sup> Seeing.

<sup>g</sup> Rom. 5.

14, 15, 17.

20. But now [Blessed be God] Christ is risen from the dead; and become the <sup>d</sup> first-fruits <sup>2</sup> of them that slept [in God <sup>e</sup>; whom also the whole harvest in due time shall follow, in the like resurrection.]

21. For [so to God it seemed meet, that] <sup>f</sup> since by man <sup>g</sup> came death [into the world,] by man came also the resurrection of the dead.

22. For as in [the man] Adam all [partakers of his nature] dye; even so in [the man] Christ shall all <sup>3</sup> partakers of his nature <sup>h</sup> and spirit be made alive [again <sup>i</sup>]; <sup>4</sup>

<sup>b</sup> 2 Pet. 1.4.

<sup>j</sup> Jo. 11, 25.

<sup>k</sup>

<sup>k</sup> 1 Thess. 4.

15, 16, 17.

23. But every man in his own order, [not all at once;] [First] Christ, the first-fruits; afterwards, they that are Christ's at his [second] coming. <sup>k</sup>

1 Noth in body and Soul. For, if Christ be not raised, sin remaining unpardoned, renders both miserable. The parts of one whole (as sinning or justified) being destined to happiness or misery, both equally: And a temporal death being inflicted on the body, as well as a spiritual on the Soul, only for sin, therefore, upon sin remitted, the bodies punishment must be removed, if the souls be: since both, or none, are redeemed. An happy immortality of the Soul and non-resurrection of the body are inconsistent. (See Mat. 22. 32.) and the soul owes its happy immortality, as much to Christs rising again, as the body doth its Revivification. And those who denied the Bodies resurrection denied also the Souls immortality; as the Sadducees, Act. 23. 8. and the Apostles arguments here seem framed against these Corinthians, as denying both these. See note (1) verse 1.

2 First in order; 2ly the earnest of the same thing to be performed to the rest of his members, by the same spirit residing in,

and raising, them both. (See Rom. 8. 11. Allusion is made here to Lev. 19. 24. Deut. 26. 2. All the harvest was consecrated and sanctified by the first-fruits offered. (See Rom. 11. 16.)

3 None raised, i.e. to glory, and to the similitude of the resurrection of the 2d Adam, but only his children; and this by the power of the same quickning Spirit of God in them both. Now of this resurrection to glory only, the Apostle speaketh here, as also, 1 Thess. 4. The wicked also shall have a resurrection, but not to eternal life, but death: nor to any spirituality, but to all manner of molestial passibility, infirmity, potredation, and corruption; save only that implying a second dissolution of their being: nor in glory, but in vileness and deformity; not by Christ, as the 2d Adam their father, but as their judge; not by, the participation of his Spirit, but the power of his justice.

4 And as like resurrection, so shall have the like ascension also, and be carried up in the Clouds. (See 1 Thess. 4. 17.)



24. [And] then, [Death being vanquished, and the resurrection accomplished,] cometh the end [of this world, and of our Saviors present government thereof:] when, [having finished the work of our Salvation,] he shall have delivered up the Kingdom, <sup>1</sup> [he, as his Fathers substitute, now administret] to God and the Father; when he shall [first] have a put down all [adverse] rule, and all [opposite] authority, and power.

25. For he, [the man Christ Jesus,] must [continue this his] reign [under God;] <sup>b</sup> till [according to the Psalmist; <sup>c</sup>] He hath put all enemies under his feet.

26. [And one, and] the last, enemy that <sup>d</sup> shall be destroyed [by Him] is death; <sup>e</sup> [which shall be done in the resurrection of his Servants from it, who are as yet detained prisoners by it.]

27. For He, [namely the Father,] hath put all things under his feet [saith the Prophet. <sup>f</sup>] But when he [thus] saith, All things are put under Him, It is manifest, that he is accepted [from any subjection, or quitting his throne,] who did put all things [thus] under Him, [only as his Lieutenant.]

28. And [there are (as before I said,)] when all things shall be [at last] subdued unto Him, then shall [this] the Son also himself, [giving up this Vicarial and Temporary power, together with the rest of his Redeemed] be-<sup>g</sup> come a Subject unto Him, that put all things under Him: that [hereafter] God [in the blessed Trinity] may be [Himself] immediately All in All; [Communicating himself in allfulness to all his Saints, and admitting them to an Union with the Deity, without further intermixture, and intercession, of a Mediator. And All in All without any further opposition or contradiction of any thing that offends within his Kingdom.]

29. [Such things shall be after the resurrection. Which resurrection seems to be granted also by the practice of some amongst you.] <sup>i</sup> Else what [matter to purpose] shall they do, which are baptized for the dead, <sup>2</sup> [that converted to Christia-

<sup>a</sup> Take away or bring to nought.

<sup>b</sup> So long until he put.

<sup>c</sup> Psal. 110.

<sup>d</sup> 1. Act. 2.

<sup>e</sup> 34. Heb. 1.

<sup>f</sup> 13. 19. 13.

<sup>g</sup> Is destroyed.

<sup>h</sup> Rev. 20.

<sup>i</sup> Psal. 8. 7.

Heb. 2. 3.

<sup>1</sup> Cor. 3.

<sup>2</sup> 11. 3.

<sup>3</sup> Matt. 13.

<sup>4</sup> For.

<sup>1</sup> Christ's kingdom hath no end, Luk. 1. 33. Only, then, shall be a transition thereof from the present exterior administration of it, by the service, of Christ (as man) and of the Angels, and of men, Christ's substitutes; and by the operation of second causes, &c. to a far greater perfection, (after all oppositions removed,) by the more immediate rule, and energy of the Blessed Trinity; His Saints being now more closely united, and, if I may so say, annihilated

into his Greatness. (See Jo. 17. 5.) Such, as we may conceive his dominion to have bin, when as yet the world was not.

<sup>2</sup> Baptized, for some catechumens, that died before baptism, out of an opinion of the necessity of baptism (so Grotius) as likewise (saith Diodat) that such deceased might be enrolled, and commemorated, and a happy resurrection prayed for them, together with other faithful deceased.

g Also.  
b Do we  
run ha-  
zards.  
e Our.  
d I theff.  
2. 19.  
e Rom. 8.  
36. 1 Cor.  
4. o. 2. Cor.  
4. 10, 11.  
Psalm 119.  
103.

f According

to man. To speak after the manner of men.

ning, and desiring Baptism, chance to dye before it; ] If the dead rise not at all, why are they a then baptized for the dead: [ *sin* = such must grant, it nothing b<sup>t</sup>steads them? ]

30. And why b<sup>t</sup>stand we in jeopardy [ *as of our life* ] every hour, [ *no reward after it?* ]

31. I protest c by your rejoicing d which I [ *also* ] have [ *to you in the middle of these sufferings* ] in Christ Jesus our Lord, I [ *in the hazard to* ] die e daily.

32. If f (after the manner of men) I have [ *encountred,* and ] fought with beasts 2 at Ephesus what advantageth it

1 See verse 18. note 1.

2 This Epistle seems to be writ from Ephesus, or some other place in Asia, not far remote from it: and that, before the tumult of Demetrius (mentioned Act 19. 23.) See for this, 1 Cor. 16. 8, 9 compare Act 20. 1. 19. 30. So that this his fighting with beasts there, was before the said Tumult. As for St. Luke's omitting it in the history, it is no more than must be confessed, of many other signal sufferings of S. Paul; mentioned by Himself, 2 Cor. 11. 23, 24, 25. Yet is nothing said of many of them by S. Luke in the Acts, of his 8 times being scourged, only one mentioned, Act. 16. 23. of his often deaths only one mentioned, Act 14. 19. of his shipwracks (those preceding the writing the 2d Epistle to Corinth) none mentioned. And the reason may well be, because (as Baronius observes) St. Luke reports not things so particularly, save when himself was present. *Baron. An. Christ. 58. S. Lucas ea, quibus presens non fuit, adeo summatim recenset, ut tribus sive verbis res gestas plurimum mensum et annorum perstringat.* Of which see an example in Act. 20. 1, 2, 3. &c. Now tho we find Luke accompanying St. Paul before this his preaching in Ephesus, Act. 16. 10. Yet he seems to have bin left by the Apostle in Macedonia: See Act. 17. 1. compare 16. 19. and 20. 5. (afterwards sent by him out of Macedonia to Corinth. 2 Cor. 8. 19, 19.) but not to have returned to his attendance of St. Paul, till Act. 20. 5. after St. Paul had left Ephesus and Macedonia: where he writ the 2d Epistle to the Corinthians, not long after the writing of the first. These sufferings, therefore were in Luke's absence from the Apostle. And this fighting with the beasts seems the rather mentioned, because a thing but newly

done; and he seems more to enlarge upon the same thing in 2 Cor. 4. 7, &c. and 2 Cor. 1. 8, 9. where he mentions sufferings in Asia (whereas the Acts mentions none in particular save that of Demetrius;) and such sufferings, wherein he was pressed above strength; despaired of life; had the sentence of death; was at last delivered from so great a death; (it seems not any ordinary way of dying;) all which very well suit with this being exposed in the Theatre to those furious beasts: (A relation of which from some former Historians, See in Nicephorus, l. 2. c. 25.) Or, perhaps with h's being, *κατ' ἀνθρώπων*, i. e. in the purpose of men, the Magistrate, sentenced and condemned to this death, tho delivered and rescued from the execution of this sentence by the Divine Providence, in some manner not declared here. St. Paul's being a Citizen of Rome and pleading it here, perhaps might free him from such a vile punishment. See this *κατ' ἀνθρώπων* frequently used by the Apostle also to qualify his speech, [as a man would say.] Rom. 3. 5. -6. 19. 1 Cor. 9. 8. And this rather favors his encountering with men at Ephesus, fierce as wild beasts, &c. (as also he saith, 2 Tim. 4. 17. That he was delivered out of the mouth of the Lion.) And, then, most probably, this may relate to that furious tumult, raised there on-a-sudden by Demetrius and the Silver-Smiths, Act. 19. both against the Christians and Jews, who were equally adversaries to the worship of Diana. But then, since S. Paul staid some time at Ephesus after the writing of this Epistle, c. 16. 8. we must imagine his departure thence mentioned, Act. 20. 1. not to have bin immediately after the uproar ceased,

me,

me, if the dead rise not? [*Then as some of you say,*] <sup>a</sup> Let us eat and drink, [*and take our pleasure*] for to morrow we die, [*and there is an utter end of us.*]

33. Be not deceived [*by such persons discourse. These*] evil communications corrupt good manners. <sup>1</sup>

34. <sup>b</sup> Awake <sup>c</sup> to righteousness, and sin not, [*seduced by such wicked doctrines to a disbelief of any future punishments or rewards.*] For [*there are*] some [*amongst you, who*] have not the knowledg <sup>d</sup> [*and fear*] of God. I speak this <sup>e</sup> to [*cause*] your shame, [*either who are such, or who tolerate such amongst you.*]

35. But some man will say; How are the [*faithful, when*] dead [*and consumed*] raised up again? and with <sup>2</sup> what [*kind of*] body do they come?

36. Thou fool; <sup>2</sup> That, which Thou [*yearly*] sowest, [*and castest into the ground,*] is not quickned [*again,*] except it die, <sup>b</sup> [*and be rotted first*]

37. And [*again*] that which thou sowest, thou sowest not that body, that shall be, [*and which afterward comes from it, clothed and enriched with many new parts and ornaments;*] but [*the naked and*] bare grain; it may chance of wheat, or of some other grain.

38. But God giveth it a [*diversly fashioned*] body, [*from what it was sown,*] as it hath pleased him; and to every seed his own [*several kind of*] body; [*and these, in their perfection much differing from one another.*]

39. [*As also amongst animals,*] all flesh [*of them*] is not the same [*manner of*] flesh; but, [*as God hath pleased,*] there in one kind of flesh of men; another flesh of beasts; another of fishes; and another of birds.

40. There are <sup>i</sup> also [*both*] celestial bodies, and bodies terrestrial: But the glory of the celestial is one [*much compleater;*] and the glory of the terrestrial is another, [*much inferior.*]

41. [*Amongst the celestial bodies also,*] there is one glory of the Sun; [*and*] another of the Moon; and another glory of the Stars: For one star differeth [*much*] from another star in glory.

42. So also is the Resurrection of <sup>2</sup> the dead: [*A much differently qualified body raised from what is interred: as also much differing the glory of one, (then,) from the glory of ano-*

<sup>1</sup> A verse in Menander.

<sup>2</sup> The Apostle speaks here of the Resur-

rection in order only to that of the Saints, not of the wicked.

other.]

*other* : ] It is sown *[here]* in corruption, it is raised in *im-*  
corruption, *[and impassibility.]*

34. It is sown in dishonour *[and shame]* ; It is raised in glory, <sup>a</sup> *[splendor, and Majesty.]* It is sown in weakness ; it is raised in power, *[strength, and agility.]*

<sup>a</sup> An animal body.

44. It is sown <sup>a</sup> a natural body ; it is raised a spiritual body. *[For]* there is a natural body, and there is a spiritual body.

<sup>b</sup> Gen. 2. 7. 45. For so it is written. <sup>b</sup> The first man Adam was made

<sup>c</sup> Rom. 5. 14. &c. a living Soul *[the conveyor of an animal life to his posterity.]* the last Adam <sup>c</sup> was made a quickning Spirit, *[the Author*

1 Not only freed from any future dissolution of nature, but from all passibility from any contrary, which may inter any molestation, grief, or pain ; an incorruption the wicked are not raised to, but are liable still to all passibility, infirmity, putrefaction, &c. (excepting only what implies a dissolution of their being ; ) or liable at least to such misery as much transcends them.

2 *Glory*, i. e. *splendor, clarity* ; as before, *verf. 41.* Once glory of the Sun, another of the Moon, according to that which appeared in our Lord ; not in his shewing himself to his Disciples after his resurrection ; for then it was necessary for his more familiar conversing with them, and shewing himself to have the same Body wherein he suffered, so to say and this *Glory* ; but in his transfiguration, *Matt. 17.* in which he represented the *Glory* of this state, his face shining like the Sun *Matt. 17. 2.* and in his Apparition, again, to St. Stephen standing before the Council, and to St. Paul in his way to Damascus, *Act. 9.* A resemblance of which *splendor* was also seen in the face of Moses when he descended from Gods presence, *Exod. 4. 30.* and of St. Stephen, in beholding our Lord in *Glory*, *Act. 6. 15.* compare *7. 55.* See this *Glory* and clarity of our Lord, and his Saints mentioned, *Phil. 3. 21.* 2 *Cor. 3. 18.* 1 *Jo. 3. 2.* below, *verf. 49.* *Matt. 13. 43.* Where our Lord saith ; that, as the wicked shall be cast into a Furnace of Fire, so the Righteous shall shine as the Sun in the kingdom of their Father. See *Dan. 12. 3.*

3 Made such by the supernatural virtue of the Holy Spirit, communicated by Christ to all his members. See *Gal. 6. 8.* *Jo. 6. 51.* *Rom. 8. 11.* *Jo. 4. 14.* compare *7. 39.* By which Spirit the body shall be advanced, in many things to participate the perfections, that are in spirits : tho not to be sup-

posed to be changed into the nature of a spirit, or of such Bodies as are tenuous and perfidious ; but to remain still solid, and palpable, (as consisting of flesh and bones still,) as all our Lords glorified Body was. Yet in resemblance to spirits, subject no more to any alteration ; and its present qualities changed, not needing any sustenance, rest, or sleep, any more than a spirit doth. See 1 *Cor. 6. 1.* and below, *v. 50.* Freed from all power, moving any way upward, downward, with an equal propension, and facility ; Again, passing through mediums of whatever Bodies without resistance, or restraint, or retardation, and with all celerity, the soul deserveth ; and hence suddenly any-where appearing and disappearing. An example of which things were seen in our Lords Body after his resurrection ; which ascended into heaven, carried up by the power of his own Holy Spirit, without any external aid, or assistance : Being when at some distance from the disciples, received into a cloud, *Act. 1. 9.* (Such a Cloud also seen in the Transfiguration, when Moses and Elias disappeared.) Which body of our Lord also entered to the Disciples, when the doors shut ; appeared, and disappeared, at pleasure. Some resemblance of such state of the body in the next life hath bin seen here, in Moses, Elias, and our Lords, lasting from food for six weeks time : In our Lords being carried by the Power of the Spirit into the Wilderness, *Matt. 4.* and S. Philip the Deacon his being rapt by the Spirit, and suddenly removed to Azotus, 40 Miles distant from Gaza ; and the Church-story is frequent, in relating the Bodies of some Saints to have bin, as it were by force, elevated from the Ground, when they endeavoring against it, in some stronger Extasies,

and

and Fountain of a Spiritual life by the seed of the Holy Spirit, that is in all his children; conferring the like incorruption and immortality, on them at the time appointed, as himself hath already attained in his past resurrection.]

46. Howbeit, that was not first [made] which is spiritual: but that which is natural; and afterwards, that which is spiritual.

47. [For] the first man, [from whom we derive our present condition], was of the earth, [a and so] earthy [and corruptible; and] the second man, [that is the fountain of our spiritual being,] is the Lord; [(in that nature, wherein he is our spiritual parent), descending] from heaven, [and] so heavenly and immortal.]

48. [Now] as is the earthy, such are they that are earthy, [being descended from him:] and [again,] as [now] is the heavenly, such are they [to be likewise] that are heavenly, [the partakers of his lineage, and descent,]

49. And as we have [now first] born the image of the earthy, [in corruption and dishonor; so] we, [as many as are his children,] shall [hereafter] bear also the image of the heavenly, [in incorruption, and glory.]

50. Now this I say, Brethren, that [these gross and earthly substances of] flesh and blood, [as they are, and unaltered] cannot inherit, [or enter into,] the Kingdom of God [in heaven;] neither doth [such] corruption inherit incorruption.

51. Behold I shew you a mystery [and a secret]; we shall not [at that day] all sleep [indeed, or dye by the usual dissolution of Nature:] but we shall all be changed [from what we were; even those also, whom that day finds alive.]

52. [All] in a moment [and] in the twinkling of an eye, at [the summons of] the last trumpet: (for the Trumpet shall sound; and the [already] dead shall be raised incorruptible; and we [that are living then] shall [also] be changed [(into the like.)])

53. For this corruptible must [then, universally] put on incorruption; and this mortal must put on immortality.

54. So when this corruptible shall have [once] put on [this] incorruption, and this mortal shall have put on [such] immortality; then shall be brought to pass the saying that is [long since] written. [That] Death, [which swallowed up all formerly,] is [now] swallowed up [self] in victory [for ever.]

55. O Death, where is thy sting [then]? O PG [where] [then] is thy victory?

[Behold]

56. [*Behold, all*] the sting of death, [*by which it can wound us,*] is sin. And [*again*] the strength of sin, [*by which we are rendred subject to it,*] is the law: z

z Rom. 4.  
15. 5. 20.  
7. 5, 8, 13.  
&c.  
a Rom. 7.  
25. 1 Jo. 5.  
5.

57. But thanks be to God, who [*at last*] giveth us the victory [*over all these,*] thro' [*the power of*] our Lord Jesus Christ. a

b See verſ.  
32.

58. Therefore, my beloved Brethren, be ye stedfast, unmovable [*in this faith, and also*] always abounding in the work [*and service*] of the Lord b; for as much as you [*may hereby*] know, that [*such*] your labor is not in vain in the Lord; [*but shall receive an excellent reward.*]

c Act. 11.  
28, 29. -24.  
17. Rom.  
15. 26. 2

## C H A P. XVI.

Cor. 8. 4.  
-9. 1, 2, 12.  
Gal. 2. 10.  
d Act. 16. 6.

1. **N**OW concerning the collection for the [*poor*] Saints [*in Judea*] c as I have given order to the Churches in Galatia d, even so do ye.

e Act. 20. 7.  
Rev. 1. 10.  
f Exod. 23.  
15. Deut.  
16. 16.

2. [*At your publick assembly,*] upon the first-day of the week, e f let every one of you lay by him f [*something*] g in store [*for the collection,*] h as God hath prospered him, that there [*need to*] be no gatherings when I come.

g Treasur-  
ing up.  
h Whatſo-  
ever he  
gains.

3. And i when I come; whomsoever you shall approve by your letters, them will I send to bring your k liberality unto Jerusalem.

i 2 Cor. 8.  
16. 15.  
k Gift.

4. And if it be [*thought*] meet, that I go also, they shall go with me [*to see all justly distributed.*]

l Act. 19. 23.  
2 Cor. 1.  
15. 16.  
m See Act.  
20. 2, 3.

5. Now I will come unto you z, when I shall have passed thro' Macedonia l: for I [*intend to*] pass thro' Macedonia.

6. And it may be, that I will abide, [*for some time,*] year and winter, with you. m 3. That [*afterward*] ye may

1 See our Saviors Apparitions, and the Christian Assemblies on that day: (being the day of our Saviors Resurrection, and therefore, under the Gospel, more specially instituted and dedicated to Gods more solemn worship,) Jo. 20. 19, 23. Act. 20. 7. Rev. 1. 10.

2 It is probably gathered, (See Preface) that S. Paul writ this Epistle when he was at Ephesus, after Apollo had bin at Corinth. Act. 19. 1. 1 Cor. 3. 6. or at some place near it, in Asia; not long before his journey into Macedonia, whither he went as he purposed: But made not this journey

to Corinth at the time intended. (See 2 Cor. 1. 15, 16. and the reason of his deferring it, 2 Cor. 1. 23.) Howbeit, he went thither before his journey into Judea, because the Epistle to the Romans appears to be written by him from Corinth after this time. See Preface to the Rom. 2 Cor. 12. 14. -13. 1.

3 S. Paul went, afterward, with the Alms to Jerusalem: where he endeavor'd to be at Pentecost, Act. 20. 16. and came to Philippi at Easter, Act. 20. 6. therefore the time he staid in Greece (which was three months, Act. 20. 3.) were winter-months.

[affora

[afford me the courtesie] to bring me on my journey, whether soever I go. <sup>2</sup>

7. For I will not see you now by the way, <sup>3</sup> [when I cannot stay]; but I trust [hereafter] to tarry a while with you, if the Lord permit. <sup>a</sup>

8. But I will tarry [still] at Ephesus until Pentecost.

9. For a great door <sup>b</sup> and effectual is [here] opened unto me [for introducing the Gospel] <sup>c</sup>; and [besides] there are many adversaries, [who must be opposed.]

10. Now [mean while,] <sup>d</sup> if Timotheus come [to you,] <sup>d</sup> see that he may be with you <sup>e</sup> without [any fear, [danger, or disturbance, from the factions:]] for he worketh the work of the Lord, [as I also do.]

11. Let no man therefore despise him [or his doctrine, because of his youth;] <sup>g</sup> but [when he shall leave you] conduct [ye] him forth in peace, that he may come unto me: for I look for him [together] with the brethren, [that accompanied him.]

12. As touching our brother Apollos, <sup>h</sup> I greatly desired him to have come unto you with the Brethren; but his will was not at all to come, [unto you] at this time, [being letted with business;] but he will come, when he shall have [a more] convenient time.

13. Watch ye [that ye be no way seduced:] stand fast in the faith; quit you like men [in defence thereof;] be strong.

14. Let all your things be done with Charity [and without faction.]

15. <sup>i</sup> I beseech you, Brethren, (ye know the house of Stephanas, that it is the first-fruits <sup>k</sup> [in the gospel] of Achaia: and that they have addicted [and dedicated] themselves to [the service and] ministry <sup>l</sup> of the Saints.)

16. That ye submit your selves <sup>m</sup> unto such, and to every one, that <sup>n</sup> helpeth with us, and laboreth [in the Gospel.]

17. I am glad of the coming of Stephanas, and Fortunatus.

<sup>1</sup> Some Converts used to accompany the Apostles in their travels from place to place for their guidance, for their security, and for other assistance. See Act. 15. 3. -17. 4, 15. 20. 38. 1 Cor. 16. 11.

<sup>2</sup> To Judea. See 2 Cor. 1. 16.

<sup>3</sup> See 2 Cor. 1. 16. Such purposes often varied in the Apostle, according to occasions offered.

<sup>4</sup> Timotheus and Erastus were sent by the Apostle into Macedonia for the better confirmation of his new Plantations there;

see Act. 19.22. and it seems ordered, from thence to go to Corinth. 1 Cor. 4. 7. and so to return to him to Ephesus.

<sup>5</sup> Who taught at Corinth after S. Paul. See Act. 18. 27. -19. 1. 1 Cor. 3. 6.

<sup>6</sup> In exercising, the office of Pastors, (probably,) some of them at least, (see in the next verse, the Apostle requiring submission to them;) or the office of deacons. See Rom. 12. 7. see ver. 17. Stephanas himself one of the visitants of S. Paul.

<sup>a</sup> Act. 18. 2.

<sup>b</sup> 1 Cor. 4. 19.

<sup>c</sup> Jam. 4. 15.

<sup>d</sup> Act. 14. 27.

<sup>e</sup> 2 Cor. 2. 12.

<sup>f</sup> Col. 4. 2.

<sup>g</sup> See Act.

<sup>h</sup> 19. 1, 9, 23.

<sup>i</sup> 1 Cor. 4. 17.

<sup>j</sup> Securely.

<sup>k</sup> Rom. 16.

<sup>l</sup> 21. Phil. 2.

<sup>m</sup> 23. 21. 1.

<sup>n</sup> Thess. 3. 2.

<sup>o</sup> 1 Tim. 4.

<sup>p</sup> 1 Cor. 14.

<sup>q</sup> 1. exhort.

<sup>r</sup> Rom. 16.

<sup>s</sup> Rom. 12.

<sup>t</sup> 7.

<sup>u</sup> H. b. 13.

<sup>v</sup> 17.

<sup>w</sup> Work-

<sup>x</sup> eth with

<sup>y</sup> them.

<sup>a</sup> Phil. 2.  
<sup>30.</sup> Phil. 13.  
<sup>Col. 4. 18.</sup>  
<sup>b</sup> Quieted.  
<sup>c</sup> 1 Thess.  
<sup>5. 12.</sup>  
<sup>d</sup> Rom. 16.  
<sup>5. Col. 4.</sup>  
<sup>15. Phil. 2.</sup>  
<sup>Rom. 16.</sup>  
<sup>23.</sup>

<sup>e</sup> Rom. 16.  
<sup>16.</sup>  
<sup>f</sup> Col. 4. 18.  
<sup>2 Th. 3. 17.</sup>

tus, and Achaicus; for that, which [*by reason of so great a distance*] was lacking [*to me a*] on your part, <sup>1</sup> they have supplied.

18. For they have <sup>b</sup> refreshed my spirit, <sup>c</sup> and [*I presume*] yours [*2 too, in this service toward me*]; therefore acknowledge ye them that are such.

19. The Churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the Church [*the Christian assembly*] that is [*receiv'd*] in their house. <sup>d</sup> 3 4

20. All the brethren [*here*] greet you. Greet ye [*like-wise*] one another with an holy kiss. <sup>e</sup> 5

21. The salutation of me *Paul*, [*set to*] with mine own hand. <sup>f</sup> 6

22. If [*there be*] any man [*amongst you, that*] loveth not [*in sincerity*] the Lord Jesus [*together with us,*] let him be Anathema Maranatha. <sup>7</sup>

23. The grace of our Lord Jesus Christ be with you. <sup>8</sup>

24. My [*dearest*] love be with you all, [*in the spiritual co-relation we have all*] in Christ Jesus. Amen.

<sup>1</sup> In their kind visit, comfortable message, Alms, or other assistance given him.

<sup>2</sup> Or, my Spirit, which is one with yours, for the perfect love I bear you.

<sup>3</sup> See Rom. c. 16. v. 3. note.

<sup>4</sup> Some copies add: *καὶ ἐν ἑσέοις*

<sup>5</sup> A ceremony, in those times, used at the dissolving of their religious meetings, and pronouncing of the benediction; testifying their unity and charity to one another. *Justin. Mart. Apolog. 2.* When we make an end of Prayer, we salute one another with a kiss.

<sup>6</sup> The Apostle, when using an Amanu-

ensis for the rest of the Epistle, see Rom. 16. 22. subscrib'd something at the end thereof with his own hand: to give them, more solemnly, his benediction; as likewise, the more to assure them, the Epistle came from him and was not forged. See 2 Thess. 3. 17. Col. 4. 18.

<sup>7</sup> *Anathema*, accursed: devoted to Gods vengeance, when he cometh to judgment. *Maran-atha*; The Lord cometh: i. e. to judgment. Jude 15.

<sup>8</sup> The constant benediction at the conclusion of his Epistles. 2 Thess. 3. 18.

T H E



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THE  
SECOND EPISTLE OF S. PAUL  
TO THE  
CORINTHIANS;  
PARAPHRASED.



**S**AIN**T** PAUL writ this 2d Epistle to the Corinthians, not long after the first, being removed from Ephesus into Macedonia, (he mentioning in both his late great sufferings in Asia. See 1 Cor. 15. 32. compare 2 Cor. 1. 16. tho these not expressed by S. Luke in the Acts.) And here he writ it, after that Titus, whom he had sent out of Asia to Corinth to give him a perfect information of their affairs, (of whom he had heard some very displeasing reports. See 1 Cor. 1. 12.) was now returned to him into Macedonia; and had brought him from thence some comfortable news, (see 2 Cor. 7. 6, 7.) He had intended indeed a journey to Corinth before his passing into Macedonia, but not meeting with Titus at Troas, (as he expected) so to have heard first from him, how all things stood there, he altered his purpose. (See 2 Cor. 2. 12. - 1. 16, 23. - 2. 1. 1 Cor. 16. 5.) this tender-hearted Father dreading to come to them with a rod of discipline in his hand; and before that he had heard first, that all things were well with them, and that they had amended those disorders, which so much offended him. (See 2 Cor. 1. 3. - 12. 21, 22. - 13. 12.) From Troas therefore he went into Macedonia: from whence, with this consolatory and kind letter, he returned Titus again to them, accompanied with some other Brethren of Macedonia, to perfect the Corinthians contribution for the poor Christians in Judea before his own coming thither. (2 Cor. c. 8. c. 9. and 1 Cor. 16. 2, 3, 4.) After this, himself from Macedonia made a journey into Greece, and to Corinth, (Act. 20. 1, 2, 3.) And about this time passed also into Crete, taking Titus with him; and leaving him there, (Tit. 1.) About this time also he made an excursion as far as Illyricum; from some part of Greece sending an Epistle to Titus into Crete, and appointing him

him to meet him at Nicopolis, (Tit. 3. 12.) there being divers Cities of this name, probably a Sea-Town in Epirus so called, where the Apostle intended to winter, as he formerly intended to winter at Corinth; or somewhere in Greece, see 1 Cor. 16. 6. (for he spent in Macedonia and Greece the most part of a year from Pentecost, 1 Cor. 16. 8. till after Easter following, see Act. 20. 6.) Returning to Corinth, he writ the Epistle to the Romans, promising to give them also a visit, as having now preached the Gospel every-where, and finished his intended affairs in Greece, Macedonia, and his other Oriental plantations, (See Rom. 15. 19, 23.) But from Corinth he first purposed another Voyage into Judea, the nearest way, by Sea, as he had done formerly, (Act. 18. 18, 19.) carrying with him, for the much persecuted Christians there, the Alms he had collected from the Gentil Churches of Achaia, Macedonia, Galatia, &c. (1 Cor. 16. 1. 2 Cor. c. 8. c. 9.) But, understanding, that he was laid in wait for at Sea (which also perhaps made him pass on foot from Troas to Assos, Act. 20. 13.) by the Jews, partly out of hate to his person, partly out of avarice for his mony; he returned rather thro Macedonia as the safer passage; being attended and guarded with no small number of his Friends, and Fellow-Ministers in the Gospel. And there having kept the Feast of Easter at Philippi, he set forward for Judea. See Act. 20. 3, 6. &c.

In this 2d Epistle, written not long after the former, the Apostle gives the Corinthians an account of his delaying his journey to them. contrary to his former intentions; declaring, their many disorders, (of the reformation whereof, before Titus his return, a little before the writing of this letter, he had heard nothing, as he expected,) to have bin a chief cause thereof, for that he was very unwilling to come to them in sorrow, and with a rod in his hand. And here, occasionally, he tells them  
of

of his late great sufferings in Asia ; but yet, of his prosperous success in the Gospel at Troas, in Macedonia, and what way ever he moved ; whereupon also he magnifies to them the dignity of this Evangelical, Ministerial Function beyond the Former Legal. Again ; upon the good news brought him by Titus, touching the good effects his former letter, and the severe censures inflicted therein, had wrought amongst the Corinthians ; and touching the repentance, sorrow, humiliation, as well as reformation, they had shewed upon it, he expresseth his exceeding joy and consolation in it. And in this Epistle sweetens his stile ; and apologizeth for his former sharpness, takes off his former censures ; absolves and receives into favour again the Incestuous person formerly excommunicated (having now performed a due humiliation for his fault ; ) and requires also their reconciliation to him, excusing withal the seeming severity of his former censures, truly tending only to their edification. Yet understanding likewise from the same Titus, that all their distempers were not as yet thoroughly cured, he threatens also, at his coming to them, to use his Apostolical Power still on all such, as shall obstinately persist in their known delinquency. In this Epistle alternately, as it were, commending and menacing, frowning and smiling on, them : sometimes in the bowels of a most tender-hearted Father, and sometimes in the jealousies of a most vigilant Pastor : and indeed there appears no other Epistle of his, wherein he hath so much plaid the Orator. Again, upon the intelligence he had of some false seducers still harbored and acting in that Church against him, to hinder any damage his flock might receive by them, he gravely and authoritatively vindicates his Apostleship ; and remembers them of the Gospel first planted amongst them by him ; of the manifold spiritual Graces dispensed amongst them and miracles

wrought by his ministry ; of his instructing them without wages, and mean-while working for the maintenance of himself, and his Fellows, to avoid the appearance of any indirect ends in his Ministry. He sets before them likewise his great labours and sufferings for the Gospel elsewhere ; his Revelations also, and Rapt, and Knowledge in spiritual matters, &c. So that this sighting of the Apostle hath occasioned to the world a much more perfect knowledge of his transcendent Excellencies, than otherwise it could have attained, notwithstanding all that is delivered of him in the History of the Acts. Lastly, upon his intending shortly a visit of the afflicted Mother Church of Judea, He writes to them to hasten their contributions ; for which business he returns Titus, and some others speedily again to Corinth with some new Instructions.

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**T H E**

T H E  
SECOND EPISTLE OF S. PAUL  
THE APOSTLE  
TO THE  
C O R I N T H I A N S.

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C H A P. I.

1. **P**AUL an Apostle of Jesus Christ by the will of God, <sup>a</sup> and Timothy our Brother, unto the Church of God, which is at Corinth, with all the Saints, which are in all <sup>1</sup> Achaia.

<sup>a</sup> Rom. I. I.  
Gal. I. 15.

2. Grace *be* to you, and peace, from God our Father, and from the Lord Jesus Christ.

3. Blessed be <sup>b</sup> God, even the [gracious] Father of our Lord [*and Saviour*] Jesus Christ, the Father [*and Fountain*] of mercies, and the God of all comfort;

<sup>b</sup> The God and Father.

4. Who comforteth us in all our tribulation, [*which of late we suffered at Ephesus very great* <sup>c</sup>], that we may be able to comfort them, which are in any trouble, by [*the experience of*] the comfort, wherewith we our selves are comforted of God.

<sup>c</sup> Vers. 8.

(5. For as the [like] sufferings [*to those*] of Christ <sup>d</sup> abound in us, so our consolation also aboundeth by, [*and from,*] <sup>a</sup> <sup>b</sup> Christ.

<sup>d</sup> Upon us  
<sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup>

6. And, whether we be afflicted, *it is* [beneficial] for your consolation and salvation; which is <sup>e</sup> effectual in [*you for*] the [more willing] enduring of the same sufferings, which we also suffer; or, whether we be comforted, *it is* [beneficial] for your Consolation and Salvation, [*in your expecting confidently the same relief.*]

<sup>e</sup> Wrought by. is wrought.

7. And our hope [*in behalf*] <sup>f</sup> of you is steadfast: [*well,*] knowing, that as you are partakers of the suffering, so <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> shall ye be also of the consolation.)

<sup>f</sup> For. You are.

<sup>1</sup> The Province, of which Corinth was the Metropolis.

8 For we would not, Brethren, have you ignorant of our trouble, <sup>a</sup> which came to us [*lately*] in Asia; <sup>1</sup> that we were pressed out of measure, and above [*our*] strength, in so much that we despaired even of life.

<sup>b</sup> Answer. 9 But we had [*then*] the <sup>b</sup> sentence of death in our selves [*without any ability to prevent it*]; that we should not [*at all*] trust in our selves, but in God, who [*even*] raiseth [*and reviveth*] the dead.

10 Who [*then*] delivered us from so great [*and so certain*] a death; and doth [*still*] deliver [*us daily*]; in whom we trust, that he will [*also*] yet [*further continue to*] deliver us.

<sup>c</sup> For the sakes of many.

11. You also helping together by [*your*] prayer for us; that, for this gift [*of preservation*] bestowed upon us <sup>c</sup> by the means [*and intercessions*] of many persons, thanks [*also*] may be given [*and returned to God*] by [*those*] many [*persons*] on our behalf; [*and so God may be the more glorified.*]

12. For, [*amidst these afflictions,*] our rejoycing is this, the Testimony of our conscience [*to us,*] that in simplicity, and godly sincerity, not with fleshly wisdom, <sup>d</sup> [*or worldly eloquence, and designs*] but by [*the spiritual power of*] the Grace of God, we have had our [*uninterested*] conversation in the world, and [*such*] more abundantly to you-wards <sup>e</sup> [*especially.*]

<sup>e</sup> 2 Cor. 11, 8, 9. <sup>1</sup> Cor. 9. 15. 13. For [*also in absence*] we write none other things unto you, then <sup>2</sup> what you [*publickly*] read, or [*also*] acknowledge [*and approve for truth*]; and I trust you shall [*always*] acknowledge, [*and approve,*] even to the end.

14. As also you have acknowledged us in [*some*] part [*at least, as having planted the Gospel amongst you*], that we are your rejoycing [*and glory*]; even as <sup>3</sup> you also, [*converted by us,*] are ours in the [*retribution*]-day of the Lord Jesus.

15. And in this confidence [*of your affection and my former good service,*] I was minded to come unto you before [*this*]; that you might have a second <sup>g</sup> benefit [*from my presence with you*];

<sup>h</sup> 1 Cor. 16. 5. 16. And to pais by you into Macedonia; <sup>h</sup> and to come

<sup>1</sup> See note on 1 Cor. 15. 32.

<sup>2</sup> I. e. What you, reading, acknowledge,

and allow of.

<sup>3</sup> See note on 1 Cor. 9. 2.



again unto you out of Macedonia; and of you to be brought on my way toward Judea <sup>1</sup>.

17. When I therefore was thus minded [*to come to you,*] did I use lightness [*in changing such my intention without sufficient cause?*] Or, the things that I purpose, do I purpose according to the flesh, [*carnal, or secular, interests;*] that with me there should be [*now*] a yea yea: and [*anon*] nay <sup>a Jam. 5. 12.</sup> nay?

18. But, [*as sure*] as God [*himself*] is true, our <sup>b</sup> word [*hitherto*] toward you, [*in whatever we have said, or however some may calumniate us,*] was not [*now*] yea; and [*then*] nay: <sup>b Preaching.</sup>

19. For the Son of God, Jesus Christ, [*the constant subject of our discourse,*] who was preached among you by us even by me, and <sup>2</sup> Silvanus, and Timotheus, [*my companions,* c] was not [*a matter of*] yea, and nay: but in him was yea, [*without any contradiction in Himself, or in his Messengers; and with all miraculous evidence of his truth.*] <sup>c Act. 15. 40. - 18. 5.</sup>

20. For all the promises of God <sup>d</sup> in Him are yea, and in Him, Amen; [*verified, fulfilled, confirmed to us*] <sup>e</sup> unto the Glory of God, by us [*the promulgers of his Gospel.*] <sup>d Are in Him. e To God, for his glory. f into.</sup>

(21. Now He, who [*thus*] stablisheth <sup>3</sup> us with you <sup>f</sup> in Christ [*the Truth,*] and [*who*] hath <sup>g</sup> <sup>4</sup> anointed us [*with his holy Graces*] <sup>h</sup> is God. <sup>g Act. 10. 38. 1 Jo. 2. 27. 27. h Ephes. 1. 13. 14. 4. 30. Apoc. 2. 17.</sup>

22. Who hath also <sup>h</sup> sealed us [*for his own with the holy Spirit of promise,*] and given <sup>h</sup> the earnest of the Spirit, <sup>2 Cor. 5. 5.</sup>

<sup>1</sup> Achaia and Macedonia lying much what at the same distance from Ephesus (whence S. Paul writ his first Epistle) the one more on the right, the other more on the left hand; But Corinth of the two nearer for a Sea-voyage to Judea, the Apostle intended from Ephesus to go by Sea first to Corinth, (in this verse) and thence into Macedonia, and from Macedonia returning again to Corinth, (1 Cor. 16. 5.) from thence to take ship with his Collections for Judea. But afterward altering his purpose, because he had heard nothing from Titus his return, (whom he had for some time expected) in what posture they stood, and how they took his sharp Epistle he sent; and that he might give them the more respect of correcting their manners, least when he came he should be forced to shew some severity, (see verse 23.) and so perhaps also spoil the hopes of their promised large contribution to the necessitous Saints in Judea; for these reasons, I say, altering his

purpose, He first passed over into Macedonia, and there, Titus bringing him good news from them, writ this Epistle to them. After this, he sending Titus, and some others to them again first, went at length himself to Corinth. But when he parted thence for Judea, for fear of the Jews of those coasts, he ventured not by Sea as was intended, with his charge of money; but returned again thro Macedonia into Asia by a safer land-passage, tho somewhat longer. See Act. 20. 3.

<sup>2</sup> Silas.

<sup>3</sup> Us in our doctrine, and you in the faith of it.

<sup>4</sup> Anointed with the Holy Ghost in a several way, were both the Ministers of the Gospel, and the believers: to whom also were frequently communicated, and specially, to the Corinthians (See 1 Cor 1. 4, 5, 6.) many extraordinary gifts thereof, by the Apostles ministry. (See Gal 3. 2.)

in our hearts [*a pledge of our future redemption and inheritance.*)]

23. [It was not then out of any levity in me ; ] but I call God for a record upon my Soul, that [*it was meerly*] <sup>a</sup> to spare you, [*and to defer my using severity towards the yet not-amended offenders among you, that*] I came not as yet unto Corinth.

a 2 Cor. 12.

20, 21. 13.

2, 10. 2. 3.

1 Cor. 13.

b Ex. 18.

c Rom. 11.

d Rom. 11.

e Have

flood.

g 1 Cor. 13.

h 1 Cor. 13.

i 1 Cor. 13.

j 1 Cor. 13.

k 1 Cor. 13.

l 1 Cor. 13.

m 1 Cor. 13.

n 1 Cor. 13.

o 1 Cor. 13.

p 1 Cor. 13.

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r 1 Cor. 13.

s 1 Cor. 13.

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u 1 Cor. 13.

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x 1 Cor. 13.

y 1 Cor. 13.

z 1 Cor. 13.

aa 1 Cor. 13.

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bi 1 Cor. 13.

bj 1 Cor. 13.

bk 1 Cor. 13.

bl 1 Cor. 13.

bm 1 Cor. 13.

24. [To spare you I say ; ] not for that <sup>b</sup> we <sup>c</sup> have done unto you, <sup>d</sup> our faith ; <sup>e</sup> [to treat as we please those, who entertain the profession of the Gospel, or to punish any, that walk according to the law ; ] but are [*desirous rather to be* <sup>2</sup>] helpers of your joy [*and consolation therein.*] For <sup>d</sup> by [*this*] faith [*we vindicate, it is, that*] ye <sup>e</sup> stand [*and must attain Salvation.*]

## CHAP. II.

1. **B**UT I determined this with my self, that I would not come again to you in heaviness [*and grief ; and therefore deferred my coming, till things were rectified ;*]

2. For if I, [*forced to use severity, should*] make you sorry <sup>3</sup> ; who is he then, <sup>4</sup> that [*in these my afflictions,*] maketh me glad, but [*even*] the same that is made sorry by me ?

3. And [*therefore*] I wrote this same [*in a letter*] unto you, [*first to procure a reformation ;*] least when I came, <sup>f</sup> I should have sorrow from them, of whom, [*for my great pains taken among them,*] I ought to rejoyce ; having confidence in you all, that my joy [*and content*] is the joy of you all ; [*and that you desire not in any thing to cause my grief.*]

f2 Cor. 12.  
21.

4. For out of much affliction, and anguish of heart [*it was, that*] I [*then*] wrote unto you <sup>g</sup> [*concerning such enormities among you*] with many tears, <sup>h</sup> not [*on design*]

g 1 Cor.  
chap. 5.

1 To alter and change ; to commend, or to blame, any thing therein, according to our ends, and advantages.

2 Our design is to be the Ministers of joy to you, not tyrants and dominion over you in this your Christian profession, in which you must attain salvation.

3 Or ; my making him sorrow is the occasion of making me glad, by the amendment

ment of him, who is made sorry by me.

4 The Apostle's chiefest joy in his sufferings were his Converts, for whose Salvation sake he suffered.

5 The Apostle's zeal many times, both in his preaching, and writing, pouring forth tears. See Phil. 3. 18. Act. 20. 19, 31. 2 Cor. 12. 21.

that

that you, [especially the faultless,] should be <sup>a</sup> grieved [and <sup>a</sup> Made sorry. afflicted by me] but that [from this] ye might know the love, which I have more abundantly unto you, [and your salvation]

5. But, [on the other side,] if any [of you] have caused grief [to me,] he hath not grieved me, <sup>1</sup> but in part [only: I receiving comfort from the rest, <sup>2</sup>] that I may not overcharge you all, [as the causers of my grief.]

6. [And] sufficient to such a man <sup>3</sup> is this <sup>b</sup> punishment, <sup>4</sup> which hath been inflicted [already <sup>c</sup>] <sup>5</sup> of so many [and so publicly]

7. So that contrariwise, [laving aside your severity,] ye ought rather, [now] to forgive him, and comfort him; lest perhaps such a one should be swallowed up, [and fall into despair,] with over much sorrow.

8. Wherefore I beseech you, that ye would [re-admit him, into your society, and] confirm your love towards him.

9. For to this end, also, <sup>d</sup> did I write [before for inflicting these censures,] that <sup>e</sup> I might know the proof of you, whether ye be obedient to me <sup>f</sup> in all things.

10. [But now] to whom ye [think fit to] forgive any thing, I [readily] forgive also, [having no private ends, or spleen of my own.] For if I have [heretofore] forgiven any thing [at any time] to whom I forgave it, [it was purely] <sup>8</sup> for your sakes [and with reference to your good, that] I forgave it, <sup>9</sup> in the <sup>g</sup> person of Christ, [and by the authority delegated to me from Him.]

11. <sup>h</sup> Lest Satan, [to whom such offenders are delivered,] should get <sup>i</sup> an advantage of us, [in carrying on the the sinner into despair, Apostacy from the Faith, further abandonment to sin, or in advancing your zeal against sin to some incharitable-

<sup>1</sup> 'Or: but in part, having otherwise now received consolation from his Repentance.

<sup>2</sup> 'Or: that I may not overcharge you all with too much grief for my sake, or, for this occasion.

<sup>3</sup> The incestuous person, 1 Cor. 5.

<sup>4</sup> Excommunication of Him. See ver. 9. compare 1 Cor. 5. 2, 5, 13. Some say only corporal sickness. A further or longer suffering was intended, as due to his fault. But this remained both for his own penitence, and the general humiliation, in reference thereto, of the whole Church of Corinth. See chap. 7. 1, 2.

<sup>5</sup> Executed by the clergy with the con-

sent, and desire of the whole Church, or Congregation; (1 Cor. 7. 7, &c.) after this sentence also first pronounced upon Him in Christs person by the Apostle, (1 Cor. 5. 3, 4.) and here, accordingly, remitted by Him, in the person of Christ, (ver. 10.)

<sup>6</sup> In matters of Church-discipline, as well as of doctrine, and Faith.

<sup>7</sup> Relax any of the sufferings imposed and due to his fault.

<sup>8</sup> 'Or, for your sakes, who have requested such my forgiveness.

<sup>9</sup> Satans two great machines of drawing men from God are, pleasures and delights; discontents and despair.

a Eph. 6.  
12. 16.  
1 Cor. 7. 5.  
Luk. 22. 31.  
1 Pet. 5. 8.  
Jam. 4. 7.  
b But.  
c For the  
Gospel of  
Christ.  
d 1 Cor. 16.  
9. Col. 4. 3.  
Eph. 6. 19.  
e In.

ness toward the sinner; or in representing me to you over-rigorously-severe, and disaffectionate.] For we are not ignorant <sup>a</sup> of his devices.

12. <sup>b</sup> Furthermore [that ye may know my great affections toward you,] when [in the way to you,] I came to Troas, <sup>c</sup> to preach [there also] Christ's Gospel; and <sup>d</sup> a [large] door was opened to me <sup>e</sup> of the Lord, [for a hopeful propagation thereof in that Region;]

13. [Yet] I had no rest in my Spirit, because I found not [there, as I expected,] Titus my Brother [returned from you from whom I longed to hear, before my further progress toward you, the true state of your affairs.] But taking my leave [suddenly] of them, I went into Macedonia [in hopes to find him there; where as elsewhere, my preaching the Gospel finds very prosperous success; and where also he is now arrived, and hath brought me a most satisfactory message concerning you.]

<sup>f</sup> 14. Now thanks be unto God, who always causeth us to [prosper and] Triumph in Christ, and maketh manifest <sup>g</sup> the [gracious] Savour of <sup>h</sup> his knowledge by us, in every place [where we come.]

<sup>b</sup> Among them. 15. For we are [always] unto God <sup>a</sup> a sweet [and acceptable] favour of Christ, [our Master that sent us; both] <sup>h</sup> in them that are saved [by receiving our Gospel,] and in them that perish [by rejecting it.]

<sup>i</sup> 16. <sup>i</sup> [Whilst] to the one, [for glorifying Gods justice,] we are the favour of [their] death [eternal;] and to the other, [for glorifying Gods mercy, we are] the Saviour of [their] life [spiritual,] unto [their] life [eternal.] <sup>k</sup> And who [of Himself] is [a] sufficient [Minister] for these [great and weighty] things?

<sup>l</sup> 17. [We are a sweet Saviour, I say.] For <sup>l</sup> we are not, as many [others,] who <sup>m</sup> corrupt [and sophisticate] the word of God, [mixing their own conceits and interests therewith;] but as [inspired] of God, [and] in the sight [and presence] of God, [speak we in [the power of] Christ.]

1 The Apostle here resumes the precedent discourse of 2 Cor. 1. 23. and chap. 2. <sup>verse 1.</sup> 2 Or, sending forth a sweet Saviour.

C H A P. III.

1. **D**O we [need to] begin again] in this Epistle, as a Chap. 2. in the last, a] to commend our selves, [or the effects of our ministry to you?] Or need we, as some others, Epistles of commendations to you [in our behalf?] or letters of commendation from you [to others?]

2. [Nay: But] b ye [your selves] are our Epistle, [and letters of commendation, in your conversion to the faith by us,] written, [not with letters, but with the Spirit,] in our hearts, [well-] known [abroad,] and read of all men.

3. c Forasmuch as i ye [in your conversion by us] are manifestly declared to be the Epistle of Christ, ministred [and penn'd] by us [his instrument; an Epistle] written, not with ink, [or the letter of the law, or the former ministration of Moses,] but with the Spirit of the living God; [written] not d in [hard] Tables of Stone, but e in [the] fleshy, [soft, and living,] Tables of the heart.

4. 2 And iuch<sup>1</sup> trust 3 [of the constant efficacy of our ministry] we have 5 thro Christ, toward God, [that enableth us thereto,]

5. g Not that we are sufficient of our selves, [so much as] to think, [much less act,] any [good] thing [as] of our selves; but our sufficiency is of God.

6. Who also hath i made us able ministers of l the new Testament, not of the [external] n letter [only, as Moses, and the ministers of the law were;] but of the [internal] spirit [also.] For the n letter [only condemns the disobedient, and o so] killeth; but the Spirit [enableth to obey, and so] p giveth 5 life.

7. But if [then] the [former] ministration of death, [in the delivery of the law] q written and ingraven [only] in Stones, was r glorious; 6 so t that the children of Israel

1 Metonymia Subjeſſi. The sum is; The Apostle is sufficiently recommended to all men by Christ's Epistle, [the faith of the Corinthians,] written by the hand and ministry of the Apostle upon the Table of their hearts with, as it were, the Ink of the Spirit; the Gift and Graces of which were very eminent in these Corinthians teen and read of all men.

2 This verse connects most fitly, (the

3 former verses being interposed) with the 16th, or 17th verse of the last chapter.

3. 'Or, of a sufficient discharging of this our ministry.

4 Or, thro the merit of Christ, with God.

5 Life spiritual; and (its reward) life eternal.

6 'Or, in much glory.

could not stedfastly behold the face of Moses, [*the minister thereof,*] for the glory of his countenance<sup>1</sup>; which glory<sup>a</sup> was to be done away.

8. How shall not the ministration of the [*life-giving*] Spirit, [*written in your hearts,*] <sup>b</sup> be rather <sup>c</sup> glorious,<sup>2</sup> [*and to be received with greater reverence and honor, to it, and to its ministers?*]

9. For if the<sup>d</sup> ministration of condemnation [*to us, by the law,*] be [*in*] glory; much more doth the ministration of [*justification and*]<sup>e</sup> righteousness, [*by the Gospel,*] exceed in Glory.

10. For even that, which was made glorious [*once,*] had no [*continued*] glory, in this respect; [*but is eclipsed and vanished*] by reason of the [*appearance of another*] Glory, that [*now much*] excelleth [*it.*]

11. For if that, which is [*now*] done away [*and obscured; yet*] was<sup>f</sup> glorious; much more that which remaineth [*never to be reversed, and*] which the former glory was but the shadow, is [*to be esteemed*]<sup>g</sup> glorious.

12. Seeing then that we have<sup>3</sup> such hope, [*and confidence, of the glory and authority of our ministry:*] We [*now*]

<sup>1</sup> The Glory of Moses his countenance ceasing after a while, or at his death; and the Glory of the Law ceasing also at the coming of Christ, and the Gospel.

<sup>2</sup> The delivery of the Gospel exceeding glorious beyond that of the Law, in many respects. Whereas the Law was delivered by Angels to Moses; This delivered to his ministers by the Son of God, who is the brightness of Gods Glory, and the express Image of his Person, Heb. 1. 3. All men, without any veil interposed, beholding the glory of God in him, chapter 4. 6. and having, by the agency of his Spirit, the like Image and Glory derived upon them. (See ver. 18.) which glory derived from him is still more and more increasing upon them (from Glory to Glory, saith the Apostle, *Itid.*) whereas that Glory of Moses, received at the ministration of the law, did more and more diminish. - Again, the 3 selected Disciples beheld the Majesty and Glory of our Lord when time was, (Mat. 17.) as to external splendor, far surpassing that of Moses, (which Majesty two of them mention in their writings Jo. c. 1. 14. - 2 Pet. 1. 17, 18. Eph. 1. 16, 17.) tho for his familiar converse with men, and for the accomplishing of his sufferings, this was

at other times laid aside. Again, Those flames of fire at Pentecost, that sat upon their Heads, at the first manifestation of the new ministers of the Gospel, with a visible appearance of the 3d Person of the Trinity, far exceeded the shining of Moses his face; tho the continuance thereof suited not with their appointed employments and sufferings. - Again, the Gospel-miracles, done by our Savior and his ministers, much transcended those done in the wilderness, and under the time of the Law. - But the chief glory of the Gospel, which the Apostle here insisteth on, and which most concerns the converts thereof, is the ministration of the Holy Spirit, in the large effusions thereof into mens Souls, giving life here spiritual, hereafter eternal, instead of death spiritual and eternal, coming by the law. All the truth and will of God revealed now to the world by his only Son the Light thereof: Such rich gifts of the Holy Ghost for the present, such rich promises of salvation and glory from the Father for the future, these are the transcendencies of the Gospel.

<sup>3</sup> Or, such hope and confidence of the perfection and perpetuity of the subject of our ministry.

use [*in it*] great 1 2 plainness, a [*and openness, and freedom*] of a Eph. 6.  
speech. 15.

13. And not as Moses, [*the Minister of the Law*] b; c who put a veil over his face, that the children of Israel d could not stedfastly, [*and clearly,*] look to e the end [*and accomplishment*] of that [*ceremonial and typical Law*]; i which [*now is abolished*] [*by Christ and his Gospel,*]

14. But their minds were [then, and are still] & blind-<sup>23</sup>  
ed : for until this day remaineth the same veil [3 [spread o-<sup>24</sup>  
ver Moses his writings, and] untaken away in the [ir] reading  
of the old Testament ; which veil is [now] done away in<sup>25</sup>  
Christ.

15. But, [*they not acknowledging Christ,*] even unto this day, when Moses is read [*to them,*] the veil is [*still*] upon their heart. *b* Rom. 11.

16. Nevertheless, when it shall [hereafter] turn to the Lord [Jesus],<sup>h</sup> the veil shall be taken away [from this people also].

17. Now the Lord [*Jesus*<sup>1</sup>] is<sup>4</sup> that [*life-giving*<sup>2</sup>] Spirit,<sup>k</sup> <sup>verf. 8.</sup>  
[*to which our ministration*<sup>k</sup> *relates* :] and where the [*all-*<sup>m</sup> *1 Tim. 1.*  
*glorious and all-powerful*] Spirit of the Lord is, there is <sup>11.</sup>  
[*all*<sup>1</sup>] liberty, [*and clearness, boldness and openness; and no*<sup>2</sup>  
*more veil.*] <sup>1 Cor. 13-2.</sup> <sup>2 Cor. 4.</sup>

18. But we All [*now*,<sup>18</sup> *under the light of the Gospel*,]<sup>18</sup> with open face beholding as<sup>n</sup> in a [*clear*]<sup>6</sup> Glass<sup>7</sup> the Glory<sup>3</sup> of the Lord [*Jesus*,<sup>9</sup> *(as Moses did that of God in the Mount, but obscurely, and receiving there-from only a decaying image and resplendency),*] are [*by degrees*]<sup>p</sup> changed into the same image [*with him*]<sup>9</sup> from Glory to Glory, even as<sup>q</sup> by the Spirit<sup>1</sup> of the Lord, [*working in us, and transforming us unto, his likeness.*]

<sup>1</sup> Or, boldness of speech, Eph. 6. 19.

2. Tho this be scandal and foolishness to the carnally-minded and worldly-wise, 1 Cor. 1. 21. -2. 4.

3 Or, spread upon their heart, vers. 15.

4 'Or, is the Pollen, Fountain, Do-  
nor, or that Spirit.

5 Liberty from types and ceremonies; from servitude to sin, and subjection to the law. (For the veil was a sign also of subjection, see 1 Cor. 11. 10. Jo. 8. 35.) Liberty and boldness of speech and expression, that seeks not, to please men, or to persuade them with humane artifices, 1 Cor. 1. 17. &c. 2. 4. &c. Gal. 1. 10.

6 Much clearer than thro a veil; yet  
not so clearly and perfectly, as we had

hereafter, in himself. See 1 Cor. 13, 12.'

7 All his truth, and wisdom, and design; (Jo. 1. 17, 18.) all his attributes, sanctity, and righteousness, justice, and mercy, meekness and patience; all his benefits to mankind, as well in their Redemption, as Creation, &c. see J. 1. 14. 7. See. see before 2 Cor. 3. 3. and Heb. 1. 3.

8<sup>th</sup> Or, of the Lord in the face of Christ, [See 2 Cor. 4:6.] as the Glass in which all the Glory in God is discerned by us; and from which also the rays thereof are reflected upon us.

9. Christ's Image perfected in us at the Resurrection, 1 Cor. 15. 49. effected by his all-powerful spirit, Rom. 8. 11.

## C H A P. IV.

**T**HEREFORE seeing we have this [*so glorious and honourable a*] ministry, <sup>a</sup> as we have received [*from God so great a*] mercy, <sup>b</sup> we <sup>c</sup> faint not, [*nor proceed therein with fears and by-respects.*]

2. But have renounced the [*masked and*] <sup>2</sup> hidden things of [*all d*] <sup>e</sup> dishonestly; not walking in craftiness, not handling the word of God deceitfully, [*and with self-interests*]; but by [*abold and plain*] manifestation of the truth <sup>f</sup> commending our selves, [*and our sincere dealing and doctrine,*] to every mans Conscience, in the sight of God.

3. But if [*after all this*] our Gospel be [*still veil'd & hid,*] it is hid [*only*] <sup>h</sup> to them, that are lost.

4. [*Such,*] in whom <sup>i</sup> <sup>3</sup> the God of this world hath [*first*] blinded, [*and cast a veil over,*] the minds of them, which believe not; lest the light of the <sup>k</sup> glorious Gospel <sup>4</sup> of Christ, who is the [*perfect l*] <sup>5</sup> image [*and brightness,*] of God [*the Father,*] should shine unto them [*by our ministry.*]

5. For [*it is*] not our selves [*or our own power and glory that*] we preach, but Christ Jesus the Lord; and our selves [*only*] your <sup>m</sup> servants, <sup>6</sup> for Jesus sake.

6. For God, <sup>n</sup> who [*at first*] commanded the light to shine out of darkness, hath [*now*] also shined in our hearts, [*formerly full of darkness,*] <sup>7</sup> to give [*us*] the light of the knowledge of <sup>8</sup> the glory of God <sup>9</sup> [*shining*] <sup>10</sup> in the face of Jesus Christ.

7. But we have this [*celestial*] treasure <sup>11</sup> in <sup>o</sup> earthen [*and frail*] vessels, [*subject to many pressures and infirmities,* *as you see*]; <sup>p</sup> that the excellency of the power [*of this our*

<sup>o</sup> vessels of  
shell.

<sup>p</sup> 1 Cor. 7.

<sup>5.</sup> 2 Cor. 12.

9.

1 <sup>4</sup> Or: tho by some despised, by others  
hated.

2 Dishonestly loves to be hid.

3 The Devil call'd God, for the Divine  
worship given to him by Worldlings. See  
1 Cor. 10. 20. Phil. 3. 18. and for the great  
power permitted him by God in this low-  
er world, as an instrument here many  
times of his Justice. See Eph. 2. 2. -6. 12.  
1 Tim. 1. 20.

4 Alluding to the splendor of Gods Maje-  
sty shining from Moses his Face on the  
people.

5 See 2 Cor. 3. 18. note 7. Heb. 1. 2, 3,

4<sup>5</sup> 5. 9, 18.

6 To procure his service and glory a-  
mong you.

7 <sup>4</sup> Or to give forth to you the light.

8 See before 2 Cor. 3. 18. note 7. v. 8.  
note 2.

9 <sup>4</sup> Or, which we behold.

10. Of which, that glory of God, shining  
in the face of Moses after his vision of Gods  
back-parts, at his second going up into the  
Mount, Exod. 33. was a type.

11 Allusion to Judges 7. 16.

Apostle-



*Apostleship*] may be [acknowledged to be] of God, and not of us.

8. [For, in this glorious ministry of ours,] we are a troubled on every side; [but] yet not [remedilessly] <sup>a</sup> distressed: we are <sup>b</sup> perplexed [many times,] but not [reduc'd] in-[to] despair;

9. Persecuted, but not forsaken; cast down, but not destroyed.

10. Always [here] bearing about <sup>d</sup> in the body the [sufferings, and] dying of the Lord Jesus; <sup>e</sup> that the life also [and vital power] of Jesus, [<sup>i</sup> sustaining us in, and reviving us out of, such sufferings,] might be made manifest in our body.

11. For we, which [yet] live [still,] are [as it were] <sup>f</sup> always <sup>2</sup> delivered unto death for Jesus sake; that the life also of Jesus, [<sup>re</sup>cuving us there-from,] might be made manifest in [this] our mortal flesh.

12. So <sup>g</sup> then, [or the present it is <sup>h</sup>] death [that] worketh in us; but <sup>3</sup> life, [by it, that worketh] in you; [whilst our many hazards produce your conversion.]

13. [Yet] we having [in these sufferings and deaths,] <sup>4</sup> the same [lively] Spirit of faith [supporting and animating us to preach unto you, as that of old:] according as it is written <sup>i</sup>; <sup>5</sup> I believed, and therefore have I spoken; we also believe, and therefore speak [so confidently.]

14. Knowing, that <sup>k</sup> he, who raised up the Lord Jesus, [when delivered to death,] shall raise-up us also by Jesus, and shall present us [in his Heavenly Kingdom, together] <sup>6</sup> with you [also, whom, thro our sufferings, we bring to salvation.]

15. For <sup>l</sup> all [these] things, [we preach and suffer,] are for your sakes [and for your benefit;] <sup>m</sup> that [so] <sup>n</sup> the abundant Grace, [communicated to so many by our ministry,] might thro the thanksgiving [also] of many [more] rebound to the glory of God.

16. For which cause we faint not [in our labors or troubles;] but, tho our outward man [thus] perish [and de-

<sup>1</sup> 'Or, in our inward man daily renewed and growing more rigorous thereby. See ver. 16. <sup>2</sup> 'Or, in the resurrection and glory to come hereafter. [See ver. 14. and Rom. 6. 3. -8. 17.]

<sup>2</sup> In jeopardy of our lives.

<sup>3</sup> 'Or, life and prosperity. [See 1 Cor. 4. 8, 10.]

<sup>4</sup> 'Or, the same, and as strong a spirit of faith, as you have, notwithstanding the

'great diversity of our present exterior condition. [See 1 Cor. 4. 8, 10.]

<sup>5</sup> See Davids belief and speech in his distress, Psal. 116. 3, 9. that tho the sorrows of death compassed him about, &c. yet he should walk before the Lord in the land of the living.

<sup>6</sup> 'Or, with you, as well as you; notwithstanding our present condition much different.

<sup>a</sup> Oriped.  
<sup>b</sup> Brought to extremities.  
<sup>c</sup> Strained.  
<sup>d</sup> Gal. 6. 17.  
<sup>e</sup> Rom. 8. 17.  
<sup>f</sup> 2 Tim. 2.  
<sup>g</sup> 11, 12.  
<sup>h</sup> 2 Cor. 1. 5.

<sup>f</sup> Ps. 44. 23.  
<sup>1</sup> Cor. 15.  
<sup>31</sup> Rom. 8. 15.  
<sup>g</sup> That the death is wrought in, &c.  
<sup>h</sup> 2 Cor. 13. 9.

<sup>i</sup> Psal. 115. 10.  
<sup>k</sup> Rom. 8. 11. 1 Cor. 6. 14.  
<sup>l</sup> 2 Cor. 1. 6.  
<sup>m</sup> Col. 1. 24.  
<sup>n</sup> 2 Tim. 2. 10.  
<sup>m</sup> 2 Cor. 1. 11.  
<sup>n</sup> Benefit having a-bounded.

*d* Rom. 7.  
*e* 2. Eph. 3.  
*f* 16. Col. 3.  
*g* 10. 1 Pet.  
 3. 4.  
*h* Rom. 8.  
 18. 1 Pet. 1.  
 8.  
*i* Molt superlative.

day,] yet <sup>a</sup> the inward [*and spiritual*] man is renewed, [*and more o tified,*] day by day.

17. For [*we believe, that this*] our light affliction [*of our outward man,*] <sup>b</sup> which is [*also*] but for a moment, worketh for us <sup>a</sup> far more exceeding, and [*likewise an*] eternal, weight of glory.

18. [*if fainter, I say;*] while we, [*by the spirit of faith,*] look not at the things which are seen [*and present, good or bad;*] but at the things which are not seen. For the things, which are seen, are temporal [*and decaying;*] but the things, which are not seen, are eternal.

## CHAP. V.

*d* 1 Pet. 1.  
 13, 14.  
*e* Heb. 9. 11,  
 24. - 11. 10.  
*f* Rom. 8.  
 23.  
*g* To put on  
 over it.  
*h* We be  
 found  
 clothed,  
 nor naked.  
*i* Mat. 22. 11.  
 Gal. 3. 27.  
 Eph. 4. 24.  
 Rev. 3. 18.  
 - 16. 15.  
*k* 1 Cor. 15.  
 53, 54.  
*l* That  
 which is  
 mortal.  
*m* Esai. 29.  
 23. Eph. 2.  
 10.  
*n* This very  
 thing.

I. **F**OR we know, that, if <sup>d</sup> our earthly house of this Tabernacle [*of our spirit, the body,*] were [*once*] dissolved, we have [*provided for our spirit a better dwelling,*] <sup>1</sup> a building of God, an house <sup>e</sup> 2 not made with hands, eternal [*and undecaying,*] in the Heavens.

2. For in this [*ruinous earthly tabernacle*] <sup>1</sup> 3 we groan earnestly, desiring <sup>g</sup> to be <sup>i</sup> clothed upon, [*rather,*] with [*that*] our house, which is from heaven.

(3. If so be <sup>h</sup> that [*at our passage hence*] we [*shall have the happiness to*] be [*of those, who are*] found <sup>i</sup> 4 clothed, and not <sup>5</sup> naked.)

4. For we, that are in this Tabernacle, do groan [*as*] being [*much*] burthened [*therewith, but*] not for that we would be [*utterly*] unclothed, but [*yet better*] <sup>k</sup> clothed-upon [*with our future habitation,*] that [*our present*] <sup>l</sup> mortality might be swallowed up of [*an immortal and eternal*] life [*and condition.*]

5 Now <sup>m</sup> he, that hath wrought, [*and appointed*] us for <sup>n</sup> the self-same thing, [*this immortal life, and this longing*

<sup>1</sup> Eternal glory in the heavenly Sanctuary. See ver. 6. compare chap. 4. 17. See agreeing expressions of habitation. Heb. 8. 2. - 9. 11, 23, 24. - 11. 10, 16. of clothing. Rev. 3. 4. - 7. 9. - 16. 15. - 19. 8, 14. Gal. 3. 27. Eph. 4. 24. 1 Cor. 15. 53, 54. Mat. 22. 11.

<sup>2</sup> Of no mens, or mortal nature, or procreation, as all houses here, and as our present bodies be.

<sup>3</sup> Those, who here have the spirit of

God, as men in Exile, cannot but continually sigh and long after God, and their celestial Country. See ver. 5. Rom. 8. 23.

<sup>4</sup> Clothed with glory. Or, clothed with charity and good works, and other qualities fit for, and capable of the clothing of such glory. See the Metaphor, 1 Pet. 5. 5. Col. 3. 12.

<sup>5</sup> Alluding to Gen. 3. 7. Exod. 32. 25. our natural turpitude of sin, a nakedness abominable to God.

after

after it,] is God ; who also hath given unto us a the earnest of the Spirit [to assure, and to effect, it.]

6. Therefore, [thro this Spirit,] we are always [in our many pressures and perils] confident ; knowing, that whilst we are [here] at home in the Body, b we are absent [and pilgrims] from the Lord.

(7 For we walk [here] c by faith [only,] not by sight.)

8. We are confident, I say, and d willing rather i to e be absent from the body, and to be present, [and at home] with the Lord.

9. Wherefore we labor [and are ambitious only,] that whether [longer] h present [to the body,] or [if be pleased] absent [from it,] we may be [in all our actions and service] accepted, [and approved], of him, [when we shall come before his Tribunal.]

10. For, [after this mortal tabernacle laid aside,] we must all i k appear, [and totally be made manifest], before the judgment-seat of Christ ; that every one l may receive [the reward of] the things done 2 in his body, according to that he hath done, whether it be good, or bad.

11. Knowing therefore m the terror of the Lord 3 n [in that day,] we persuade men [with all sincerity and truth.] But, [concerning this], 4 we are made manifest unto God : and I trust also are made o manifest in your consciences, [giving testimony hereof.]

12. For p we commend not our selves again unto you [on this manner, as if, for your selves there were any need thereof ;] but [only hereby we q] give you occasion to glory [to others (where need is)] on our behalf ; that ye may have somewhat to answer them, which glory 5 [only] in [external] r appearance [of much piety, zeal, and fair speeches,] and not in [purity of] heart, [and upright intentions.]

13. For whether we [seem to] be [transported & and] s t be- ed.

1 The words ἐκδημιῶσαι, ἐρσημιῶσαι, The supposed absence from the body, here shews, that the glorified body which we shall have hereafter, is not the celestial house, and clothing, here spoken of, but the glory Celestial to be enjoyed presently after death.

2 This clause [in his body] may seem to argue this judgment to be when he departs out of it.

3 Or, towards all, in that day, we per-

swade men to prepare themselves for it ; and do declare unto them all the truth.

4 Alluding to παρ-εωδηῖναι, ver. 10.

5 Or, glory of themselves in external appearance, and not in heart ; where they know their own hypocrisy and guilt.

6 Or, besides our selves, rapt sometimes in extacies, (which some perhaps censured.) 2 Cor. 12. 1.

*a* 1 Cor. 4. 3, 4. *fides* our selves, [*in some high expressions concerning our selves;*] it <sup>1</sup> is <sup>a</sup> to God, [*not our own glory.*] Or whether we <sup>2</sup> be sober [*in our discourses;*] it is for your cause, [*and for your, not our own, benefit.*]

*b* Judging this. *c* Rom. 5. 15. *d* He died. *e* Rom. 6. 11, 12. *f* Gal. 2. 10. *g* Thell. 5. 10. *h* 1 Pet. 4. 2. 14. For the [*infinite*] love of Christ, [*in dying for us;*] constraineth us [*to live now, and to dedicate our selves wholly to him, and his:*] <sup>b</sup> Because we thus judge with our selves, <sup>1</sup> that if one [*so*] died <sup>3</sup> for all, then <sup>4</sup> were all dead [*in their sins, for which he thus died.*]

*d* He died. *e* Rom. 6. 11, 12. *f* Gal. 2. 10. *g* Thell. 5. 10. *h* 1 Pet. 4. 2. 15. And <sup>a</sup> that he died for [*them*] all, <sup>e</sup> that they, who [*now*] live [*anew by him,*] should not henceforth live, [*as formerly,*] unto themselves [*and their own affairs;*] but <sup>1</sup> a spiritual life <sup>5</sup> unto him, who died for them, and [*so*] <sup>2</sup> role again [*to a new life.*]

*f* Had known. *g* We know him so no longer. 16. Wherefore, [*as now risen from the dead,*] henceforth know we, [*or value we,*] no man <sup>6</sup> after the flesh, [*and advantages of this world.*] Yea, tho <sup>7</sup> <sup>8</sup> we <sup>1</sup> have known Christ after the flesh, [*in a mortal condition conversing with us here on earth,*] yet now henceforth <sup>9</sup> <sup>g</sup> know we him [*so, and contemplate him as such,*] no more; [*but now, as risen again, and changed from that into a spiritual condition.*]

*b* Rom. 8. 9. *c* Gal. 6. 15. *d* Allusion to Esai. 43. 18, 19. - 65. 17. *e* Rev. 21. 5. 17. Therefore, if any man <sup>b</sup> <sup>10</sup> be [*ingrafted*] in [*to*] Christ, he is [*also*] a new creature, [*like him.* <sup>i</sup> *The*] <sup>11</sup> old things [*of the world*] are passed away [*with him, and*] behold all things are become new, [*and spiritual within him.*]

*k* But all these things. 18. <sup>k</sup> And all [*these*] things [*of this new spiritual Creation*] are of God, [*the Author of them;*] who hath [*anew*] reconciled us [*sinners*] unto himself by Jesus Christ; and hath given to us [*Apostles,*] the <sup>1</sup> ministry of this Reconciliation.

<sup>1</sup> To Gods glory; by whose Grace only we are what we are: and to his service; that men considering what by his Grace we are, our doctrine may be the more credited.

<sup>2</sup> 'Or, sober in not commending our selves, it is for your cause, to give you good example, and teach you like humility, and modestly.

<sup>3</sup> For all, in their stead; and as their pattern.'

<sup>4</sup> 'Or, then were all to be dead to sin and the world, like him. [See Rom. 6. verse 4. to the 14 verse.]

<sup>5</sup> According to his rule, and for his service.

<sup>6</sup> Value no human friendships and fa-

vors, their riches, and honors; nor would be so valued our selves.

<sup>7</sup> Perhaps this spoken with reference to some, who boasted of their acquaintance here, and conversation, with Christ.

<sup>8</sup> St. Paul perhaps had seen Christ before his death, being a young man at the stoning of St. Stephen, and educated at Jerusalem. See Act. 7. 58. Act. 22. 3.

<sup>9</sup> According to any carnal affections and relations towards him.

<sup>10</sup> By the Spirit of Christ received in his regeneration by baptism. See this more fully expressed in Rom. 6. 3.

<sup>11</sup> Honor, wealth, human wisdom, carnal affections, self-love, &c. all these mortified.

19. To wit [*I say*] that God was, in Christ, reconciling the world unto himself: [*and*] not imputing their [*former*] trespasses unto them. And to us hath he <sup>a</sup> committed the word of [*this*] reconciliation. <sup>a</sup> Place <sup>1</sup>, or deposited in us.

20. Now then we are Ambassadors [*to you*] for Christ; as tho God did [*bespeak and*] beseech you by us, we pray you, in Christs stead [*who purchased our peace,*] be ye [*not deficient on your parts to be*] reconciled to God.

21. For <sup>b</sup>He hath made Him to be sin, [*and punished as* <sup>b</sup> *a sinner*] for us, who knew no sin; that [*to*] <sup>1</sup> we [*sinner*] might be <sup>2</sup> made <sup>c</sup> the righteousness of God, [*and treated* <sup>c</sup> *as innocent, pure, and sinless persons;*] in him: <sup>b</sup> *Esaï. 53. 6. Gal. 3. 13. 1 Pet. 2. 24, 24.*  
<sup>c</sup> *Rom. 1. 17.*

CHAP. VI.

i. **W**E, then <sup>d</sup>, <sup>e</sup> as workers together <sup>f</sup> *with Him*, <sup>d</sup> *That work* beseech you also, that ye receive not the grace [*and mercy*] of God [*revealed to you in our Gospel*] in vain; [*but make a seasonable use thereof.*] <sup>d</sup> *1 Cor. 3. 9.*  
<sup>e</sup> *2 Cor. 5. 20.*  
<sup>f</sup> *Esaï. 49. 6.*

2. (For he saith <sup>g</sup> [*in the Prophet*]; I have heard thee in a time accepted, and in the day of <sup>h</sup> Salvation have I succored thee: behold <sup>3</sup> now is the accepted time [*spoken of in the dispensation to men of the Gospel which we preach; and*] now is the day of Salvation [*come unto you.*]) <sup>g</sup> *Deliverance.*

3. [*We beseech you, I say*] <sup>i</sup> giving [*meanwhile*] no offence <sup>k</sup> [*to you*] in any thing; <sup>4</sup> that the Ministry, [*committed to us,*] be not blamed. <sup>i</sup> *1 Cor. 4. 2.*  
<sup>k</sup> *Occasion of falling.*  
<sup>4</sup> *1 Cor. 4. 1.*

4. But in all things, approving our selves [*to you*] as the ministers of God, <sup>5</sup> in much patience, in afflictions, in [*many*] necessities [*and wants,*] in distresses, <sup>5</sup> *Commending.*  
<sup>m</sup> *2 Cor. 11. 23.*

5. <sup>m</sup> In stripes, in imprisonments, in [*popular*] <sup>n</sup> tumults, in [*manual*] labors, <sup>6</sup> in watchings, <sup>6</sup> in fastings. <sup>n</sup> *In toiling to and fro.*

6. [*By chastity and*] pureness [*of conversation,*] by knowledge [*of the divine mysteries,*] by long-suffering, by

<sup>1</sup> We for his sufferings accounted innocent, by his Spirit rendred Holy.

<sup>2</sup> Might be sanctified and justified in and thro him.

<sup>3</sup> Now, in this life: in this life, when God sendeth his ministers unto you: sendeth his ministers to you, with the Gospel of Salvation, not so evidently made known to former times. But such an accepted

time is not always in this life. See *Heb. 6. 8. - 3. 10. - 12. 17.*

<sup>4</sup> In seeking our own corporal, or secular advantages.

<sup>5</sup> See these sufferings repeated, *chap. 11. 23.*

<sup>6</sup> Denying our selves our ordinary sleep and food.

kindness, by [*the various gifts of*] the Holy Ghost [*and*] by [*that the most excellent, of charity and*] love unfained.

7. By the [*efficacious*] word of Truth [*unadulterated,*] <sup>a</sup> by the power of God [*assisting it, and us, with all sorts of* <sup>b</sup> miracles, and] <sup>c</sup> by the [*complete*] <sup>1</sup> armour of righteousness <sup>c</sup> <sup>2</sup> on the right hand, and <sup>2</sup> on the left, [*for acting and* <sup>d</sup> for *sustaining*]

8. By honor and dishonor; by evil report, and good report, [*as they happen:*] As deceivers [*of the world,*] and yet [*and*] true;

9. As [*obscure and*] unknown, and <sup>d</sup> yet <sup>e</sup> well-known [*to God and good men, and conspicuous in mighty works:*] <sup>f</sup> As dying [*in our passing thro so many perils,*] and [*yet*] behold we live [*still:*] <sup>g</sup> as chastened, and [*yet*] not killed.

10. As sorrowful, [*for our secular appearance much afflicted, and*] yet alway rejoicing: As poor [*and indigent,*] yet making many [*spiritually*] rich; As having nothing, and yet [*in Christ our Lord*] <sup>h</sup> possessing all things.

11. O ye Corinthians, our mouth is open [*ed, in free speech*] unto you; our heart is enlarged, [*in great affection toward you.*]

12. Ye are not <sup>i</sup> straitned in us, [*nor have a small place in our affections;*] but ye are straitned in your own bowels [*of* <sup>j</sup> *in all affection toward us.*]

13. Now <sup>k</sup> for a recompence, in the same [*reciprocal love toward me your father*] (*for*) I speak as unto my children) be ye also enlarged [*in your affections toward us, and toward the truth taught by us.*]

14. <sup>l</sup> <sup>4</sup> [*And*] <sup>1</sup> be not ye [*any longer so affectionately inclined, and so*] <sup>5</sup> unequally [*and unsuitably*] yoked [*together, and combined in such amity and friendship,*] with, <sup>6</sup> unbelievers [*and idolaters.*] For <sup>m</sup> what fellowship hath righteousness with unrighteousness? and what <sup>n</sup> communion hath light with darkness?

1 All Christian virtues.

2 Sword, Eph. 6. 17. and Shield, Eph. 6. 6. Offensive and defensive; for the spiritual conquering of others; for the spiritual prevailing of our selves against men, and Angels.

3 Possessing all things, in contentedness of mind; in the Grace and Favor of God; in the inheritance of Glory; in the not wanting any thing temporarily necessary.

4 The first Christians; and, to avoid the cross, as to comply with the world, and the former religious thereof, more

than was meet; and by their false teachers, who also shunned the Cross, indulged herein (who alienated their affections also from the Apostle.) Therefore of this the solicitous Apostle often admonisheth them. See 1 Cor. 5. 4, 5. - 5. 9, 10. - 6. 1. &c. 1 Cor. 14, 19, 20.

5 Unequally: the one being light, the other darkness, &c.

6 Idolaters, communicating with them in their idol feasts, and some other religious Ceremonies, as likewise in civil affairs, marriages, commerce.

15. And

15. And what concord hath Christ, [*our Lord,*] with Belial, [*theirs?*] or what part hath he that believeth with an Infidel?

16. And what agreement hath the Temple of God with Idols? For a ye are the Temple of the living God. As God hath said; <sup>b</sup> I will dwell <sup>c</sup> in them, and walk <sup>c</sup> in them: and I will be their God, and they shall be my people.

17. <sup>d</sup> Wherefore come out <sup>2</sup> from among them, and be ye separate, saith the Lord, and <sup>e</sup> touch not the [*ir*] unclean thing[*s*]; and I will receive, [*and accept of,*] you.

18. <sup>f</sup> And will be <sup>g</sup> a Father unto you, and ye shall be <sup>h</sup> my Sons and Daughters, saith the Lord Almighty.

14 1 Cor. 1.  
16. 6. 12.  
b Lev. 24.  
12. Ezek.  
37. 27.  
c Among  
them.  
d Elai. 52.  
11.  
e 1 Cor. 10.  
23. 21.  
f Jer. 31.  
1. 9.  
g For a Fa-  
ther.  
h To me  
for Sons.

## C H A P. VII.

1. **H**AVING therefore these [*high*] promises [*of Gods making his habitation within us, and making us his sons and daughters:*] Dearly Beloved, let us cleanse our selves <sup>3</sup> from all <sup>i</sup> filthiness [*both*] of the flesh, <sup>i</sup> and spirit; perfecting holiness [*and purity both in body and soul,*] in the [*reverence and*] fear of [*this holy*] God.

2. [*And*] <sup>k</sup> receive [*ye*] us [*reciprocally into your best af-* <sup>k</sup> 2 Cor. 7.  
fections; for] we have [*in our ministry*] wronged no man <sup>l</sup> 13.  
[*of you,*] we have corrupted no man [*of you*] <sup>l</sup> we have m <sup>l</sup> Act. 20. 33.  
defrauded no man [*of you.*] <sup>l</sup> 17.  
12. Cor. 12.

3. I speak not this to condemn, [*or reproach,*] you [*there-* <sup>m</sup> 17.  
with, but only to clear myself;] for I have said before, <sup>n</sup> that <sup>m</sup> 12.  
you are [*most affectionately lodged*] in our hearts, to die and <sup>n</sup> 12.  
live with you, [*for the advancing of your good.*] <sup>n</sup> 12. Cor. 6.

4. Great, [*you see,*] is my <sup>o</sup> boldness [*and freedom*] of <sup>o</sup> 12. Cor. 8.  
speech toward you, [*and*] great [*also*] is <sup>q</sup> my glorying <sup>q</sup> 2. 21. 9. 2.  
[*in, and*] of you: [*now*] I am filled with comfort, [*and*] <sup>r</sup> 1. 11.  
an exceeding joyful in all [*these*] our tribulation[*s*]. <sup>r</sup> As we

5. For <sup>s</sup> when we were come [*from Ephesus*] into Macedonia <sup>s</sup> 2 Cor. 2. 13.  
our flesh had no rest, but we were troubled on every

<sup>1</sup> A name signifying *Rebel* appropriated to the *Devil*, or Arch-rebel, or wicked one. No man being called abtractively Belial; but, a Son, or a man of Belial. See the name first used, Deut. 13. 13.

<sup>2</sup> See Elai. 52. 11. compare 4. the Prophet speaks of the reduction from the Babylonian Captivity, a type of the delivering

of the Gentiles from idolatry.

<sup>3</sup> The Apostle leaveth <sup>3</sup> only to intend the two great sins of the unbelievers, idolatry, and Fornication usually attending it. Rev. 2. 20. which defile both Soul, and Body. See 1 Cor. 6. 13. - 9. 7. and were frequently committed by the Heathen-Corinthians.

<sup>a</sup> Allusion  
to Deut. 32.  
25.  
<sup>b</sup> The lowly.

side: <sup>a</sup> without mere <sup>1</sup> fightings [*from unbelievers,*] with-  
in mere <sup>2</sup> fears, [*for you and others already converted.*]

6. Nevertheless God, that comforteth <sup>b</sup> those who are  
cast down, comforted us by the coming of [*our Coadjutor*]  
Titus [*thither to me.*]

<sup>c</sup> About.

7. And not by his coming only, but by the consolation,  
wherewith he was comforted [*also*] <sup>c</sup> in you; when he told  
us your earnest desire [*of rectifying all things,*] your [*sad*]  
mourning, your <sup>3</sup> <sup>d</sup> fervent mind towards me; so that I re-  
joiced [*now*] the more [*exceedingly from the occasion of my*  
*former grief.*]

<sup>d</sup> 7 cal for.  
<sup>e</sup> Wherefore  
tho I griev-  
ed you by  
that Epistle.  
<sup>f</sup> 2 Cor. 2.4.

8. <sup>e</sup> For, tho I made you sorry with a letter, I do not [*now*]  
repent, <sup>f</sup> tho I did <sup>4</sup> repent: For I perceive [*and am glad,*]  
that the same Epistle made you sorry, tho it were but for a  
season, [*and much for your benefit.*]

<sup>g</sup> According  
to God.  
<sup>h</sup> Grief ac-  
cording to  
God.

9. Now I rejoice, not that ye were made sorry; but that  
ye sorrowed to repentance, [*and amendment.*] For [*I per-  
ceive by Titus, that*] ye were made sorry <sup>g</sup> after a godly man-  
ner; that ye might receive damage by us in nothing, [*ei-  
ther spoken or written by us.*]

<sup>i</sup> See ver-  
11.  
<sup>k</sup> Not repen-  
ted of.  
<sup>l</sup> From be-  
ing grieved  
according to  
God.

10. For [*such*] <sup>h</sup> Godly sorrow worketh <sup>i</sup> a <sup>6</sup> repen-  
tance [*tending*] to Salvation, [*and*] <sup>4</sup> not to be repented  
of; but <sup>7</sup> the sorrow of the world <sup>8</sup> worketh death, [*and*  
*we have reason to be sorry for it.*]

<sup>m</sup> How  
great dili-  
gence.  
<sup>n</sup> Apologi-  
zing.

11. For behold this self-same thing, <sup>1</sup> that [*upon receipt of  
my threatening letter*] ye sorrowed after a godly sort, what <sup>m</sup>  
carefuls, [*of any may so offending God or us,*] it wrought in  
you; yea, <sup>n</sup> what clearing of your selves [*from such guilt;*]  
yea, <sup>n</sup> what indignation [*against such offences;*] yea, <sup>n</sup> what fear  
[*of partaking in such faults or incurring my censures;*] yea, <sup>n</sup> what  
vehement desire, [*to have these faults amended;*] yea, <sup>n</sup> what  
zeal [*against,*] yea, <sup>n</sup> what revenge [*used upon such delinquen-  
cies.*] In all things, [*and by all ways,*] you have approved  
your selves [*to me*] to be clear in this matter, [*and not in-  
volved and chargeable with those faults.*]

<sup>1</sup> St. Paul, in his first visit of Macedonia,  
suffered more both from Jew and Gentile  
than any where else, see Act. 16. &c. 17. 5.  
<sup>2</sup> Let what he suffered in this 2d. S. Luke  
hath not related. See Act. 20. 1.

<sup>2</sup> Or, tears from laud Brethren.

<sup>3</sup> Affliction toward me, grief to offend  
me, zeal to vindicate me against all cal-  
umnies, &c.

<sup>4</sup> Much regretting your affliction there-  
by, as if we were dreading some ill conse-  
quent thereof.

<sup>5</sup> Sorrow for God, and our neighbor of-  
fended by our sin.

<sup>6</sup> A change of mind, and amendment of  
our faults. (See v. 11.) the natural fruits  
of Godly sorrow.

<sup>7</sup> A despairing or passionate sorrow for  
the want or loss of worldly things, plea-  
sures, riches, honors, &c.

<sup>8</sup> Is sinful, displeasing to God, advan-  
cing only our destruction, and the death  
both of body and soul.



12. Wherefore, tho I wrote [*so passionate a letter*] unto you, I did it not for his [*particular*] cause,<sup>1</sup> that had done the wrong, [*out of a delight to have him punished* ; ] nor for his cause<sup>1</sup> that [*had*] suffered wrong, [*out of a particular kindness to have him righted* ; ]<sup>a</sup> but [*generally,*] that our<sup>b</sup> care [*and sollicitude*] for you,<sup>2</sup> in the fight of God, might appear unto you. <sup>a</sup> 2 Cor. 2.9.  
<sup>b</sup> Diligence for you, might be made manifest before God.

13. Therefore<sup>c</sup> we were comforted in your [*giving us such*] comfort : yea, and exceedingly the more joyed we for the joy of Titus [*also,*] because his spirit was [*exhilarated and*] refreshed by you all. <sup>c</sup> We have bin comforted with.

14. For [*now,*] if I have boasted any thing to Him of you, I<sup>d</sup> am not ashamed, but as we speak all things to you in [*sincerity and*] truth, even so our boasting, which I [*have heretofore*] made before Titus<sup>e</sup> [*of you,*] is found a<sup>e</sup> truth. <sup>d</sup> Have bin put to shame.  
<sup>e</sup> 2 Cor. 3.7.

15. And his inward affection is [*yet*] more abundant toward you,<sup>f</sup> whilst he remembreth the [*late*] obedience of you all : how you received him [*representing my authority, and the message that he brought you from me,*] with [*all* humble,<sup>g</sup>] fear, and trembling. <sup>f</sup> Bowels.  
<sup>g</sup> When he remembers.  
<sup>b</sup> 2 Cor. 2.9.  
Phil. 2. 11.  
2 Thel. 3. 4.  
Phil. 8. 21.

16. I rejoyce therefore, that I can have such confidence in you<sup>h</sup> in all things.

## C H A P. VIII.

1. **M**ORE OVER, Brethren, [*In this confidence of you,*] we<sup>i</sup> do you to wit of the Grace of God bestowed on the Churches of 3 Macedonia. <sup>i</sup> Make known unto you the Grace.

2. How that in a great trial of affliction, [*yet*] the abundance of their joy [*in, and affection to, the Christian profession,*] and [*also,*] their deep poverty [*amidst such sufferings,*] abounded to the riches of their liberality, [*toward the necessity of the distressed Saints in Judea.*]

3. For to their power (I bear record,) yea, and beyond their power, *they were* willing of themselves, [*unsolicited by me to this duty,*]

3. Praying us with much intreaty, that we would re-

<sup>1</sup> The incestuous person, and his injured Father. 1 Cor. 5. 1. The man that sued his brother. 1 Cor. 6. 1. those defrauded, &c. 1 Cor. 6. 8.

<sup>2</sup> For a right discharge of my ministry in the fight of God.

<sup>3</sup> The Churches of Philippi, Thessalonica, Beræa, &c.

<sup>a</sup> Charity and liberality of administration towards the Saints  
<sup>b</sup> Act. 11. 20.  
 Rom. 15. 16.  
 1 Cor. 16. 1.  
 2 Cor. 9. 2.  
 And not as we hoped.  
<sup>d</sup> That we might intrat.  
 e Cor. 16. 1.  
 f Among you this charity also.  
 g But.  
 h 1 Cor. 1. 9. and 1 Cor. 6. 12. and c. 14.  
 i Word.  
 k 2 Cor. 7. 11.  
 l Ye abound in Charity.  
 m Being rich.  
 o 1 Cor. 7. 25.  
 p Prov. 19. 17. Matt. 10. 41.  
 q As many of you as formerly began from a year ago, not only to do, but also to resolve.  
 r 2 Cor. 9. 2. Willing.  
 s And now consummate the work.  
 t Forwardness to resolve.  
 v The forwardness precede

ceive [this] their <sup>a</sup> Gift, and <sup>b</sup> fellowship of ministry to the Saints.

5. And <sup>c</sup> this they did, not as we hoped, but [much beyond our expectation, and in the first place] gave their own selves [in person] to the Lord, and unto us by the will [and good pleasure] of God, [to be employed also in such a service, as we thought meet.]

6. <sup>d</sup> Inasmuch that, [upon such their forwardness,] we desired Titus, <sup>e</sup> that as he had, [in his last visit of you,] begun, so [now] he would also finish <sup>f</sup> in you the same Grace, [and deed of charity] also.

7. <sup>g</sup> Therefore, <sup>h</sup> as ye abound in every [other] thing, in Faith, and <sup>i</sup> utterance, and knowledge, and in all <sup>k</sup> diligence [of a christian conversation,] and in your love to us, <sup>l</sup> see that ye abound in this Grace also, [of bounty and charity to our brethren.]

8. I speak not [this] <sup>m</sup> by [way of] commandment, <sup>n</sup> [or injunction,] but [only] by occasion of the forwardness [I see] of others, and to prove the sincerity of your love [to Christ, and his Saints, in comparison of theirs.]

9. For ye know the <sup>o</sup> Grace [and bounty] of our Lord Jesus Christ, that <sup>p</sup> tho he was rich, yet for your sakes he became poor; that ye, thro his poverty, might be rich.

10. And <sup>q</sup> herein I give my <sup>r</sup> advice, for [that] this is [very] <sup>s</sup> expedient for you [to complete the good work you have undertaken; as] <sup>t</sup> who have <sup>u</sup> begun before, not only to do [something] but also <sup>v</sup> to be forward [and zealous, in this matter now] a-year ago.

11. <sup>w</sup> Now therefore perform [and consummate] the doing of it, that as there was <sup>x</sup> a readiness to will, so there may be a performance also [of your good resolutions,] out of that [present livelihood] which you have.

12. For if <sup>y</sup> there be first [but] a willing mind, it is accepted, according to that a man hath, and not according to that he hath not.

13. For I mean not [in this,] that other men be eased [and enabled to live;] and you, [on the other side, over-]burthened, [and brought to want.]

1 See 1 Cor. 7. 6. note 3.

2 There are several higher degrees of the Acts of Charity and other Christian virtues that are not in precept, and may be omitted without sinning, yet are in Confilio; and the performance of them most highly

acceptable to God.

3 The collection was perfected by many smaller contributions provided, and made, at several times, as their gains came in. See 1 Cor. 16. 2.

14. But by an equality [*amongst fellow-christians;*] that now at this time your abundance may be *a supply* <sup>1</sup>for their want, that their abundance also, [*at another time,*] may be *a supply* for your want; that there may be [*an*] equality [*in supply* <sup>2</sup>*of wants.*]

15. As it is written: <sup>a</sup> They, that <sup>b</sup> had gathered much had nothing over; and He, that had gathered little, had no lack.

16. But <sup>2</sup> thanks be to God, which put the same earnest care, [*as I had,*] into the heart of Titus, for [*establishing* <sup>3</sup>*this Grace in*] you.

17. For indeed he [*not only*] accepted <sup>d</sup> the exhortation [*and verily I made to Him concerning this employment;*] <sup>e</sup> but, being more forward [*of himself,*] of his own accord he went [*now this journey*] unto you.

18. And we have sent with Him the <sup>3</sup> Brother, <sup>f</sup> whose praise, [*in his diligent laboring* <sup>4</sup>] in the Gospel, is [*spread*] <sup>f</sup> who is throughout all the Churches.

19. And not that only; but who was also chosen of the Churches to travel with us [*to Jerusalem*] with this <sup>g</sup> Grace [*and charity,*] which is administered [*and dispensed*] by <sup>h</sup> us [*amongst the necessitous Brethren there,*] to the Glory of <sup>h</sup> the same Lord, and to the declaration of your ready mind [*to relieve the poor Saints.*]

20. <sup>i</sup> [*We by procuring some companions,*] <sup>k</sup> avoiding this, that no man should blame us, in [*our accounts of*] this abundance [*of charities,*] which is administered by us.

21. <sup>l</sup> <sup>m</sup> Providing [*thus*] for honest things, not only in the sight of the Lord, but [*also*] in the sight of men.

22. And we have sent with them our Brother, <sup>5</sup> whom we have oftentimes proved diligent in many things, but now much more diligent [*in this employment towards you,*] upon the great confidence, which <sup>n</sup> I [*and he*] have in you.

23. Whether <sup>o</sup> any do inquire of Titus, he is my partner and fellow-helper <sup>p</sup> concerning you, [*in converting you to* <sup>p</sup> Labourer.

<sup>1</sup> The Christians in Judea, in those first times, more necessitous than others by reason of the zealous persecutions of the unbelieving Jews; of the frequent contentions of that Nation with the Romans; and of famine caused by the wars.

<sup>2</sup> The Apostle's custom to refer all good in us to God as the donor thereof. See before, ver. 1.

<sup>3</sup> Supposed St. Luke, Pauls frequent

fellow-traveller, who was also now with Him in Macedonia. See Act. 16. 10. - 20. 5.

<sup>4</sup> Perhaps the Apostle might have some reference to St. Lukes Gospel, written by Him before the Acts. Or perhaps to his more exact preaching of it, who was so particularly informed in it.

<sup>5</sup> Some eminent person, uncertain, elected, as St. Luke, by the Churches, ver. 19.

<sup>a</sup> Whether  
Our bre-  
thren,  
<sup>b</sup> Apostles.  
<sup>c</sup> See 1 Cor.  
11. 7.

Christ:] <sup>a</sup> or our brethren, [*said with him;*] be enquired of, they are the <sup>b</sup> Messengers [*and Apostles*] of the Churches, <sup>c</sup> and <sup>1</sup> the glory of Christ, [*and his Profession.*]

24. Wherefore shew ye to them, and before the churches, [*that deputed them,*] the proof of your love [*to me, and the Saints,*] and of our boasting on your behalf.

## C H A P. IX.

<sup>d</sup> Now con-  
cerning the  
Contributi-  
on.

<sup>e</sup> Rom. 15.  
26. 1 Cor.  
16. 1. 2 Cor.  
8. 4.

<sup>f</sup> 2 Cor. 8.  
10.

<sup>g</sup> The emu-  
lation from  
you.

<sup>2</sup> Cor. 8.  
17, 18, 22.

<sup>b</sup> But, or  
now.

<sup>i</sup> Put to  
shame in  
this confi-  
dence of  
boasting.

<sup>k</sup> Blessing.

<sup>l</sup> Before de-  
clared;

which hath  
been so  
spoken of  
before.

<sup>m</sup> Prov. 22  
9. Gal. 6. 9.

<sup>n</sup> Rom. 12.  
8.

<sup>o</sup> Prov. 11.  
25. Ecclesi.  
35. 9. Rom.  
12. 8.

<sup>p</sup> Charity.

I. <sup>d</sup> F O R, <sup>2</sup> as touching [*the exciting of your good af-  
fection toward*] the ministring to the [*poor*] Saints  
[*in Judea, I conceive*] it is superfluous for me to  
write to you.

2. For I [*well*] know the forwardness of your mind ;  
for which I boast of you to them of Macedonia, that Achaia  
was <sup>i</sup> ready a year ago ; and <sup>g</sup> your zeal hath, [*here,*] pro-  
voked very many.

3. <sup>h</sup> Yet have I sent the Brethren, lest our boasting of you  
should be in vain in this behalf ; that, as I said, ye may be  
ready.

4. Lest haply, if they of Macedonia, [*to whom I have re-  
ported such things of you,*] come with me, and find you un-  
prepared, we, (that we say not you), should be <sup>i</sup> ashamed in  
this same confident boasting.

5. Therefore I thought it necessary to exhort the brethren  
that they would go before unto you, and make up before-  
hand <sup>k</sup> your bounty, <sup>l</sup> whereof ye had notice before, that  
the same might be ready, as a matter of bounty [*speedily  
and freely given,*] and not of covetousness, [*difficultly and  
slowly extorted from you.*]

6. But this I say [*toward the advancing of your charity;*  
that] <sup>m</sup> He, that soweth sparingly, shall reap sparingly ;  
and He, which soweth <sup>n</sup> bountifully, shall reap [*also*] boun-  
tifully.

7. Every man, according as he purposeth in his heart [*to  
give,*] so let him give [*cheerfully and readily, and n*] not  
grudgingly, or of necessity, [*and as forced to it by importu-  
nity,*] for <sup>o</sup> God loveth a cheerful giver.

8. And God is able to make all <sup>p</sup> Grace [*and mercy,*

<sup>1</sup> Or, the Glory of the Gospel of Christ.  
<sup>2</sup> Or, of the Christian Profession. Chief  
members of Christ's Body, chief ministers  
in his Church.

<sup>2</sup> Or, as touching the great necessity  
of ministring, &c.

<sup>3</sup> Gr. ἐν εὐλογίαις In benedictionibus.

shewed by you to] abound [*the more*] towards you, that ye always having all-sufficiency in all things, may abound in every good work [*of charity towards others.*]

9. As it is written: <sup>b</sup> He hath [*sown and*] dispersed abroad; He hath given to the poor, his righteousness [*and liberality*]; remaineth for ever, [*supplied with plenty.*]

10. Now he, <sup>c</sup> that ministrerth [*the*] seed to the sower [*thereof,*] doth minister bread for your [*own*] food, and multiply your seed sown [*amongst others to bring forth plentifully unto you,*] and increase [*unto you*] the fruits of your righteousness [*and bounty.*]

11. Being enriched [*from him*] in every thing to [*the exercising of*] all <sup>d</sup> bountifulness [*to your Brethren*] which causeth, thro us [*who dispense it, and the Saints whom ye relieve much*] thanksgiving <sup>e</sup> to God [*on your behalf.*]

12. For <sup>e</sup> the administration of this [*3 oblation and*] service not only supplieth the want of the Saints, but is also abundant [*and fruitful*] by [*the return of*] many thank-givings unto God [*both for it and also for you.*]

13. (Whiles by the experiment of this ministration [*of yours,*] they glorify God, [*both*] for [*this*] your [*apparent and*] <sup>f</sup> professed subjection unto the Gospel of Christ, and for your <sup>g</sup> liberal distribution unto them, and unto all men.)

14. And by their prayer for you, [*as those*] which [*love and*] long after you for the exceeding Grace of God, [*abounding in so great variety of spiritual endowments,*] they have heard [*to be*] <sup>h</sup> in you.

15. Thanks be unto God for [*this*] his [*exceeding Grace and*] <sup>i</sup> unspeakable Gift.

<sup>1</sup> Remaineth for ever, both in the temporal and eternal reward thereof, Pl. 112. 9. His horn exalted with honour, vers. 6. Himself had in everlasting remembrance, vers. 2. His seed blessed and mighty upon earth. Whereas, vers. 10. the wicked and illiberal shall melt away, and his desire perish.

<sup>2</sup> Or, to God for his gifts administered by you, you are the occasion, that God is praised for such relief.

<sup>3</sup> Alms, an Evangelical *Λειτουργία*,

service and sacrifice to God, Phil. 4. 18. Heb. 13. 16. Phil. 2. 25, 30.

<sup>4</sup> These extraordinary spiritual gifts were most eminent in this Church of Corinth; and especially that, most admired, of Tongues. See 1 Cor. 14. 26. and much famed abroad. Which Gifts perhaps occasioned to some of them the fighting of the Apostle; who, next, proceeds to a just and necessary vindication of himself, and his Honour, to maintain to them his Doctrine, see chap. 11. 2, 3.

<sup>a</sup> Have plenty for.  
<sup>b</sup> Plal. 112. 3, 9.

<sup>c</sup> Esai. 55. 10.

<sup>d</sup> 2 Cor. 1. 11. 4. 15.  
<sup>e</sup> Distribution of this oblation.  
<sup>f</sup> Rom. 15. 27. Phil. 2. 25, 30.

<sup>g</sup> The subjection of your confession.  
<sup>h</sup> Liberality of communicating.  
<sup>i</sup> See c. 8. 7. 1 Cor. 6. 12. and c. 14. k To warn you.

## CHAP. X.

1. **N**OW I [*the same*] Paul my self beseech you by the meekness and gentleness of Christ [*whom I imitate,*] who, [*as some of you please to say, a*] <sup>1</sup> in presence am base [*and lowly in my language and behaviour*] among you, but being absent [*in my letters*] am [*high and*] <sup>b</sup> bold toward you.

<sup>a</sup> Who, when I am in person among you am lowly.

In outward appearance.

<sup>1</sup> Cor. 2. 3.

<sup>2</sup> Cor. 10. 10.

<sup>b</sup> Confident.

<sup>c</sup> Reckon.

2. But I beseech you, [*by that supreme pattern of meekness,*] that I may not [*have occasion to*] be bold [*also*] when I am present; with that [*just*] confidence [*and courage,*] wherewith I think [*myself obliged*] to be bold against some, [*(if not amended first,)*] which <sup>c</sup> think of us, as if we walked [*meerly*] according to the flesh, [*the passions, fears, interests, and impotencies thereof.*]

3. For [*know ye, that*] tho we walk in the flesh, [*and the many infirmities thereof,*] yet we do not war after the flesh [*and the feeble ways it useth.*]

<sup>d</sup> 1 Cor. 2.

<sup>4</sup>, <sup>5</sup>, <sup>6</sup>.

<sup>e</sup> To God.

<sup>f</sup> Jer. 1. 10.

<sup>g</sup> Reasonings.

(4. For the <sup>2</sup> weapons of our warfare are not [*weak and*] carnal, but <sup>d</sup> mighty <sup>e</sup> thro God, [*and such as have a divine force*] to the pulling down of <sup>3</sup> strong holds.)

5. Casting down <sup>g</sup> Imaginations [*and Reasonings,*] and every high [*and lofty*] thing, that exalteth it self against the [*right*] knowledge of God; and bringing into captivity every [*rebellious*] thought to the obedience of Christ [*and the Gospel.*]

<sup>b</sup> Act. 5. 5.

<sup>-8</sup>, <sup>20</sup>, <sup>21</sup>.

<sup>23</sup>, <sup>26</sup>, <sup>-13</sup>.

<sup>1</sup> Tim. 1. 20.

<sup>2</sup> Cor. 13. 3.

<sup>i</sup> Shall have

bin fulfilled.

<sup>k</sup> 1 Cor. 14.

<sup>37</sup>, <sup>1</sup> Jo. 4.

<sup>6</sup>.

<sup>l</sup> Conclude.

<sup>m</sup> 1 Cor.

<sup>13</sup>, <sup>10</sup>.

6. And having in a readiness <sup>h</sup> to revenge all disobedience [*that shall obstinately persist*] when your obedience [*who will relent upon this our admonition,* <sup>i</sup>] is [*once*] fulfilled [*and reduced into good order.*]

7. Do ye look [*and judge*] on things [*only*] after the outward [*and corporal*] appearance? [*But*] <sup>k</sup> if, [*further,*] any man trust to, [*and confide of,*] himself that he is [*a chosen Minister or Servant of*] Christs, let him of himself [*call to mind and*] <sup>l</sup> think this again, that [*in the same manner*] as He is Christs, so are we Christs.

8. <sup>m</sup> For though I should boast somewhat more [*than this*]

<sup>1</sup> See more on 1 Cor 2. 3.

<sup>2</sup> The Word of God; his Grace and Holy Spirit, Miracles of all sorts, Eminent Wisdom and patience, and Continency,

and other Christian virtues. See ch. 6. 4, 5, 6, 7.

<sup>3</sup> Of Human reason and wisdom; habituated vice, hostile opposition, &c,

..f

of our <sup>a</sup> authority [*beyond other disciples of our Lord*] (*yet* <sup>a</sup> Gal. 1. 12. <sup>b</sup> 1 Cor. 5. 1. <sup>c</sup> 2 Cor. 12. 6, 7, 8.) which the Lord hath given us [*to use discreetly*] <sup>b</sup> for edification, [*as much as may be*] and not for your destruction,) <sup>c</sup> I should not be ashamed.

9. That I may not seem, as if, [*being a man of no efficacy and power,*] I would <sup>d</sup> terrify you [*only*] by [*some high-writ*] letters.

10. For his letters (say they) are <sup>e</sup> weighty and powerful; but <sup>f</sup> his <sup>2</sup> bodily presence is weak [*and mean,*] and <sup>3</sup> his <sup>2</sup> speech [*and expression*] contemptible.

11. [*But*] let such a one <sup>2</sup> think this, That such as we are in word by letters, when we are absent; such *will we be* also in deed [*and effect,*] when we are present, [*over those under this our charge who persist unreformed.*]

12. For, [*as for any further contest with these men,*] we dare not <sup>h</sup> make our selves of the number, or compare our selves [*in this vaunting way*] with some [*among you,*] who commend themselves, [*without weighing at all other mens greater labours or deserts:*] But they [*thus*] <sup>4</sup> measuring themselves [*and their worth,*] by [*no rule but*] themselves and comparing themselves with [*no other mens works but only*] themselves, [*in this*] <sup>i</sup> are <sup>6</sup> not wise.

13. <sup>k</sup> But we will not boast of things that are without our [*line and*] measure [*in other mens works and plantations, as they do;*] <sup>l</sup> but [*only*] according to the measure of the <sup>m</sup> rule, <sup>n</sup> which God hath distributed unto us, a measure [*which he hath made (ye know)*] to reach even unto you.

14. <sup>o</sup> For we stretch not our selves beyond our measure, [*when we assume to our selves the planting of your Church,*] as tho we reached not [*with our measure*] unto you: For we <sup>p</sup> are come as far as to you also, [*the first there*] in preaching the Gospel of Christ.

15. Not boasting [*I say,*] of things without our measure, *that is,* <sup>q</sup> [*within the line*] of other mens labours [*and plantations*].

1 Specially over the Church of Corinth founded by him. See 1 Cor. 3. 10, 14. 15. and 2 Cor. 10. 13.

2 See note on 1 Cor. 2. 3. See his vindication of himself in respect of both these in 2 Cor. 11. 6, 7. By which 7th verse it seemeth, That his person was less valued and more contemned by some of them, because he wrought at his trade, and got his living with Hand-labour.

3 The Greeks specially affecting and

added to high and swelling language, The Greek tongue also by several peculiar complications of words, &c. rendering this beyond other languages.

4 Well considering other mens greater deserts destroys self conceit.

5 Or measuring themselves by themselves, by their Fancy, not their decess or service.

6 Not equal and impartial Judges of their own praise and worth.

U 2

tations

*a* Magnified in you.  
*b* Or in respect of.

*c* Rom. 15. 17, 18, 19, 20.

*d* Rule.

*e* Over these regions that are ready.

*f* Jer. 3. 24.

*g* 1 Cor. 1. 31.

*h* Rom. 2.

*i* 1 Cor.

*k* 5.

rations,] but *contrarily* having hope, when your Faith is increased, <sup>1</sup> [and *this your conversion perfected*,] that we shall be [yet further] <sup>a</sup> enlarged, by you [*r help* <sup>2</sup>,] <sup>b</sup> according to [*this*] our rule abundantly.

16. To preach [*and plant*] the Gospel in the regions [*also*] beyond you, and not [*to need*] to boast [*and glory*] in another mans <sup>d</sup> line <sup>e</sup> of things, [*that were first by another*] made ready to our hand.

15. But <sup>f</sup> [*as it is written*,] He that glorieth let him glory in the Lord, [*in that He and his service appears acceptable to, and favored by Him.* <sup>3</sup>]

18. For not He, that commendeth himself, is [*rightly*] approved; but <sup>g</sup> [*He*,] whom the Lord commendeth.

## CHAP. XI.

*b* I would you would pardon me a little piece of folly.

*i* You do bear.

*k* 2 Cor. 12.

*l* 6. 5. 13.

*m* 11. 16.

*n* Prepared you to present a pure Virgin to one man, to Christ.

*o* Gen. 2. 4.

*p* Toward.

*q* Gal. 1. 7.

*r* Do well to pardon.

1. <sup>h</sup> **W**OULD to God, you could <sup>i</sup> bear with me a little in [*this*] my <sup>k</sup> [*seeming*] folly <sup>4</sup> [*of commending myself*,] and indeed bear with me.

2. For [*that which constrains me to it*,] <sup>5</sup> I am jealous over you with [*a*] Godly jealousy, [*lest others should rob you from me*;] for [*that*] I have <sup>6</sup> espoused you to one husband, [*even our Lord*,] that I may present you as a chaste [*and uncorrupted*] Virgin unto Christ.

3. But I fear lest by any means, <sup>m</sup> as the Serpent beguiled [*the Virgin*] Eve, thro his subtilty [*and fair speeches, promising new knowledge and new advantages*;] so your minds should be <sup>5</sup> corrupted from the [*truth, and*] simplicity, that is <sup>n</sup> in Christ.

4. For, [*indeed*,] if <sup>6</sup> He that cometh <sup>7</sup> [*to you after me*,] preacheth [*to you*] another Jesus, whom we have not preached; or if ye receive [*by him*] another Spirit, which ye have not received [*by us*;] or <sup>o</sup> another Gospel, which ye have not accepted [*already before*; then] ye might well bear with, [*and kindly entertain*,] him.

<sup>1</sup> Shaken now by these false Apostles.

<sup>2</sup> <sup>a</sup> Or in respect of.

<sup>3</sup> And again, in that all the good, that is in his actions, comes from him. See 1 Cor. 3. 5. 15. 10.

<sup>4</sup> Not for my self but for Gods cause.

<sup>5</sup> Corrupted with the false doctrines of

the Gnosticks and others, and with human eloquence.

<sup>6</sup> Some chief false Apostle. See 2 Cor. 10. 11.

<sup>7</sup> That cometh to you from Judea, and vauntech himself to be of Christ, or of Cephas. 1 Cor. 1. 12.

5. For



5. For [in planting of this Gospel among you, if ye have received none other,] I suppose [that] <sup>a</sup> I was <sup>b</sup> not a whit behind the very chiefest Apostles, [those, whose followers they pretend themselves.]

6. (But, <sup>1</sup> tho I be [accounted] <sup>c 2</sup> rude in Speech, yet [am I] not [so] <sup>d</sup> in knowledge :) <sup>e</sup> But we, [and our abilities,] have bin thoroughly <sup>f</sup> made manifest among you in all things.

7. [Or,] <sup>1</sup> have I [perhaps] committed an offence in [my lowliness and] <sup>3</sup> abasing my self [amongst you to mean and] <sup>4</sup> handy labours,] that [so] you might be [the more] <sup>5</sup> exalted <sup>5</sup> [in your spiritual affairs,] because [so] I have preached unto you the Gospel of God freely, [and without your charge?]

8. [Besides my handy labour] I [also] robbed other Churches, [in] taking wages of them to do you service [gratis.]

9. And when I was present with you, and wanted, <sup>6</sup> [yet] <sup>7</sup> I was <sup>b</sup> chargeable to no man; for that, which was lacking to me, <sup>i</sup> the brethren which came from Macedonia <sup>8</sup> supplied; and in all things I have kept my self from being burthenfom unto you, and so will I keep my self.

10. <sup>k</sup> As the truth of Christ is in me, no man shall <sup>l</sup> stop me of <sup>m</sup> this boasting in the Regions of Achaia.

11. [And] wherefore [will I accept no gratuity from you?] because I love you not? God knoweth [the contrary.]

12. But what I do that I will [continue to] do, that I may <sup>n</sup> cut off <sup>o</sup> occasion of [reproaching me, or boasting of them-

<sup>a</sup> I have no way come short of those which are the most eminent Apostles.

<sup>b</sup> 1 Cor. 13. 10. 2 Cor. 12. 11. Gal. 2. 6.

<sup>c</sup> 2 Cor. 10. 10. 1 Cor. 11. 17. 2. 1. 13.

<sup>d</sup> Eph. 3. 4.

<sup>e</sup> But in every thing we are

made manifest among all men to-

ward you.

<sup>f</sup> 2 Cor. 4. 2.

<sup>g</sup> 1 Cor. 4. 10. 11. 5.

<sup>h</sup> 2 Cor. 12. 13.

<sup>i</sup> Phil. 4. 10. 15.

<sup>j</sup> Rom. 5. 1.

<sup>k</sup> This boasting shall not be stopped in I me.

<sup>l</sup> 1 Cor. 9. 15.

<sup>m</sup> Advantage.

<sup>n</sup> 1 Cor. 9. 12.

<sup>o</sup> Advantage.

1 A vindication of himself against their reproach, chap. 10. 10. that his bodily presence was weak and speech contemptible.

2 That S. Paul was also an eloquent and powerful Speaker. See Act. 19. 12. there called Mercury for it. See Act. 22. 1. -24. 10. -25. 2. -17. 22. But, not thinking fit in his ministry to use the grecian flaunting way in ostentation thereof, that to the power of the Gospel might not seem to be placed in human wisdom. 1 Cor. 2. 4. 5. therefore was he contemned by the curious Greeks. Especially perhaps being liable to some Solecisms, and Hebraisms in the Greek (being not his national) language; as also by reason of the Impetus of the Spirit, apt to make hyperbatons (as is seen in

his Epistles;) hereby becoming sometime less intelligible.

3 See 1 Cor. 4. 11. 2 Cor. 11. 27.

4 Making Tents, Act. 18. 2. 3.

5 Or exalted above the privileges and advantages of other Churches, who underwent the charge of maintaining their teachers.

6 Wanted probably for his companions (most frequently having some or other with him) as well as for himself: which companions he sometimes relieved also with his own labour: See Act. 20. 34.

7 The Apostle did the like amongst the Thessalonians in Macedonia. See 1 Thess. 2. 5. 2 Thess. 3. 8. 9.

8 The Philipians, Phil. 4. 10, 15, 16.

*selves,*

*selves, ] from them, which desire occasion; that [ for all those things, of non-self interest and gratuitous service, ] were- in they glory, they may be found, even as we.*

*a* Such false  
Apostles  
are deceit-  
ful work-  
men.

13. For a such [*indeed*] are, 1 (*whatever you esteem them for their outward show*) but 2 false Apostles, deceitful [*and counterfeit*] workers, transforming themselves [*before you*] into the Apostles of Christ.

*b* 2 Pet. 2. 4.  
Jud. 6:

14. And no marvel for Satan himself, *b* [*a spirit of dark- ness, ] is transformed [ sometimes ] into an Angel 3 of light [ seducing to evil by pretending some good. ]*

*c* Phil. 3. 19.  
*d* See Tit. 1.  
16. 2 Tim.

15. Therefore it is no great thing, if his ministers also be transformed as the ministers of righteousness, [*and truth; ] c* whose ends shall be according to, [*not their show but*] works. *d*

*e* Verse 1.  
*f* 2 Cor. 12.  
6.  
*g* Suffer.

16. *e* I say I again; Let no man [*among you*] think me a fool [*in this speaking of my self and necessary vindication of my authority; or*] if otherwise, yet as a fool *e* receive me, that I may [*have the privilege to*] boast my self a little [*with you. ]*

*b* Ph. 3. 3. 4.  
*i* See v. 22.  
*k* Do with  
pleasure  
bear with  
fools.

17. [*For*] that which I speak [*now*] I speak it not *4* after the Lord, [*or by his mandate, as if he allowed any glorying of our selves; ]* but as it were foolishly, [*(tho not so indeed, )*] in this confidence [*which others have*] of boasting.

18. *h* Seeing that many [*with you*] glory [*from their priv- ileges*] after the flesh, *i* I will glory also.

19. For ye *k* suffer fools gladly, seeing ye your selves are wise, *5* [*may ye suffer worse than fools.*]

1 Under fair pretences hiding wicked designs, as refusing ordinary stipends to gain privately greater allowances. See ver. 13. *deceitful workers.* and ver. 20. *if a man take of you.* And Tit. 1. 10. 11, 14. (An Epistle written not long after this) for filthy Lucre. And 1 Tim. 4. 6. supposing Gain Godliness.

2 It seems by verse 22. That these false teachers, or at least some of them, were Christian Jews come from Jerusalem to Corinth, as sent thither by the Apostles there; endeavouring to mingle Judaism with Christianity, and to bring the Corinthians under the bondage of the law; disparaging S. Paul and his doctrine amongst them: of which Judaizers, see the Apostles like complaints in many of his other Epistles, especially in that to the Galatians. The Epistle to Titus 1. 10. 11. the first to Timothy 1. 6. 6. 4, 20. All these Epistles, as also that to the Romans, being written in the same year with these two to the Corinthians; namely in the last year before his going to Rome, & at a time when

these covetous, complying, Judaizers and false Apostles, vilifying S. Paul especially and his Doctrine, much disturbed in his Plantations the new-founded Christian Churches: Theirs being the first Heresy, with which Gods wisdom was pleased to exercise the Church even in the Apostles days, that no times might pass away without some tentations and trials. See Phil. 3. 1. 2 Tim. 3. 6.

3 Angels of glory possessing the light of Gods pretence.

4 *Not after the Lord,* (i. e.) in such a sense as you may apprehend it; as if the Lord allowed all sorts of boasting of our selves. Or *not after the Lord,* i. e. by any express order, Apokalytical command, or Revelation from him. See 1 Cor. 7. 6. note 7. S. Paul, as it were, here laying aside the person of an Apostle, and a messenger unto them of the laws and will of Christ; and assuming that of an injured person defending himself.

5 And so need no others; no aid of wise men.

20. For ye suffer, [*may ye commend,*] if a man bring you into bondage [*to the former Jewish ceremonies;*] if a man devour [*and make a prey of*] you; if a man take [*presents and gifts*] of you; if a man<sup>a</sup> exalt himself [*over you;*] if a<sup>a</sup> insult man [*should*] smite you on the face.

21. <sup>1</sup> I speak as concerning [*the*] reproach [*and baugh-ty carriage ye endure from these false Apostles;*] <sup>b</sup> as tho<sup>c</sup> we [*on the other side,*] had been weak, [*and could have used no*<sup>10.</sup> *such authority over you.*] Howbeit, whereinsoever any [*of them*] is bold [*and thinks he may vaunt himself,*] (I speak foolishly,) I am bold also [*and no whit inferior to him.*]

22. <sup>2</sup> Are they, [*these Judea-Doctors that come to you,*] Hebrews? So am I, <sup>d</sup> Are they Israelites? So am I. Are they <sup>d Rom. 11. 2 Phil. 3. 5.</sup>

23. Are they Ministers of Christ [*abroad in the world?*] (I speak [*boastfully*] as a fool,) I am [*so*] more [*than they.*]<sup>e</sup> In labours, [*for his names sake*] more abundant, [*than*<sup>e 2 Cor. 6. 4.</sup> *they.*] In stripes above measure: In prisons more frequent [*than they.*]<sup>f</sup> In<sup>3</sup> deaths oft.

24. <sup>5</sup> Of the Jews five times received I <sup>6</sup> forty stripes <sup>f 1 Cor. 15. 31. 2 Cor. 1. 10. - 4. 11.</sup>

25. Thrice [*by the Gentiles*] was I<sup>g</sup> beaten with rods; <sup>g</sup> <sup>Act. 16. 21.</sup> once was I stoned; <sup>8</sup> thrice I suffered shipwreck; <sup>9</sup> <sup>a</sup> <sup>Act. 14. 19.</sup> night and a day I have been in the deep.

<sup>1</sup> Or, I speak it to your reproach, (see 1 Cor. 6. 5. - 11. 22.) that you may be ashamed of them, &c. <sup>4</sup> Or, I speak as concerning your and their reproach of us; as <sup>4</sup> tho, &c.

<sup>2</sup> It seems these false teachers were Jews who came from Jerusalem as Apostles, or as sent by them: and their doctrine and design, a mingling of Judaism with Christianity, complying with their sacrifices and manners; they hereby the better avoiding the cross and persecution from the Jews. Of whom see the Apostles more express complaints in his Epistle to the Galatians. See Phil. 3. 1. Tit. 1. 10.

<sup>3</sup> Hebrews: Israelites: Seed of Abraham, Gradations.

<sup>4</sup> Eminent perils of death. See vers. 25. 26. 32. Stoning, Shipwreck, Drowning, Robberies, sentenced to death, exposed to wild beasts. See Act. 9. 23, - 14. 19. 1 Cor. 15. 30, 31, 32.

<sup>5</sup> All these sufferings preceded those mentioned in Acts after the 20th chapter, as did the writing of this Epistle.

<sup>6</sup> The Jews were allowed to inflict on those of their own Nation some lesser corporal punishments. Their stripes were not to exceed 40. Deut. 25. 3. these scourgings of S. Paul nowhere mentioned; yet they shew that even from the beginning he suffered from his own Nation heavy persecutions. See Gal. 5. 11. These sufferings from them preceeding all those mentioned, Act. c. 21. &c. See the other Apostles suffering the like punishment. Act. 5. 40, 41.

<sup>7</sup> One beating mentioned, Act. 16. 23. not the rest.

<sup>8</sup> None of these shipwrecks mentioned in the Acts. That Acts c. 27. was some years after the writing of this Epistle.

<sup>9</sup> Deep either Sea, or Prison. But to lie in a Dungeon for a night and a day seems not so great a matter. Probable it was at Sea in some one of his shipwrecks wherein he might be tossed to and fro in the waves upon some broken piece of the ship before landing.

26. In journeying often [*from country to country*]; in perils of waters; in perils of robbers; in perils by my own country-men [*the Jews*]; in perils by the heathens; in perils <sup>1</sup> in the City; in perils in the <sup>2</sup> Wilderness; in perils in the Sea [*from Pyrates*]; in perils amongst <sup>a</sup> false Brethren, [*men of the christian profession*.]

<sup>a</sup> Gal. 2. 4.

<sup>b</sup> Act. 20.

11. 31.

<sup>1</sup> Pet. 4. 1.

<sup>c</sup> 1 Cor. 4.

11.

<sup>d</sup> Other things

that I omit.

<sup>e</sup> The Con-

currence of

business

that comes

daily on

me, the so-

licitude for

all.

<sup>f</sup> 1 Cor. 9.

22.

<sup>g</sup> Scandal-

ized.

<sup>b</sup> Am not

on fire.

<sup>i</sup> 2 Cor. 12.

15.

<sup>k</sup> Governour

of the Na-

tion.

<sup>l</sup> Act. 9. 23.

24.

27. In weariness and painfulness, <sup>b</sup> in watchings often, in hunger and thirst, <sup>3</sup> in fastings often, in cold and <sup>4</sup> nakedness.

28. Besides <sup>d</sup> those things, that are [*afflicting me from*] without, <sup>e</sup> that which cometh upon me daily, the care [*and business*] of all the Churches.

29. <sup>f</sup> Who [*in them*] is weak, and I am not <sup>g</sup> weak, [*compassionating and complying with his weakness?*] Who [*in them*] <sup>h</sup> is <sup>6</sup> offended, and I <sup>i</sup> burn not [*with grief and with zeal to have such offence presently removed?*]

30. If I must needs glory [*thus*], I will glory [*rather*] of the things which concern mine infirmities, [*disgraces, and afflictions for Christ*.]

31. The God and Father of our Lord Jesus Christ, <sup>7</sup> which is blessed for evermore, knoweth that I lye not.

32. In Damascus, <sup>8</sup> the <sup>k</sup> Governour under Aretas the King, kept the City [*of the Damascens*] with a garrison, desirous to apprehend, [*and to kill*,] me.

33. And thro a window in a basket was I let down by the [*City*-] wall, and [*so*] escaped his hands.

<sup>1</sup> In Cities, Damascus, Jerusalem, Ephesus, &c.

<sup>2</sup> In Wildernesses and Deserts, in his travels.

<sup>3</sup> Hunger necessitated, *Fastings* voluntary, for spiritual ends, Act. 13. 2, 3. 14. 23.

<sup>4</sup> 1 Cor. 7. 5.

<sup>5</sup> Poor and thin cloathing.

<sup>6</sup> Wary to offend them; tolerating their defects: descending to their capacities.

<sup>7</sup> Offended either at others real, or imagined, faults. See Rom. 14. 1 Cor. 8. Offended at his brothers weakness; or offended from his own weakness.

<sup>8</sup> Which is blessed, &c. A Doxology or some term of honor usually annexed by the Jews at the naming of God, frequent

with the Apostle. See Rom. 1. 25. - 9. 5. 1 Tim. 1. 11. - 6. 15. As also this Title, [*Father of our Lord Jesus Christ*] is often used by Him in the glorifying of God. See Eph. 1. 3. 2 Cor. 1. 3. Rom. 15. 6. Eph. 3. 14.

<sup>9</sup> Aretas, then having war with the Romans, probably did this at the request of, and out of compliance with, the Jews: as also permitted their Sanhedrin to question, summon, and censure any Jews dwelling in his Dominions, for any matters of their Religion. Likely also, that S. Paul, new-come thither from Arabia, a Country also then subject to this Prince, was represented to Him or his Governour by the Jews as a Roman spy: which caused to strict a watch to have apprehended him.

## C H A P. XII.

1. <sup>a</sup> **I**T is not expedient for me doubtless to glory [*especially in what follows, had not ye necessitated me unto it* : ] <sup>b</sup> I will come [*now to higher matters,*] to visions, and Revelations of the Lord.

2. <sup>c</sup> I knew a man, [*that was then*] <sup>1</sup> in Christ, <sup>2</sup> above <sup>c</sup> I know. 14 years ago ; <sup>3</sup> whether <sup>4</sup> in the Body I cannot tell, or whe-

<sup>1</sup> In Christ. i. e. A Christian. Or, In Christ, i. e. in the Spirit of Christ and out of himself : as St. John saith, Rev. 1. 10. I was in the Spirit ; opposed to St. Peter's *ἐν ἑαυτῷ*. Act. 12. 11. Or, In Christ, i. e. in or by the power of Christ.

2 Some reckon this rapt to have happened unto the Apostle at Antioch. Act. 13. 3. before his first mission to the Occidental Gentiles ; when he is supposed to have had revealed to him their Conversion, the Apostacy of the Jews, the coming of Antichrist. 2 Thess. 2. the return at last of the Jews, Rom. 11, &c. things, that made him cry out ; O the depth, &c. Others think it to have hapned to him at Jerusalem after his return out of Arabia. Act. 22. 17. when he said, that he had an extasy in the Temple. Others, at Damascus at his first Conversion, Act. 9. 12. If we read Gal. 2. 1. 14 years after, &c. and suppose that his journey to Jerusalem to have bin to the Council. Act. 15. the first conjecture is the most credible ; but if we read it, 4 years after, as some would have it which also much better agrees with the story of S. Paul's life, the 2d, or 3d, is more probable : which shews also, how long time ago he had bin called, and bin acquainted with the secrets of God.

3 We may conceive the Soul to receive a supernatural vision of celestial things, either whilst it remaineth still in the Body, or by its departing from the body for a season. (which yet may not be called a death, because either the sensitive, or at least vegetative, soul or faculty continues meanwhile in the body, either naturally or miraculously vivifying it.) Again we may conceive a man's spirit remaining in the Body to receive such visions two several ways ; either by a real rapture of both bo-

dy and spirit into that place, whereof the soul or spirit hath such vision ; or else by a representation of such things really absent to the spirit, neither the Body nor it changing at all their place ; yet (as in dreams) the spirit apprehending a change of place and a presence of the whole person to those persons, and things, which it spiritually and supernaturally, and by the power of God, not by any operation of nature or fancy, beholds. This last, it not only, most commonly hapneth ; and thus, St. Paul's Rapture will be most agreeable with other Scripture-rapts. Where also are the same expressions of the transportation of the spirit, or body, which also the word *ἐκστασις* imports. See Rev. 1. 10. St. John said to be in spirit i. e. in the Divine spirit, as it were his spirit in the hands and possession of that spirit, opposed to his being *ἐν ἑαυτῷ*. See Act. 12. 11. where St. Peter, in his return from such a spiritual extasy, is said to be *ἐν ἑαυτῷ* to have returned to himself ; (so a man possessed with an evil spirit is said to be *ἐν πνεύματι ἀκαθάρτῳ*. Mark 1. 23. -5. 2.) and see Rev. 4. 1, 2. St. John taken up into the heavenly Temple, Rev. 17. 3. transported into a desert, -21. 10. into an high mountain, see Ezek. 8. 3. the Prophet taken by the hair of the head and carried out of Chaldea, where he lived amongst those of the former captivity, to Jerusalem ; and c. 11. 24. reduced.

4 Whether the Spirit remaining in the body by a spiritual representation, or whether the spirit departing out of the body by a real transportation I cannot tell. Or, whether in the body rapt up with the spirit, or whether with the spirit departing out of the body, I cannot tell.

a <sup>1</sup> night as  
as ar as.

ther out of the Body I cannot tell; God knoweth; such an one <sup>a</sup> caught up <sup>1</sup> to the third Heaven.

3. And I knew such a man (whether in the Body, or out of the Body, I cannot tell, God knoweth,)

4. How that he was caught up into <sup>2</sup> Paradise, and [there] heard <sup>3</sup> unspeakable words, which it is not lawful [nor possible] for a man to utter [again and recount unto you.]

1-2 Cor. 11.  
30.

5. Of such an one [(were it not my self)] <sup>4</sup> will I glory: yet of my self I will not glory, <sup>b</sup> but in mine infirmities.

c What he  
sees me or  
hears any  
thing from  
me.  
d Height.

6. For tho I would desire to glory [also of such visions,] I shall not be [herein a vainly bragging] fool; for [so] I will say [only what is] the truth. But now I forbear [this;] <sup>5</sup> lest any man should think of me above <sup>c</sup> that which he seeth me to be, [in my actions and sufferings,] or that he heareth [from others] of me.

7. And [indeed] <sup>d</sup> lest I should be exalted above measure, thro the <sup>a</sup> abundance of the revelations, there was given

1 There are three Heavens in the Jews and Scripture language; the first Nubiferum, that region of the air above us. See Gen. 1. 20. the second Aethiærum, the several orbs or regions of the Stars, above which is said to be another region of super-cælestial waters. See Psal. 148. 4. compare 7. 8. Gen. 1. 7. compare 24. The 3d Angeliterum, the Habitation of the Angels and of the Majesty and glory of God. Heb. 9. 1. called often also Cælani Cælorum. In which also are to be imagined many several altitudes, and upper and lower stories, of mansions (if I may so say;). Therefore is our Savior expressed, as sometimes to have passed into the heavens, Heb. 4. 14. So elsewhere to be ascended above the heavens. Heb. 7. 26. and far above all heavens. Eph. 4. 10.

2 Paradise here seems either in general to signify the same with the 3d heaven, or further to specify some particular place or part thereof; the Apostle here using this term to intimate the pleasures and joys of that place. But the Apostle's discourse in naming it after 3d heaven permits us not to make it any place interior thereto; as if he descended from this 3d heaven into Paradise; and in this lower place rather than that upper, heard those ἀόριστα ῥήματα.

3 Some think, that the Apostle speaketh here of several things revealed to him con-

cerning Gods Counsels and purposes touching the progress of the Gospel; the Conversions and Apostasies of Nations; and other futurities (such as he mentions in part, Rom. 11. See vers. 33. and 2 Thess. 2. 1 Tim. 4. 1. 2 Tim. 3. 1.) which were not then expedient to be totally divulged. Others, that he speaks of the incomprehensible perfections and beatitudes of the world above in what he saw and heard there, not possibly by man either to be rightly expressed or understood, according to their true greatness: Perhaps he meaneth both; tho ἀόριστα, and ἀνδράπων rather favor the latter sense. Unless we read, which it is not lawful to utter to a man.

4 Such divine favours are highly to be gloried-of, except in our selves. And indeed to hinder him from any excels of glorying in them, the Apostle had a shrewd corrective inflicted on him, vers. 7.

5 Here is seen this great Apostles great humility, both in concealing formerly such extraordinary favours; and now, not without some difficulty and disguise, mentioning them; when, for a defence of the gospel, in a manner constrained thereto, content only with such a fame, as his outward actions and deportments in serving his master Christ could no way avoid; tho these be sprinkled also with several infirmities, See 1 Cor. 2. 3.

to me <sup>1</sup> k a thorn <sup>1</sup> in the flesh [*to prick and gall me,*] the <sup>2</sup> messenger of Satan [*continually*] to buffet [*and vex*] me, <sup>24</sup> <sup>1</sup> I should be exalted above measure.

8. For this thing I besought the <sup>2</sup> Lord [*Jesus*] <sup>3</sup> thrice, that it might depart from me.

9. And he said unto me, my <sup>m</sup> Grace is <sup>4</sup> sufficient for <sup>m</sup> Favour. <sup>1</sup> thee: for my strength is made perfect, [*and shewed more al-*  
*sufficient and illustrious,*] in [*mans*] <sup>5</sup> weakness. Most gladly  
therefore will I rather glory in my infirmities; that, [*thro*  
*shet,*] the power [*and strength*] of Christ may <sup>a</sup> rest upon, <sup>n</sup> <sup>1</sup> <sup>inhab-</sup>  
[*and be possessed by,*] me, [*and seen in me,*] <sup>in.</sup>

10. Therefore I take pleasure in [*these many*] infirmities  
in reproaches, in necessities [*and wants,*] in persecutions,  
in distresses, for Christs sake: for when I am weak [*in the*  
*sufferings of the flesh,*] then am I strong [*in the influences of*  
*the Spirit, and consolations of Christ, extending more sup-*  
*port to me, effecting greater works by me.*]

11. [*Thus*] I am become [*like*] a fool in glorying [*of*  
*myself;* *but*] ye have compelled me [*to it:*] for I ought to  
have bin commended of you [*against such my detractors.*]  
For [*ye have experienced, that*] <sup>o</sup> In nothing [*for actions or*  
*sufferings,*] am I behind the very chiefest Apostles: <sup>o</sup> <sup>2</sup> <sup>Cor.</sup> <sup>11.</sup>  
<sup>1</sup> be [*indeed*] nothing [*of my self.*]

12. Truly, the signs of an Apostle were wrought [*by me*]

<sup>1</sup> Some extraordinary vexation of his body, inflicted by an evil spirit from Gods permission, is imagined here by some; (St. Chrysostom thinks, an evil Angel impowred to buffet, or scourge him;) Some pungent pain in some member of his body, as that of the gout, head- or tooth ach, or cholick, is imagined by others: Frequent assaults of Concupiscence, by others, which seems not so probable in so great a Saint, in his old age; who writ this Epistle not long before his being carried prisoner to Rome. But more likely than any of these seem to be some publicly-observed infirmity of body, presence, speech, which he taketh notice of elsewhere. Amongst which also may be involved his many times being whipped and otherways shamefully intreated by the instruments of Satan. See 1 Thess. 2. 18. (of whom Alexander was a principal one) to the diminishing of his reputation, and bringing some contempt upon his doctrine, from some persons less judicious. See for this Gal. 4. 13, 14. 2 Cor. 10. 10. 1 Cor. 2. 3. and the Note upon it. And this last con-

jecture seems also more favoured by our Savours answer to him requesting to have it removed, vers. 9. and by the infirmities named, vers. 10.

<sup>2</sup> See vers. 9. the power of Christ.

<sup>3</sup> See Matt. 26. 44. *Twice*; Probably, not that S. Paul prescribed to himself this set number of requesting God concerning this, tho a request in a temporal matter; for we seem to have a contrary Counsel. Luk. 18. 1. 11. 8. but *thrice* only, because at the 3d time God returned him an express answer negative. And the same may be said of our Saviours prayer in the Garden, who thrice represented to God the desire of humane nature but then ceased: certainly knowing the irreversible decree of his suffering.

<sup>4</sup> Sufficient to support, in suffering; to effect, in working.

<sup>5</sup> The weakness and infirmities of the flesh do much conduce also to spiritual strength.

<sup>6</sup> Or: Tho by my detractors I be accounted as nothing. Or, tho I outwardly appear as no body among you.

among you in all <sup>1</sup> patience [*of whatever sufferings,*] <sup>2</sup> in signs and wonders and mighty deeds.

*a* Wherein you have received diminution more than the rest of the Churches.

*b* 1 Cor. 1. 5, 7, and chap. 12.

*c* 14.

*d* Act. 18. 3.

*e* 2 Cor. 1. 16.

*f* 1 Thes. 2. 8.

*g* your souls.

13. For what is it [*in Evangelical Graces or miraculous effects,*] <sup>a</sup> wherein ye were <sup>b</sup> inferior [*to any*] other Churches, [*either of mine or other Apostles planting, below whom I am so far depressed,*] except it be, that I my self was <sup>c</sup> not burthensom [*and chargeable*] to you? Forgive me this wrong.

14. Behold, <sup>3</sup> [*twice disappointed,*] <sup>d</sup> the third time [*now*] I [*prepare my journey,* and] am ready to come to you, and I will [*continue still*] not [*to*] be burthensom to you; For I seek not yours, but you: For [*ye know*] the children ought not to lay up for the parents, but the parents for the children.

15. And I will very gladly spend [*what I have,*] and be spent [*my self,*] <sup>e</sup> for you; tho the <sup>4</sup> more abundantly I love you the less I be loved.

16. But <sup>5</sup> be it so [*yet*] I did not burden you, [*so as others have; and, as I have others:*] (<sup>5</sup> nevertheless, being crafty [*herein for your spiritual good,*] I caught you [*your selves*] with [*this pious*] guile [*of refusing your substance.*])

*f* 1 Cor. 16.

*g* 2 Cor. 12. 7, 6.

*h* 2 Cor. 8.

*i* 19, 22.

*k* The brother.

*l* Any gain.

17. [*Or*] did I [*at least*] make a gain of you, [*if not by my self,* yet] by <sup>f</sup> any of them, whom I sent unto you?

18. I desired <sup>6</sup> Titus [*to go to you,*] with him I sent <sup>g</sup> <sup>h</sup> a Brother. Did Titus, [*for his service in the Gospel,*] make <sup>i</sup> a gain of you? walked we not in the same Spirit? *Walked we not in the same steps?*

1. S. Paul excelling others in sufferings especially these great at Corinth, from the Jews, as appears by Act. 15. 6. 12, &c. and by our Lords encouraging him, Act. 18. 6.

2. None of these are recorded in the Acts.

3. The Apostle first intended to have passed from Asia by Corinth to Macedonia. But having no leisure to stay any time with them (1 Cor. 16. 7.) and not having heard first as he expected by the return of Titus how things were there carried, (2 Cor. 2. 13.) he passed immediately into Macedonia, intending again thence, without any long stay, to have gone to Corinth. But here also longer detained by business he sent back Titus to them and some other Brethren of Note, for making their Collection sooner ready for Judea; and probably not long after went thither himself; and thence into Crete accompanied with Titus; whom leaving Euthip to order Church-affairs, as he had done Timothy at Ephe-

sus, he travelled further Westward into Epirus, and as far as Illyricum. (Rom. 15. 19. 2 Tim. 4. 10.) endeavouring to plant the Gospel in all places, where it was not formerly known, with great success: wintering at Nicopolis in Epirus, (Tit. 3. 12. 2 Tim. 4. 10.) and returning to Corinth at the Spring: and so travelling towards Judea thro Macedonia, &c.

4. The effects of his love, in seeking their profit, producing their displeasure, in exasperating their humors.

5. *Or: be it so, that I did not burden you; nevertheless, (perhaps you may say,) being crafty, I caught you with guile; burdening you, both by and for others, tho not my self.* Vers. 17. Did I then make, &c.

6. This relates to Titus his former journey thither, of which, See 2 Cor. 5. 7, 13. - 2. 12. not the latter, mentioned. 2 Cor. 8. 16. 18.



19. <sup>a</sup> Again : <sup>b</sup> think you, <sup>c</sup> that we, [*for some ends of our own,*] excuse our selves unto you [*in thus long deferring our promised journey?*] We speak before God in Christ : But we do all [*these*] things. Dearly beloved, [*meerly*] for your edifying, [*and benefit, and reformation.*]

20. For I fear, lest, when I come, <sup>2</sup> I shall not find you such as I would [*in the innocency of your manners, and sincerity of obedience ;*] and that I shall be found unto you such as ye would not [*in the severity of my Apostleship ;*] lest [*by your bearkning to Seducers*] there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults [*amongst you.*]

21. And, lest when I come again, my God will humble me among you, [*changing my joy and confidence into shame and grief ;*] and that I shall [*also*] <sup>3</sup> bewail many [*of you*] in proceeding to extremities and inflicting the Church-censures upon them, who have sinned <sup>c</sup> already [*and been admonished by me,*] and have not repented of the uncleanness, <sup>f</sup> And fornication, and lasciviousness, which they have committed.

## C H A P. XIII.

1. <sup>2</sup> THIS is the third time, [*that,*] I am [*preparing*] for coming to you ; and [*that I do testify that I will call you to account ;*] <sup>b</sup> in the mouth of two or three witnesses [*(as it is said)*] shall every word be established, [*and so shall mine.*]

2. I [*have*] told you before [*in this Epistle,*] and [*now*] I foretel you [*again,*] as if I were present [*in person with you,*] the second time ; and, being [*as yet*] absent, now I write [*both*] <sup>k</sup> to them, which heretofore have sinned, [*before my former writing to you,*] and to all other [*unreformed*] that if I [*shall*] come again, <sup>1</sup> I will not spare [*them ;*]

3. Since ye [*question my power, and yet*] seek a proof of Christ <sup>m</sup> speaking in me, who, [*in so many miraculous effects*]

<sup>1</sup> Or, that we write these things meerly to excuse our selves unto you for retaining your favour, or repairing our credit?

<sup>2</sup> Their guilt was : factions, in this verse ; and lusts, in the next.

<sup>3</sup> Inflicting censures, (being as it were the pronouncing sentence of Condemnation upon a Soul,) was accompanied with the outward signs allo of sorrow and mourning. See 1 Cor. 5. 2. 2 Cor. 7. 7. 5.

*a* 1 Cor. 1. 5, 7. -14, 26. *b* *Among.* *c* Phil. 2. 7. 8. 1 Pet. 3. 13. *d* With. *e* 2 Cor. 10. 3, 4, 5. *f* 1 Cor. 11. 18. *g* Do ye not discern your selves *b* *Among.* *i* Truly it in some measure ye do not, ye are Reprobates.

*showed already, a* to you ward [*surely*] is not weak; but is mighty *b* in [*and among*] you.

4. For tho [*heretofore*] *c* he was crucified through [*human*] weakness [*and infirmity,*] yet he [*now liveth*] by the power of God; *1* for [*so*] we also are weak *d* in [*similitude of*] him [*in the same corporal infirmities and afflictions;*] but *e* we [*also*] shall [*show our selves to*] live with him by the [*same*] power of God toward you [*in all the vigorous effects of the Gospel upon you.*]

5. *f* Examine [*therefore well*] your selves, whether ye be [*not planted*] in the [*true*] faith [*of Christ, and in the power of his Grace by my ministry :*] prove your own selves: *g* know ye not your own selves [*at least,*] how that [*the power of*] Jesus Christ is [*already*] *h* in you *2* [*by my Ministry,*] *i* except ye be Reprobates, [*fallen again from his Grace, or finally incapable of it?*]

6. But [*however you be,*] I trust that ye shall [*always*] know, that we are not reprobates, [*nor destitute of the grace and power of Christ, whether for advancing of your Sanctity, or correcting of your faults :*]

7. Now I pray to God, that ye do no evil [*liable to our chastisement ;*] not that, [*so*] we should appear *4* approved [*and powerful Ministers by having such sanctified Scholars;*] but that ye should, [*however,*] do that which is honest, tho *k* we [*perhaps*] be as [*unapproved and*] Reprobates, [*and destitute of all Apostolical power in your esteem.*]

8. For [*if ye do no evil,*] we [*in this our Apostolical power,*] can do nothing against the Truth, [*in punishing any observers thereof ;*] but [*all our power is*] for, [*and in behalf of*] the Truth.

9. For we are [*also*] glad, *1* when we are weak [*in never so many sufferings and infirmities,*] *6* and ye are strong [*thereby ;*] and this also we [*principally*] wish [*and endeavour,*] even your [*uttermost*] perfection *7*.

10. [*And*] therefore [*it is,* *m* *that*] I write these things being absent [*to reclaim you,*] lest being present, I should [*be forced to*] use some sharpness toward you according to

*1* Of the Godhead.

*2* In you, in the many admirable effects of a spiritual life and conversation, and in the wonderful Gifts of his Holy Spirit, spoken of before. 1 Cor. 12. and 14 Chap. See Gal. 4. 19. -2. 20.

*3* Whenever we shall come again to you.

*4* An elegant allusion in the words δοκιμαζετε, δοκιμος and αδοκιμος.

*5* Or, approved, for fear of whole censure and not you abstain from sinning.

*6* Or, as weak in having no occasion to show our vindictive power.

*7* Transcending here his former with ver. 7.

the power which our Lord hath given me, [*tending*] <sup>a</sup> to [*your*] edification [*always*], and not to [*your*] destruction.

11. Finally, Brethren, farewel: <sup>b</sup> Be perfect: Be of good comfort: <sup>c</sup> Be of one mind; [*and*] Live in Peace. And the God <sup>d</sup> of love, and peace, shall be with you;

12. <sup>e</sup> Greet one another with an holy kiss <sup>1</sup>.

13. All the Saints [*here*] salute you.

14. The Grace of the Lord Jesus Christ, and the love of God [*the Father*], and <sup>f</sup> the <sup>2</sup> Communion [*and participation*] of the holy Ghost be with you all. Amen.

<sup>a</sup> 2 Cor. 10. 8.

<sup>b</sup> Be knit together.

<sup>c</sup> Rom. 12. 16. 1 Cor.

1. 10.

<sup>d</sup> Rom. 15. 5. 33.

<sup>e</sup> Rom. 16. 16. 1 Cor.

16. 1 Cor.

16. 20.

1 Thel. 5. 26. 1 Pet.

5. 14.

<sup>f</sup> Communion.

<sup>1</sup> Used in their sacred meetings, as a token of sincere charity before their receiving the Eucharist.

<sup>2</sup> Informing, and co-uniting, all Christs members.

THE



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THE  
EPISTLE OF S. *PAUL*  
TO THE  
**GALATIANS,**  
PARAPHRASED.

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**T**HIS Epistle is not writ, as most of his others, to the Christians of one particular City, but of a whole Country ; the Metropolis whereof was Ancyra. Now the Galatians were the posterity of the Gauls, who after their great wars in Europe, settled themselves in Asia, and were generally by the Grecians accounted not so ingenious and quick-witted as themselves, or many of the Asiaticks: *Originis ingenium ingenii tarditate referebant.* Hieron. They readily embraced the Gospel upon the preaching of St. Paul, and were at first exceedingly affectionate to his person, and zealous in the profession of what he taught, Chap. 4. 14, 15. But after the Apostle had left them, certain false brethren (or perhaps one person chiefly chap. 5. 10.) of that heresy which held, That it was necessary to observe the law (against whom most of his Epistles were writ) had perverted some from, and stagger'd most of them in, their profession of the doctrine preached by St. Paul. Saying, that St. Paul (the greatest preacher against Circumcision and the Law) was not of such Authority as the other Evangelical teachers: That he had never seen or heard our Saviour, but received his Gospel from the other Apostles, and therefore ought not to teach any other doctrine than what they taught. That Peter and the rest did not only not preach the necessity of rejecting Circumcision and the Law ; but did themselves also practise the ceremonies and commands of it ; and in their common conversation separated themselves from the Gentiles. For it should seem that they, preaching chiefly to the Jews, were not so forward at first to preach-down Circumcision, and the evacuation of the Law that they might bring more of that Nation to Christianity. Peter chap. 2. 12. did use some dissimulation in that business. St. James Act. 21, 23. did perswade St. Paul to some degree of compliance, and the Decree of the Council Act. 15. determineth nothing directly concerning the Jews. So it is very probable that the Judaizers opposed the doctrine or practice of St. Peter and St. James to St. Paul, tho' falsely. That neither was St. Paul constant to himself; but, notwithstanding his teaching the contrary, he sometimes circumcised others, as Timothy, Act. 16. 3. and himself also used Jewish ceremonies Act. 18. 18, 21, 24. They seemed also to say, That

our Lord came only as a true Prophet to teach and persuade to righteousness, and not as a Mediator to justify us from sin by vertue of a new Covenant. But that the Covenant made with Moses was still in force ; and all men that would be saved, even Christians as well as others, were obliged to observe it.

The first part therefore of this Epistle is spent in vindicating himself and his doctrine. Proving, 1. That he had it by immediate revelation from Christ himself, and himself not inferior to the other Apostles. 2. That it was conformable to, and the same with what was preached by the other Apostles. 3. That his practice also was consonant to this Principle.

The second containeth reasons taken out of the old Testament, to prove that the Law with Circumcision, by them esteemed its Sacrament, and all other its Ceremonies, are by Christ abolished.

The third consists of such practical corollaries as follow from this doctrine.

This Epistle is said to have been written, Ann. Christ. 59. The subscription saith from Rome ; which is very probable, tho he maketh no mention of his bonds, as rather likely to discourage the Galatians, (c. 6. 12.) because he speaketh of his care for the poor Saints, c. 2. 12. and because he mentioneth his Stigmata, probably made by his chains, c. 6. 17. and of his suffering persecution, c. 5. 11.



THE  
EPISTLE OF S. PAUL  
THE APOSTLE  
TO THE  
GALATIANS.

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CHAP. I.

1. **P**AUL an<sup>1</sup> Apostle not of <sup>2</sup> men[*s election*] nor by man[*s instruction*] but [*appointed*] by <sup>3</sup> Jesus Christ, and God the father, who <sup>4</sup> raised him from the dead.

2. And all the brethren which are with me, unto the Churches of Galatia :

3. Grace *be* to you and peace from God the father, and from our Lord Jesus Christ,

1 St. Paul, tho here and elsewhere very careful to vindicate his authority, yet is he also very modest in the use of the name Apostle. Seldom mentioning it when he names any other in the salutation with him ; as not to the Philippians and Thessalonians ; not when he writes about secular business, as to Philemon. Nor to the Hebrews, because not their Apostle. Here he asserts it because most questioned.

2 This is resumed vers. 11. neither preach I any doctrine devised, or taught me by man ; nor received I authority or calling from man to preach the Gospel, neither from the whole College of the Apostles, as Matthias, nor of some of them, as Barnabas and Silas ; and as Timotheus and Titus of me. Therefore that imposition of hands upon him Act. 13. 3. was not an election or consecration of him to the Apostleship ; but only a praying for his good success in, and recommending him to, that employment, to which he was by the Holy Ghost designed. Act. 14. 26. 1 Tim. 5. 22.

3 The creation of Church-governors is Act. 20. 28. attributed to the Holy Ghost ; To Christ, Eph. 4. 11. To God the Father 1 Cor. 12. 28. but in several respects 1 Cor. 12. 4, 5, 6. St. Paul seems here to say further, that he was not chosen for any merit in himself, but that it was a grace freely bestowed upon him, Gal. 2. 9. Eph. 3. 8. Rom. 1. 5, 15. (the like is said of all the Apostles, Mark 3. 3. Heb. 5. 4.) therefore neither did he take it upon himself. 1 Tim. 1. 1, 12. 1 Cor. 9. 16.

4 Of whom so raised St. Paul was chosen, Act. 9. and therefore a witness of his Resurrection, Act. 9. 27. 22. 14. 26. 16. as well as the other Apostles Act. 1. 22. 10. 41. raised, and therefore his doctrine and message owned and justified by the father. For the Judaizers said, that the law was given by God, and therefore not to be evacuated by Jesus Christ, who was a man. Joh. 9. 29.

5 The doctrine I preach is owned by all the brethren.

4. <sup>6</sup> Who

a From the evil of this present world.

4. <sup>6</sup> Who gave himself for our sins, that he might deliver us from [the manner of life of them who walk according to] <sup>a</sup> this present evil world; [that we may live] according to the will [and command] of God and our Father;

5. To whom be glory for ever and ever. Amen.

6. [Expecting from your former zeal greater steadfastness] I [now] marvel, that ye are so soon [and so easily] removed from him that <sup>7</sup> called you into the Grace of Christ unto another [sort of] Gospel.

b 2 Cor. 11.

4. a thing which is nothing else, but that. Which is not extant, but.

c Preach besides, contrary to, different from what we have preached.

7. <sup>b</sup> Which [yet] is not, [as neither can there be] another [true Gospel besides what I have preached]: but [only] there be some [false teachers] that trouble you, and would pervert [and overthrow] the Gospel of Christ [by persuading circumcision and legal observances.]

8. But tho we [Peter, James, any of the other Apostles, or my-self,] or [even] an Angel from Heaven [should] <sup>c</sup> preach <sup>8</sup> any other Gospel unto you, then that, which we have [already] preached unto you, let him be accursed.

9. As we said [even now] before, so say I now again; if any man [or Angel] preach any other Gospel unto you, then that ye [already] received [by my preaching,] let him be accursed.

d Profess. Satisfy.

10. For do I now [by my preaching the Gospel without the law seek <sup>9</sup> to] <sup>d</sup> persuade [and avert the wrath of] men, or [of] God? or, do I [hereby only] seek to please men? for if I [should] yet please men [only,] I should not be the [faithful] <sup>10</sup> servant of Christ: [as my sufferings for him testify me to be.]

f Nothing of man in it. Belongs not to man.

11. But I certify you, brethren, that the Gospel, which was preached [to you] of me, <sup>11</sup> is not <sup>f</sup> after man:

<sup>6</sup> Most of his Epistles he begins with thanksgiving, but being to chide these Galatians, he alters his stile; not calling them Saints, Elect, or Churches of God, but he first sets down the main proposition, That by Christ alone, and by his death (Gal. 2. 21.) without obeying the law, are we justified; and delivered both from the evil consequents, and power, of sin. Nor that we should sin more freely, but that we should forsake the evil customs and conversation of worldly men, and live according to the will of God.

7 From God the Father: or, me his Apostle; or, (rather as the words will bear) from Christ, who called you through grace.

8 Any other, contrary to, or upon different principles from, my doctrine. Fur-

ther collections and inferences from the doctrine of the Gospel the Apostle doth not deny. The like discourse is 2 Cor. 11. 4.

9 *Πείθομαι* is thus used 1 Sam. 24. 7. Mat. 28. 14. If I preach the Gospel un sincerely, I escape indeed the wrath of the persecutors, but I displease God, whose Messenger I am. Or, do I preach mens doctrines and human affairs, or God, and things divine? Or, do I seek to approve and justify the sincerity of my preaching to man and his judgment, or to God, that sent me? 1 Cor. 4. 4, 5. 2 Cor. 5. 11, 12.

10 For I have incurred the hatred of my friends and kindred by forsaking the law. Or, please men, as in my Pharisaism, when zealous of the traditions of men, Mat. 23. 9.

11 See vers. 1. note.

12. For

12. For I neither received it of man<sup>[s ministry,]</sup> g nei-<sup>g</sup> Nor by  
ther was I taught it, but by the <sup>[immediate]</sup> <sup>12</sup> revelation<sup>g</sup> my own  
of Jesus Christ. learning.

13. For you have heard of my conversation in times past  
[when I was] in the Jews<sup>h</sup> religion, how that beyond i b Judaism.  
measure I persecuted the <sup>13</sup> church of God and k wasted it. i Persecuti<sup>1</sup>  
on greater  
then others

14. And profited in the Jews religion above many mine  
equals [contemporaries] in mine own nation; being more  
exceeding zealous of the <sup>14</sup> traditions of my fathers. Act. 9. 1.  
k Expugna-  
bam.

15. But when it pleased God, who <sup>m</sup> [decreed to,] sepa- l Equal in  
rated [and set] me [aside] from my mothers womb; and years.  
[afterwards in his due time] <sup>n</sup> called me by his [mere] o m Jerem.  
1. 4.  
n Act. 9.  
o Eph. 3. 8.  
p Act. 13. 2.  
q I consent-  
ed not to.  
I discovered  
not to.  
I returned  
not to my  
own body  
and blood.  
Act. 9. 20.  
r Balca.  
s I return-  
ed.

16. To reveal his Son [first unto, and then by and] in me,  
that I might p preach him among the heathen; immediate-  
ly I q conferred not <sup>15</sup> with flesh and blood;

17. Neither went I [presently] up to Jerusalem, to [con-  
fer with, and receive instructions from] them, which were  
Apostles before me; but I went [straitways] into r Arabia,  
and returned [thence] again unto Damascus.

18. Then after [my conversion] three years, s I went up  
to Jerusalem, to <sup>16</sup> see [and be acquainted with] Peter, and  
abode with him [no more than] fifteen days.

19. But other of the Apostles [then] saw I none, save 17  
James, the Lords brother.

12 The time of this revelation not men-  
tioned; perhaps in his retreat into Arabia.  
Or it may seem not to have been all at  
once, but by parts. At our Saviors first  
appearing to him, his resurrection, ascen-  
sion, calling of the Gentiles, his own A-  
postleship were manifested to him, besides,  
other doctrines. And our Lord told him  
at that time that there were other things  
for which he would appear to him, as he  
frequently did. Act. 26. 16, 17. 2 Cor. 12.  
2. note 4.

13 He therefore could not be converted  
to Christ but by some extraordinary and  
divine means.

14 He seems to mean those delivered  
besides the law Matt. 15. Mark 7. by the  
Rabbies; which were of great account  
with the Pharisees, of which Sect both St.  
Paul and his father were. Act. 23. 6.

15 Not asking the advice of any man;  
or consulting my own carnal reason, which  
perhaps would have objected scruples unto  
the concerning my vocation, or the revela-  
tion, or the manner of my obedience, or

the dangers in submitting to it.

16 The word signifies a visiting of some  
person or thing of great note and re-  
gard, as S. Peter was amongst the Christi-  
ans. He went to see, and not to learn of him  
which the shortness of his stay permitted  
not. The Apostles going into Arabia, is o-  
mitted by St. Luke Act. 9. S. Paul seems  
immediately after his conversion to have  
gone into Arabia (the Arabick translation  
nameth Balca, which is a City in Syria)  
and after some time to have returned to  
Damascus; there by his preaching so to  
have exasperated the Jews; that he was to  
avoid their laying wait, let down in a bas-  
ket, and then to have come to Jerusalem.  
2 Cor. 11. 32. note.

17 Therefore Act. 9. 27. when Barnabas  
is said to have brought him in unto the  
Apostles; only St. Peter and St. James  
are meant. James seems to have been the  
lesser, son of Alphaeus, brother of Jude,  
cousin to our Lord, Bishop of Jerusalem,  
and therefore most what resident there.

## 20. Now

20. Now [*in*] the[*se*] things, which I write unto you, behold, before God I lye not.

21. [*Presently*] afterwards I came into the Regions of  
 2 Act. 9. 30. † Syria and Cilicia.

22. And was unknown by face unto the Churches of Judea, which were in Christ :

23. But they had heard only; that he, which persecuted us in times past, now preacheth the faith, which once he <sup>u</sup> destroyed.

<sup>u</sup> Fought  
 against.

24. And they <sup>x</sup> glorified God in me [*so miraculously con-*  
 2 Act. 11. 18. *verted.*]

## CHAP. II.

<sup>a</sup> Four.

I. **T**HEN <sup>a</sup> fourteen <sup>1</sup> years after, I went up again to Jerusalem, with Barnabas, and took Titus also with me [*to testifie what I preached.*]

2. And I went up by [*a particular*] revelation [*and com-*  
 b Act. 15. 2. *mand from God as well as of the* <sup>b</sup> Church at Antioch;] and  
 c Act. 15. 4. communicated to <sup>2</sup> them [*the* <sup>c</sup> Apostles and chief of the Chri-  
 stians there] that Gospel [*of the ceasing of Moses's Law*]

<sup>1</sup> Of the two journeys of S. Paul to Jerusalem mentioned, the one Act. 11. 30. 12. 25. when with Barnabas he went to carry the Alms collected at Antioch; the other Act. 15. 2. about the determining of this controverſy by a Council of the Apoſtles; which is here meant, doth not appear; or whether another not mentioned by S. Luke. As neither whether the 14 years be to be accounted from his conversion, or after the three years mentioned before. 2 Cor. 12. 2. note, That ſeems to be more probable which is mentioned Act. 15. and that the former journey ſeems to be here omitted, as not pertinent to his purpoſe; he being then employed only about diſtributing the alms. But beſides by his firſt journey and the paſſages thereof he hath ſufficiently proved that he received not his doctrine of the Goſpel of the Apoſtles; now he goes to ſhew, that in this particular of rejecting the law they conſented with him, whereof at the time of his ſecond Journey there was no controverſie raiſed. But why doth he rather relate theſe particular circumſtances, than juſtifie himſelf by the

great Decree of the Council? I answer, that divers paſſages here recounted refer to that Council, as verſ. 2. compared with Act. 15. 4. verſ. 7. 9. with Act. 15. 25. &c. beſides his intention here was not to confirm the doctrine, which he doth afterwards; but vindicate his own Apoſtleſhip, that he received it not from man. For when he came to Jeruſalem, and conferred with the Apoſtles concerning it, he found them all of his mind, as theſe particulars demonſtrate.

<sup>2</sup> Not that St. Paul was not ſecure of the truth of this doctrine, which he preached till he had conferred with the Apoſtles: but referring to what is ſaid, Act. 21. 20, 21. he rather feared oppoſition from ſome of the chiefelt, which would inevitably either have alienated from him the minds of his converts; or made a diſiſion in the Church; which would have been fatal unto it. But there was no ſuch oppoſition becauſe they neither were offended with him, nor did he Circumciſe Titus. This matter ſeems to be relumed verſ. 6.

which

which I [usually] preach among the Gentiles. [Yet not publickly, for fear of exasperating some of the zealous-Jewish-christians against myself, and preaching; and consequently against the Gospel also;] but privately [first to the Apostles, and] to them who were of reputation, lest by any means [if there should have been any opposition made by them to my doctrine,] I should [hereafter] run, or had [already] run in vain; [they pulling down what I built up.]

3 But [I had no opposition,] neither was Titus, who was with me, being a Greek, [and then a Neophyte, but intended to be a preacher of the Gospel,] compelled [by them] to be circumcised.

(4. And that [I did]; because of false brethren, unawares [to us by some particular persons] <sup>d</sup> brought in [to the Assembly.] Who came in privily, [and by st. also] to <sup>d</sup> spy out [whether we would make use of] our liberty, which we have in Christ Jesus [from the ceremonial law;] that they might [by the authority of those eminent persons,] bring us into [that] bondage [again, from which we were escaped.] <sup>d</sup> Insinuated themselves. <sup>e</sup> Debaile.

5. To whom [notwithstanding their importunity] we gave place by <sup>f</sup> subjection, no not for an hour; that the [sin-cere] truth [and liberty] of the Gospel might continue with you [in the same manner as I had preached it.] <sup>f</sup> Submissi-on. Com-pliance.

6. [Thus we behaved our selves toward the false-brethren:] But of those who seemed to be [and really were] some-

3 i. e. Apply my self first to the chief Apostles, so resolutely; or, refuse to consent that Titus should be circumcised, as these sly Judaizers desired. Who, confident that the other Apostles (whom they saw to tolerate these ceremonies) would convince S. Paul to practise them also seem to have urged the circumcision of Titus. Which if S. Paul had done, they had an argument to detame him amongst the Gentile-converts; if he refused, they would make him more hated of the Jews, and set him at odds with the Apostles. In general it is to be noted; 1. That the ceremonies of Moies's Law were by the Apostles blamed, as being obscure, imperfect, and burdensome; but abolished, because they were only shadows of the faith to come; and therefore he that observed them did in effect deny Christ to be come, and Jesus to be Christ. 2. There were too seasons of the law and ceremonies; 1. till Chrills passion they were alive and obligatory. for by

his death upon the cross he abolished, and put a period to them. 2 Till the full promulgation of the Gospel they were dead, as to their signification which was accomplished; but were tolerated as external, indifferent actions; but not as parts of Religion. And therefore to avoid scandal, or make easier way for the Gospel, and its further and speedier propagation, they might be performed; as St. Paul circumcised Timothy Act. 16. 3. to avoid the scandal of the Jews. And that, he being of a Jewish mother, his circumcision might be less offensive to the Gentiles; but his access freer unto the Jews. But Titus he would not, to confirm the Gentiles already converted. Uung in both cases his Christian liberty with wonderful prudence; circumcising, or not circumcising as he conceived most for the advantage of the Gospel; but not compelled to either. Circumcising Timothy because of weak brethren, but not Titus because of false brethren.

Z

what

g There is  
no differ-  
ence be-  
tween us.  
h Rom. 2.  
11.

i I was in-  
structed  
with.

k Cooperat-  
ed.  
Strength-  
ned. Ex-  
hortea.

what [*more than the ordinary ministers of Christ*] 4 (what-  
soever they were [*as to external advantages, Apostles before  
me, having conversed with our Lord and the like*];) g it mak-  
eth no matter to me [*that I should alter my doctrine, or pra-  
ctice*]: h God accepteth no mans person [*nor bestoweth  
greater grace for these external prerogatives upon them, nor less  
upon me that want them*]: for they, who seemed to be some-  
what, in [*that*] conference [*concerning the controversy*] added  
nothing to me [*more than I knew before, either by their instru-  
ction, authority, or opposition, to make me change my opinion.*]

7. But contrariwise, when they [*5 the chiefest Apostles*]  
saw that [*the charge*] of [*preaching*] the Gospel of [*and  
to them of*] the 6 uncircumcision was i committed unto  
me [*chiefly,*] as the Gospel of the circumcision was unto Pe-  
ter [*for the greatest part.*]

8. (For he [*even God himself*], who k wrought 6 effectual-  
ly in [*and by*] Peter to the Apostleship of the circumcision,  
the same was [*also*] mighty in me toward the Gentiles:)

9. And when 5 James, Cephas, and John, who seemed  
to be [*the chiefest*] pillars [*of the Church*] perceived [*by  
my knowledge and Gods assisting me with miracles*] the grace  
[*of Apostleship*] that was given to me; they [*in the name of all  
the rest and of the whole Church*] gave to me and Barnabas  
[*my fellow labourer, in this office*] the right hand of fellow-  
ship; [*mutually agreeing*] that we should go [*chiefly*] unto  
the heathen, and they unto [*them of*] the circumcision  
[*so far were they from condemning my doctrine or underval-  
uing my calling.*]

10. Onely they would, that we should remember the 7 poor

4 The Judaizers undervalued St. Paul's  
Apostleship in comparison of the ancien-  
ter Apostles; he therefore both vindicat-  
eth his own Authority; that it was equal  
to theirs, and his internal graces (of know-  
ledge, wisdom, &c.) not inferior; as in  
2 Cor. 10. 11. But he doth not by any means  
disparage them, whom he knew to be the  
foundations of the Church laid by Christ  
himself, Eph. 2. 20.

5 James, Cephas, and John verſ. 9.  
James first named probably because Bishop  
of Jerusalem. John is not mentioned in  
the Acts to have been present at that Coun-  
cil, as hereby it is manifest that he was.  
The rest of the Apostles were dispersed  
long before.

6 This appeared first by our Saviours de-  
claring that he would send S. Paul unto  
the Gentiles Act. 22. 21. as also by his

working many miracles; by the large ef-  
fusions of the holy Spirit, and the great  
multitudes converted by his preaching to  
them. Whereas he had not the like suc-  
cess in his preaching to the Jews: as nei-  
ther had St. Peter in his to the Gentiles.  
This may refer to S. Pauls declaration of  
the wonders God had done by him Act. 15.  
12. as their giving him the right hand of  
fellowship to verſ. 25. when the Council  
by their letter recommended him to the  
Churches.

7 Who chiefly by persecution (which  
was most fierce in Judea Act. 8. 2.) had  
lost their subsistence for the name of Christ  
Heb. 10. 34. Of these S. Paul was mindful,  
having already brought them one liberal  
contribution from Antioch, Act. 11. 30.  
He by this intimates that they added no-  
thing to him as to his doctrine.

[Saints

[*Saints in Judea*], the same, which I also was forward [*of my self*] to do.

11. But [*furthermore*] when Peter [*afterwards*] was come to Antioch, I <sup>k</sup> withstood him to the face [*publicly*], because he was <sup>1</sup> [*worthy*] to be <sup>8</sup> blamed.

12. For before that certain [*brethren of the Jewish nation*] came from James, He did eat [*and converse freely*] with the Gentiles; but when they were come, he withdrew, and separated himself [*from the Gentiles conversation*], fearing [*the censure of*] them, *who were* of the circumcision.

13. And the other [*believing*] Jews [*there present*] disssembled likewise with him; in so much that [*even*] Barnabas also was carried away with [*them, and by their example, to use*] their dissimulation.

14. But when I saw, that they walked not uprightly, [*and*] <sup>m</sup> We as according to the truth [*and sincerity*] of the Gospel; I said unto Peter before *them* all [*that were then present*]: if thou, being a Jew livest [*in thy ordinary conversation*] after the manner of the Gentiles, and not as do the Jews, why compellest thou [*by the authority of thy present example*] the Gentiles to live as do the Jews?

15. <sup>m</sup> We *who are* [*believing*] Jews [*and so even*] by nature [*within the covenant, and so capable of being justified*]; and not [*idolatrous, unjustified*] sinners of the Gentiles,

16. <sup>9</sup> Knowing [*and confessing*] <sup>n</sup> that no man is [*or can be*]

8 S. Peters fault was not an error in doctrine; for he knew very well that the observation of the law was not necessary, and so himself declared, Act. 15. 7. immediately also before that he had been informed by a vision, that the Gentiles were not unclean, (which was the great reason, why the Jews avoided their conversation), and had eaten and conversed with Cornelius. Act. 10. Nor was it doing a thing in it self, unlawful; for S. Paul had upon occasion circumcised Timothy, and practised legal purifications. Neither did the Apostles Act. 15. 19. prohibit the Jews the use of their ceremonies. But it was doing a thing lawful unreasonably, in an undue or unsuitable place and time. Because by so doing it he gave occasion or scandal to the Gentiles, i.e. made them doubt, whether they also were not obliged to observe the law; as certain persons (perhaps Cerinthus) endeavoured to persuade some of them. Which dangerous hereby, St. Peter should by all means have opposed, rather than by any compliance have any way countenanced. With

the danger of which doctrine he seemed not so well acquainted as S. Paul. S. Paul calls it fear verſ. 12. simulation 13. walking not uprightly verſ. 14. This publick reprehension of St. Peter to his face added greater authority to St. Pauls preaching; and is a convincing argument, that S. Peter and the rest of the Apostles did accord with him in the same doctrine. It seems also, that tho' St. Peters arguments, Act. 15. 10, 11. concerned the Jews as well as the Gentiles; yet the Decree of the Council not mentioning the Jews, they seemed not as yet thoroughly instructed in this doctrine.

9 This may either be understood as spoken to S. Peter, or as a laying down the main proposition to be at large proved hereafter. If supposed as spoken to S. Peter, it is an argument proceeding from what he granted; and it is continued to the end of this chapter; (wherein are divers passages, which some think spoken of St. Peter) He then returning his speech to the Galatians. It is a very artificial transition, and not unlike that Rom. 3. 29.

Z 2 justified

justified by the works of the law, but [only] by the faith of Jesus Christ, even we [(I say) according to this assurance,] have believed in Jesus Christ; that we might be justified by the faith of Christ, and not by the works of the law: [by which could any be justified we might as well as they pretend to it; but] <sup>n</sup> by the works of the law shall [or can] no flesh [Jew or Gentile] be justified.

<sup>n</sup> Rom. 3.  
20.

17. But if while we <sup>10</sup> seek to be justified by Christ, we our selves [who preach this justification, even Jews] also [by nation] are found [to be] sinners: is therefore Christ [according to our doctrine] the minister of [a doctrine encouraging to] sin? God forbid.

18. For if I [should] build again <sup>11</sup> [by my continued practice of sinning] <sup>o</sup> the things, [liberty to sin], which I destroyed [by my preaching,] I make my self [indeed] a transgressor [confessedly, but Christ and his Gospel are blameless.]

<sup>o</sup> The doctrine.  
Him.

<sup>p</sup> No longer obnoxious or subject.  
<sup>q</sup> Live to God, I am crucified with Christ.

19. For I thro the <sup>12</sup> law [itself] <sup>p</sup> am [as it were] dead to, [and freed from the observation of,] the law; [but not that I might continue to sin with more liberty, but] that I might <sup>q</sup> live [a new life according] unto God [s will in righteousness and true holiness.]

10. This was, and is, the usual objection of the Jews and Judaizers, which they thus managed. 1. The Law is in the scripture every where laid down as the only means of pleasing God; and if we be not to be justified by it, neither are we bound to the obedience of it; we may therefore sin and be justified. 2. Again, if the law require absolute obedience, and the Gospel not, then doth the Gospel encourage us to sin: 3. And the Apostles confessing that they are not justified by the law, because they cannot observe it, consequently confess themselves to be sinners: and Christ therefore to be the minister and publisher of a law countenancing sin. Which further also appears, 4. by their preaching justification to the Idolatrous and Profane Gentiles without their submission to the law. These objections are copiously answered, Rom. 6. &c. and in this whole Epistle.

11 The Apostle seems here to answer to the third particular of the objection, because shortest; and easiely removed out of the way. He saith; That if the Gospel promised justification to men continuing

in sin, the objection were rational; but if some professing the Gospel (he exemplifies in his own person, as Rom. 7. 1 Cor. 15. 51. 4. 6. and frequently elsewhere) live not according to it, they are sinners indeed, but not justified, and so the Gospel is blameless. Or, some say this may refer to the 14 verse and contain some reflection upon St. Peter, and those who complied with him; as if they by their observing legal ceremonies did re-establish the law, which by their doctrine, and the general decree, Act. 15. they had evacuated. And S. Paul to cover this tart reprehension expresseth it as in his own person. Or, in his own person he may say; had I not reprehended Peter, I had rebuilt, by my silence, obedience to the law, which by my preaching I have destroyed.

12 Prescribing unperformable conditions to justification, and directing me to Christ; by whom I may obtain true righteousness and justification. Rom. 3. 21. This is an answer to another part of the objection. The meaning of dead to the law see Rom. 7. 4. note.



20. I am <sup>13</sup> crucified with Christ [*as to my old life of sin* <sup>†</sup> Rom. 6. and the law]: nevertheless <sup>†</sup> I <sup>14</sup> live [*still to God*]; yet [*it is*] not I [*that old man I was*]; but [*now it is*] Christ [*by his Spirit*] <sup>s</sup> liveth in me. And the [*new*] life which, <sup>†</sup> Rom. 6. 9. I now live in [*this mortal*] flesh, I live [*not animated with the spirit of this world, but enlivened*] by the <sup>15</sup> faith of the Son of God; who loved me, and gave himself for me.

21. I do not [*therefore, nor dare I*] <sup>†</sup> frustrate the grace of God [*offered us in Jesus Christ.*] For if <sup>16</sup> righteousness <sup>†</sup> Cast away. Refuse. Re- come [*to be obtained*] by the law, then Christ is dead <sup>17</sup> <sup>†</sup> ject. Deny. in vain [*and without necessity.*]

<sup>13</sup> As Christ by being crucified was deprived of this mortal life, so I by baptism being initiated into his death profess my self to be spiritually dead to sin and the law. This Metaphor see at large Rom. 6.

<sup>14</sup> By living (a frequent expression of our Apostles) is meant the manner of living, conversation, continual and habitual acting, Life being known by its operations.

<sup>15</sup> For tho in our natural actions (as eating, drinking, &c.) we conform to the rest of the world; yet in the chief actions of our life (as regulating our consciences, and performing our duty, the end of our living) we walk by faith <sup>2</sup> Cor. 5. 7. and

those other actions also we refer to Christ Col. 3. 17. <sup>1</sup> Cor. 10. 31.

<sup>16</sup> The deceivers said that Christ was only a teacher of righteousness, not a mediator of a new Covenant. Consequently, that he neither came to take away sin, nor confer righteousness. And therefore his death (which was for the establishing of that new Covenant) was not necessary.

<sup>17</sup> The word signifies *gratis* without necessity. For these men taking away the ends of his death make it needless. S. Paul in this verse sheweth his gratitude to our Saviour who loved him, and died for him.

## C H A P. III.

*a* Envied.  
*b* Afflicted.

*b* Heretofore. Before whose eyes is wanting in some copies.  
*c* Painted forth. Appearing to the eyes of whom it was written that he should be crucified.  
*d* When ye perform.  
*e* So great.

*e* Verſ. 3.

*f* Gen. 15, 6.  
*h* Rom. 4.  
*g* Imputed.

**O** Foolish Galatians, who hath [*even*] *a* bewitched you, that [*so palpably against your own reason and experience*] you should not [*continue to*] obey the truth [*of the Gospel*]; *b* before whose eyes Jesus Christ hath [*by our preaching*] been [*so*] evidently *c* set forth [*as if he had been even*] crucified among you?

2. This *1* only would I learn of you [*r own experience*]; received ye the [*Holy*] Spirit *d* by [*performing*] the works of the law, or by the hearing of [*and obedience to the*] faith [*of Christ*]?]

3. Are ye so foolish? having [*at your entrance into Christianity,*] begun [*an holy life*] in [*and according to*] the Spirit [*of God internally working in you; can you think*] ye are now [*to be*] made [*more*] perfect by the flesh [*by external commandments and observances of the law*]?]

4. [*Again,*] have you suffered [*for Christianity*] *x* so many things [*from your persecutors*] in vain [*to no purpose or benefit to your selves*]? *2* if it be yet in vain [*only, and fruitless; and not worſe.*]

5. He therefore, that *3* miniſtreth [*and giveth by the virtue of his office*] unto you, [*as your selves have c experienced*] the Spirit; and worketh miracles among you, doth he it by [*virtue and for confirmation of his preaching justification by*] the works of the law; or by [*publishing*] the [*doctrine,*] hearing [*and accepting*] of [*the*] faith [*of Christ*]?]

6. Even as [*f it is written, that*] *3* Abraham believed God; and that [*faith*] was *g* accounted to him for righteousness.

*1* This one argument is ſufficient to convince you. That you ſee the Preachers of the Goſpel work miracles, and beſtow the Holy Spirit upon thoſe that receive their meſſage; whereby they were brought to a great degree of Holineſs and internal conſolations, and many of them alſo to be endued with divers gifts and powers. Theſe arguments, tho here to the Galatians, yet are of force to all Chriſtians.

*2* Or, which I hope it is not; but that you will recollect your ſelves, and perſevere in your firſt profeſſion. Without which all your labour is loſt.

*3* The Apoſtle both in this and the Epiſtle to the Romans. c. 4. begins his diſcourſe of *juſtification* with that concerning Abraham. Becauſe it then was, and now is, the uſual argument of the Jews, both for the juſtifying of their ſtill continuing in Judaism, and denying the Gentiles to be the Church of God. The Apoſtle ſeems to ſuppoſe that we are juſtified by the ſame means as Abraham; or more generally, that there is no more than one means and manner of juſtification. This argument is handled more at large in the Epiſtle to the Romans. See the notes.

7. *h* Know

7. <sup>b</sup> Know ye therefore [certainly], that they, who are <sup>b</sup> Ye know. <sup>i</sup> Provid-  
[partakers] of [his] faith, the same [and no other] are ing. Comp.  
the [true, spiritual] <sup>4</sup> children of Abraham: [believing as Rom. 4. 9.  
he did, and therefore heirs of the same promises made to him.] 10. with  
Gen. 15. 6.

8. And [the holy Spirit in] the Scripture <sup>i</sup> foreseeing, <sup>k</sup> <sup>en</sup> <sup>π</sup> <sup>ρ</sup> <sup>ο</sup> <sup>ς</sup> <sup>α</sup> <sup>ι</sup> <sup>σ</sup> <sup>ε</sup> <sup>ω</sup> <sup>ς</sup>  
that God would justify the heathen [also] <sup>k</sup> thro faith,  
preached [and declared] before-[hand] <sup>1</sup> <sup>5</sup> the Gospel-  
[justification] unto Abraham [himself]: saying, In thee  
shall all nations [of the earth] be blessed.

9. So then [all] they [even Gentiles,] who are of [the  
same] faith [with Abraham], are [also] blessed <sup>m</sup> with <sup>m</sup> In. Rom.  
[and in like manner as] faithful Abraham. 8. 32.

10. [Blessed with him, I say,] for as many as are [in hopes]  
of [blessing by] the works of the law [are so far from a  
blessing, that they] are under the curse: for it is written [a <sup>n</sup> <sup>Deut. 27,</sup>  
the condition of the law]; Cursed is every one that con- 26.  
tinueth not in all things which are written in the book of  
the law, to do them.

11. But <sup>6</sup> that no man is justified by [perfectly observing] <sup>o</sup> Habak. 2.  
the law in the sight of God, it is evident [also by the Pro- 4. Rom. 1:  
phet Habakkuk, who saith] for <sup>o</sup> the just shall live by faith. 7. now.

12. And <sup>7</sup> the [condition of the] law is not [that] of  
faith, but [of absolute obedience; for] the <sup>p</sup> man [only]  
that doth them shall live in [and by] them. 38. Liveth.  
<sup>p</sup> Rom. 10.  
5. Lev. 18.  
5. Ezech.

13. [Nor is there any way of] escaping the curse of the law, 20. 11.

<sup>4</sup> The Jews stood upon their relation to Abraham, Joh. 8. 33. The Apostle here (as our Saviour there) endeavours to disswade them from this carnal confidence. The true sons of Abraham, (whom he receives into his bosom) being the imitators of his faith.

<sup>5</sup> The first promise of redemption by Christ was presently after the curse, 1 John 3. 8. in general terms; that a person should come, who should break the head, i. e. the power, malice, and the works of the Devil, with the consequents of them; one whereof was the curse. To Abraham was promised, that this seed, by whom this salvation was to be introduced, should proceed from his loins, and in Isaac. In which promise he not only believed, but exceedingly rejoiced; Gen. 17. 17. to which our Lords saying Joh. 8. 56. seems to be referred. And by this Gospel-faith (believing in the blessed seed to come, and hoping thro him to obtain forgiveness of sins and justification) was Abraham, and with him all the righteous persons un-

der the old Testament justified. Nor was any, that ever was justified, justified by any other means whatsoever, Act. 4. 12. Heb. 13. 8. So that All nations comprehends both Jews and Gentiles; all both before, and under, the law, as well as under the Gospel. And even Abraham himself; for the Apostle saith, that they are blessed with him vers. 9. i. e. after the same manner. See the same expression to the Son of David Ps. 72. 17.

<sup>6</sup> The Apostle omits here the minor proposition; That no man continues to obey the whole law; tho this be urged by our Saviour, Jo. 7. 19. and by himself both in Rom. 3. and afterwards in this Epistle: because the Jews might say, that, the Patriarchs and Prophets were just men, and therefore perfectly obeyed the law. He therefore proves, That even the just shall live by faith; and not absolute obedience.

<sup>7</sup> Lest some might say, that blessedness was by both the law and faith (as these hereticks did); or from either of them; he wholly excludes the law.

but

*but only by*] Christ: [*who*] hath redeemed us from the curse of the law, [*by his*] being made [*according to the law*]  
 8 a curse for us: for it is [*there*] written; 9 Cursed is every one that hangeth on a tree.

14. That [*the curse being thus abolished*] the [*promised*] blessing of Abraham might come on the Gentiles [*also*] thro Jesus Christ [*the promised seed*]: [*and*] that [*all*] we [*believers whether Jews or Gentiles*] might receive the promises [*made by Christ*] of the [*Holy*] Spirit thro [*our submission to the*] faith [*of Christ*].

15. Brethren, I speak [*also*] after the [*accustomed*] manner of men [*in their mutual contracts and dealings*; that] tho it be but a mans<sup>c</sup> covenant, yet if it be [*legally*] confirmed, no man<sup>u</sup> dishulleth [*it*] or x addeth [*any new condition*] thereto. [*Much more then are the promises of God certain and infallible.*]

† Testa-  
ment.  
u Rejest-  
eth. Despi-  
eth.  
x Ordain-  
eth it a-  
new.

16. Now to Abraham and his seed were the<sup>10</sup> promises made. [*The scripture*] saith not, And to [*his*] seeds, as [*if it were spoke*] of many [*Abraham then having divers seeds*]: but as [*speaking*] of one; and to thy<sup>11</sup> seed. Which is Christ [*as Isaac was his type*].

8 Our Saviour by willingly submitting himself to that death by the law esteemed accursed (and Deut. 21. 23. accursed of God), i. e. to be treated as one accursed for his sins, when himself had not deserved it; thereby appeased the wrath of God towards mankind, and delivered us from the curse, which we had deserved 2 Cor. 5. 21.

9 Promised by the Prophets, but actually bellowed by our Saviour Luke 24. 49. Act. 1. 4. compare with Joh. 14. 26. 15. 26. upon those only who believe. To whom it is both an external testimony of the truth of the Gospel, and an internal principle of holy living according to Christs doctrine, vers. 2. 3.

10 There were divers promises made to Abraham, but the chiefest, and the perfection of all, to which all the rest tended, was that one, of the blessed seed. These promises were, 1 That God would give him a Son by his wife Sarah in their old age. 2 By that Son he should have numerous issue. 3 That issue should become a Nation, having laws, governments, &c. of its own. 4. And possess all that land wherein himself dwelt. 5. That he would settle his covenant, i. e. his Church in that family and nation. And 6th that in one person of that his posterity, and in him a-

lone, all nations both of his posterity and others should be blessed. i. e. The blessing should be introduced, which should abolish the curse brought upon all nations by Adam.

11 Abraham had seeds by Hagar and Keturah, but which were carnal and natural, and accordingly had worldly and carnal promises and provisions: but the promise of blessing was to his seed in Isaac, as to Isaacs seed in Jacob; therefore Isaac, and Jacob themselves were not that seed. Nor yet Moses; who was only a Lawgiver to the posterity of Abraham, when according to the (3) promise they became a Nation, and took possession of the promised land. But no blessing did he bellow upon other Nations, but rather the contrary. That seed then must be the Lord Jesus Christ (none besides pretending to it.) For whole birth both Zachariah and Simeon praised God, as for the enlightener and bleaser of the Gentiles, according to the prophecies. Who at his leaving the world commanded the great blessing of Adoption into Gods Church to be bestowed upon all nations, Mat. 28. 19. That this seed is but one person, and not the Jewish nation is clear, because seed is often so taken as 1 Sam. 2. 20. Gen. 4. v. 25. and especially in that place Gen. 3. 15. to which  
 the

17. And this I say [*moreover*] that the <sup>12</sup> covenant, that was a confirmed [*to Abraham*] before of God [*concerning* <sup>a</sup> *the blessing of all nations*]<sup>b</sup> in Christ, the law [*given to Mo-* <sup>c</sup> *ses*], which was [*about*]<sup>c</sup> 430 years after [*it was made*], can-<sup>d</sup> not [*be*] disannul, that it should make the promise of none effect. <sup>e</sup> *Authentic-  
ated be-  
fore.  
Concern-  
ing Christ.  
Exod. 12,  
43.*

18. For if the inheritance [*of the blessing*] be [*to be ob-* <sup>f</sup> *tained by observance*] of the law, it is no more [*due because*] of [*the*] promise : but God gave it to Abraham <sup>13</sup> by promise.

19. [*But you will ask,*] wherefore then *serveth* the law ? [*and why was it instituted?* *I answer*] ; It was [*super-* <sup>g</sup> *added* [*to the promise*]] because of <sup>14</sup> transgressions; [*that men might know them, avoid them, and obtain forgiveness of them,*] until the seed should come to whom the promise was made. And

the promise refers. Where of the seed of the woman it is said, He shall break the serpents head. But if thro the Jewish nation is this blessing given, then certainly by their law, but neither were other nations obliged to observe it, nor received those favours from God, which were the occasion of giving it. Besides, the law was given to make a distinction betwixt the Jews and all other nations. And the Jewish nation, as well as all others, was to be blessed in and thro this seed. Therefore they were not the seed, thro which others were blessed.

12. The blessing of all nations thro Christ was first given to Abraham by promise, Gen. 12. 2, 3. but was afterwards renewed many times ; as by Oath. Gen. 22. 16. but more particularly, when God actually fulfilled one part of his promise, Gen. 17. 2, 4. by solemnly settling his Covenant, i. e. his Church (of believers in the blessed seed) in Abraham and his family. The Seal and Sacrament whereof was Circumcision Gen. 17. 2, 4. 9. Which, being the Covenant of faith, the law could not either alter or disannul. Especially after a prescription of 430 years. Nor can an after-Covenant evacuate so solemn a promise, made by God, first upon his bare word, Gen. 12. next by Covenant sealed to by Abraham himself in accepting Circumcision Gen. 17. and lastly by Gods most solemn Oath, Gen. 22. 16.

13. God gave the promise to Abraham freely without condition, that he would bless all nations by one of Abrahams seed, and establish his Covenant (i. e. set up his Church) in his family. Which Church consisted of those, who by faith in Gods promises were to expect salvation by and in that blessed seed. [To be in Covenant with God, and in his Church is all one.] This Covenant or Church was at first established with Abrahams person and his present household, to shew that all nations and conditions had right to it ; and then with his seed. The Seal whereof was Circumcision.

14. The law neither was, nor was intended by God to be the blessing it self, nor necessary to salvation, as was faith in the promised seed ; but it was added to and after the promise when Abrahams posterity became a Nation. 1. To discover what actions were good, what sin, i. e. to shew them their guilt. 2. To coerce and restrain them from sinning by the terrors of it. 3. To abate their pride and confidence in themselves, and direct them to seek for righteousness and blessing in another. Lastly to propose such expiations for sin, as might obtain remission for the present, and typify the blessed seed to come, who should restrain sinning and promote righteousness, and also bestow remission by more effectual means.

<sup>d</sup> Act. 7. [this Law] was <sup>d</sup> ordained [between God and Man] by <sup>15</sup> Angels [on Gods part,] and in the hand of a Mediator, <sup>53</sup>.  
 Deut. 5. 5. [Moses, on mans part.]

20. [But the promise stood in no need of a Mediator,] for a Mediator is not a mediator of one [party; when the other doth not act, but only receive]: But <sup>16</sup> God is [that] one [party, promising to Abraham without a condition.]

21. [What!] is then <sup>17</sup> the law against the promises of God [to Abraham? as by this discourse it seems to be.] God forbid. [We do not say that the law is against the promise, but that it is weak and imperfect.] For if there had been a law given [by God], which could [of its own power or by our obedience to it] have given life [eternal, as the promise doth; then] verily righteousness [and justification] should have been [communicated to us] by the law.

22. But [so far is the law from conferring righteousness, that] <sup>f f. 14. 53.</sup> the <sup>i</sup> scripture hath concluded all [men to be] under [guilt of] sin [and breach of the law; to shew,] that the promise [of justification] by the faith of Jesus Christ might be given to them [only] who believe [in him.] <sup>Rom. 3. 9.</sup>  
<sup>11. 31.</sup>

23. But before [this] faith [be-] came [publickly preached] we were [as] <sup>18</sup> kept [in bondage] under the [power

<sup>15</sup> The law was given by Angels, but also by one principally, who was as Gods plenipotentiary. Who therefore bare Gods name, sent another Angel, Exod. 33. 2. Deut. 7. 22. and had power to ordain, dispose, and manage the giving of it even as God himself. Who spake to Moses in the bush, and on Mount Sinai. Compare Act. 7. 30. 35. 38. Neither did God speak to the people immediately by him, but by the mediation of Moses; Commissioned by the people to receive the law, and to engage on their part for the obedience to it. Deut. 5. 5. 27. 31. 10. 11. for tho the people at first heard the word of God, yet being not able to endure the terror and Majesty of the delivery, they desired Moses to receive it in their stead, as the Angel delivered it in Gods, Exod. 20. 19.

<sup>16</sup> Mediator seems to refer to Moses, who was to covenant and ratify it on the peoples part; but there needs no Mediator, where the whole benefit is Gods free promise and gift. Yet neither was the Angel that came to Abraham, Gen. 18. 22. a Mediator, but a mere Messenger, that brought the promise from God. One part of which promise was, that God would establish his Covenant with Abraham and his seed: in confirmation of which promise, and initiation into which Covenant God

gave him Circumcision.

<sup>17</sup> Tho blessing come by the promise, and the curse by the law; yet are not the promise and law opposite; nor is God the Author of contrary or different means and ways to happinels. But the curse proceeds from the law only by accident; because it cannot be observed. But could the law have given power to obey as well as command obedience; justification had been obtained by the law. But contrarily we see, the Scripture hath contained all under sin. Consequently no happinels but by pardon in and by the promised Gospel.

<sup>18</sup> In bondage by ceremonies, so many, so chargeable, so inconvenient. Such were their frequent goings up to Jerusalem, festivals, and the like. But especially their laws for uncleannels, and purifications, which rendred them unconvertible with any other people. And by these laws, and the threatenings upon the breach of them, were they shut up, and as it were imprisoned, that they neither could nor durst, thoroughly look into the mysteries comprehended under them. Those outward observances, like the veil cast over Moyses face, were to spread over the spiritual meaning. That they could not steadfastly look unto the intention of that which was to be abolished, 2 Cor. 3. 13.

and

and fright of the] law : [and so] <sup>g</sup> shut up [as in darkness] <sup>g</sup> Kept.  
unto [and in respect of] the faith, which should afterwards <sup>g</sup> Preserved.  
[in due time] be revealed.

24. Wherefore the law was [as] our Schoolmaster, to bring us <sup>h</sup> unto [the knowledge of] Christ, that we <sup>i</sup> might <sup>b</sup> In Christ.  
be justified by faith [in him.] <sup>i</sup> May be.

25. But [now] after that faith is [be-]come [revealed,]  
we are no longer under <sup>k</sup> a <sup>19</sup> School-master. <sup>k</sup> Conduct  
or Guide.

26. For ye [Christians] are all-[ready arrived to that age,  
[to be acknowledged] the children of God by faith in Jesus  
Christ : [and therefore need not a School-master.]

27. For <sup>l</sup> as many of you, as have been baptized into <sup>l</sup> Rom. 6. 3.  
Christ [and his religion,] have <sup>20</sup> put on Christ.

28. [And therefore now] there is no [national privilege]  
either [of] Jew, [under the law], or Greek [without law] :  
neither is there [distinction of conditions, as of] bond or free:  
neither are there [any privilege of the] male or [above the un-  
circumcised] female : for ye are <sup>m</sup> all one [as good as another <sup>m</sup> All of  
in respect of external advantages ; who are] in Christ Jesus. <sup>m</sup> Christ Jesus.

29. And if ye be Christs [servants] then are ye the  
[true] seed of [faithful] Abraham ; and heirs [of the bles-  
sing] according to the promise [made to him and his seed.]

<sup>10</sup> As the School-master doth not teach  
these things which require mature judg-  
ment and perfect age ; but only such rudiments  
and principles, as may introduce the  
earner into the way and means of appre-  
hending the other. Such was the law  
a comparison of the Gospel. The law  
instructed the people inured in, inclined  
into Egyptian and other sensual idolatry,  
zek. 23. Añ. 7. 51. into the true worship  
of God. But not into the perfect knowledge  
of mysteries of it, but into the beginnings  
and introductions to it. Which consisted

chiefly in sensible and carnal observances,  
of the same nature perhaps as they had  
seen in Egypt, but applied to the worship  
of the true God. These were also incul-  
cated with great severity (the manner of  
educating froward children,) to unaccus-  
tom them to idolatry, and give them  
principles, tho' imperfect and obscure, of  
true worship.

<sup>20</sup> To put on Christ is not as to put on  
a suit of clothes fitted to the body, but as  
metal cast into a mold, receiving the figure  
from it.

## C H A P. IV.

**N**OW [*concerning heirs*] I say [*further*], that the heir, as long as he is a child, differeth nothing [*in the manner of his living*] from a servant; tho he be [*indeed*] Lord of all [*his Father's estate*.]

*a* Guardians. Ste-  
wards.  
2. [*For he is not free to do what he pleaseth either as to his person or patrimony,*] but is under *a* Tutors and Governors until the time [*of his age*] appointed of the father [*be expired*.]

*b* Rudiments.  
3. Even so we [*the Church of God*], when we were [*like*] children, were in bondage under the *b* elements of this world.

*e* Sent his.  
*d* Born.  
4. But when the fulness of the time [*appointed by the father*] was come, God *c* sent forth [*from himself*] his [*only begotten*] Son, *d* made of a woman, made under [*and obedient unto*] the Law [*of Moses*, yet not to give us an example to be subject to it also, but]

*e* Act. 15.  
10, 11.  
5. To redeem *2* them [*of the Jewish 3 nation*]; that were under the Law *c* [*from the pressure of it, and so from sin and death, and*] that we [*also; even all that believe,*] might receive the adoption of Sons, [*and be admitted into the church without former observance of the worldly elements*. *4*]

*f* Our.  
Rom. 8. 15. 5 crying [*effectually*] Abba, Father.

1 Obligated to learn and practice the elements of a religion chiefly consisting in visible and bodily observances of the ceremonial law of Moses; which are but rudiments in respect of that heavenly doctrine concerning spiritual life and the other world. Or under the ceremonies of the law, as under the first and most rude instructions, that God gave unto the World; or, such as were practised in the world before that God made his will explicitly known, like them which were practised by the heathen world.

2 These Gentiles might imagine from his former words, that they being sons were also to be under school-masters, i.e. the service of the law. He preventeth this by saying, that they were already of age; in that they had the Spirit already bestowed upon them, Acts 11. 15, 16.

3 No other Religion having any considerable probability, our Saviour was sent to put an end to the Law, and all the consequences of it; that so the Gentiles also (their false worships abolished) might submit to, and be redeemed by him.

4 Which are now grown obsolete.

5 Zech. 12. 10. Maketh the Spirit of supplication to be a great advantage under the Gospel. So doth our Saviour, Joh. 14. 13, 14. 16. 23, 24, 26, 27. Rom. 8. 26. by which it appears that the Spirit first teacheth us for what to pray. 2. How and in what manner to pray, so that we may be heard. 3. Joyneth with our Prayers his own effectual Intercessions. 4. Gives us right and privilege to come unto God as unto a Father, and also confidence as Sons to be accepted.

7. Where-



7. Wherefore thou [*O believer*] art no more a servant [*as when under the law*], but a Son [*of mature age*]; and if a <sup>1</sup> Son then an heir <sup>g</sup> of God through Christ.

8. [*No more, I say, servants, for*] howbeit [*ye Gentiles were not under the Mosaic law, yet*] then when ye knew not [*the true*] God, ye did service to them which by a nature are no Gods, [*and so* <sup>2</sup> *were under a bondage worse than that of the Jews*];

9. But now, after that ye have known [*the true*] God, or rather <sup>b</sup> are known, [*and acknowledged*] of God, how <sup>c</sup> turn ye [*your selves*] again to <sup>3</sup> the weak and beggarly rudiments [*of the law*] whereunto ye <sup>d</sup> desire to be in bondage?

10. [*And are you not in bondage, when you think your selves obliged by the law*; 4 *to*] observe days, [*as Sabbaths, new-moons, &c.*] and Months, [*the feasts of the first, and seventh month*]; And times [*to go up to Jerusalem so often*]; and years [*of jubilee, tithing and the like*];

11. I am afraid of you, lest I have bestowed upon you labour in vain [*because you leave the doctrines I taught you, and put your confidence in observing those legal rites.*]

12. Brethren, I beseech you, be ye [*affected to me*] as I am [*to you*]; for I am as ye were [*to me*]: [*for notwithstanding this your backsliding, I reckon that*] ye have not <sup>e</sup> injured me at all, [*nor is my love alienated from you for any thing you have done.*]

13. Ye know how thro <sup>5</sup> infirmity of the flesh, I preached unto you the Gospel at the first;

14. And [*this*] my <sup>6</sup> temptation [*and infirmity*] which

<sup>1</sup> For all the children according to the Jews law were heirs, and the eldest Son had only a double portion.

<sup>2</sup> For the Jews served the true God tho in a servile manner, but you served false, i. e. no Gods, such as your own imaginations created, after a slavish manner also.

<sup>3</sup> As to true righteousness and salvation the external services of the law are weak, i. e. unufficient: and poor, i. e. defective, as wanting the soul and life of true religion and devotion towards God. See Heb. 7. 19, 15. 10. 1. Col. 2. 20. Phil. 3. 14. these arguments have more force against the Galatians, who having never been under the law, yet desired to enter into that bonda e, which is to go backward in religion; or to return to those principles

which they had already over-passed.

<sup>4</sup> St. Hieron in his Commentary upon the place sheweth that the observations of Christian holy days, &c. come not with in this reprehension; for divers reasons.

<sup>5</sup> Not only afflictions from without, but weaknesses, and imperfections allo of my person, 2 Cor. 10. 1. 10. 1 Cor. 2. 3. q. d. You bore with my infirmities, it is reason I should bear with yours. Let us mutually sustain one another with the usual equanimity and concord.

<sup>6</sup> The Latin copies generally, and some Greek read *your temptations* to the same sense, i. e. my great infirmities which might have tempted you to reject my preaching. Some interpret this of his great sufferings and persecutions.

was in my flesh ye despised not, nor rejected; but *[that notwithstanding]* ye received me as an Angel of God *[even]* as Christ Jesus *[himself].*

*f* What was then.

15. *f* Where is *[now]* then the blessedness you spake of *[to have come to you by my preaching?]* for *[it was so great that]* I bear you record, that, if it had been possible, *[or fitting]* ye would *[even]* have plucked out your own eyes, *[as the dearest things ye had]*, and have given them to me.

16. *[How comes your affection to be so altered?]* Am I therefore become your Enemy *[now]*, because I tell you the truth?

17. They *[the seducers seem]* zealously *[to]* affect you, but *[they do it]* not well, *[not upon honest grounds:]* yea they would *[even be willing to]* a exclude *b* you *[from the liberty and privileges of the Gospel,]* that you might *c* affect them *[only].*

*a* Include. Hinder.

*b* Us, i. e. from your society.

*c* Imitate them.

*d* Emulate that which is good in a good thing always.

18. But it is a good to be zealously affected always, in a good thing, *[even a sincere affection towards me your Apostle:]* and not *[to respect me]* only when I am present with you.

19. My little children, of whom I travel *[as a mother with child]* again *[the second time,]* until Christ be *[perfectly]* formed in you.

20. I desire to be present with you now *[in this exigent,]* and to change my *1* voice *[towards you; which cannot be done in absence by an Epistle,]* for I *c* stand in doubt of you *[r constancy].*

*e* Am perplexed for you: am ashamed

because of you; troubled how to speak to you. Amazed for you. *f* Gen. 16. 21.

21. Tell me, ye that desire to be under the *[obedience of the]* law, do ye not hear *[that which is contained in the same book with]* the law?

22. For it is *[there<sup>f</sup>]* written, That Abraham had two Sons, the one by a bond-maid, the other by a free-woman.

23. But he *[(Ismael)]* who was of the bondwoman, was born after the *[strength and course of nature and the]* flesh; but he of the free-woman *[(Isaac)]* was by *[virtue of the]* promise *[of God, natural strength, as to that being extinct in persons of that age.]*

24. Which things are *[spoken as]* a *[similitude or]* 2 Allegory; for *[the relation of]* these *[two seeds mystically represent and]* are the two *3* covenants: the one *[is the law,*

*g* Testaments.

*1* That you returning again to your obedience, I may abstain from this chiding, and commend and encourage you.

*2* One thing plainly expressed, another like it intended and meant by that expressed: this concerning Hagar, &c. was not

written for the histories sake, the greatest part of Abrahams life and actions not being mentioned; but only such things recorded as were types of what should fall out in the Church.

*ending*

taking its beginning] from Mount Sinai; which gendreth [its children] to bondage, which is [typified by] Hagar.

25. For [by] this Hagar is [meant] <sup>2</sup> Mount Sinai in Arabia [out of the land of promise, where the law was given]; and <sup>3</sup> <sup>b</sup> Is in the same rank answereth to Jerusalem, that now is; [where the exercise of that law is performed;] and is in bondage [also] with her children.

26. But [the other covenant established by Christ taketh its original from] <sup>4</sup> Jerusalem, that is above [in haven;

2 Hagar is said to have been cast out into the Wilderness of Paran, Gen. 21. 21, &c. The Israelites arrived at Paran at their first march from Sinai Numb. 10. 12. wherefore Sinai and Paran near are together. And hereabouts the posterity of Hagar and Ishmael lived, Pl. 83. 6. betwixt the Edo-

mites and Moabites. Sinai seems to have been a ledge of Mountains; upon one of whose tops (Horeb) the law was given. Compare Exod. 19. 13. with Deut. 4. 10, 11. 5. 2. 29. 1.

3 Συνοχη i. e. in the same order or file; suppose it in this manner,

These are all in one file.	{	Old Covenant by Moses.	{	Opposed to	{	New covenant by Christ.	{	These in the other file.
		Bondage.				Liberty.		
		Hagar.				Sarah.		
		Ishmael.				Isaac.		
		Law in Sinai.				Gospel from Heaven.		
		Jerusalem that now is.				Jerusalem above.		
		Jews that embrace circumcision.				Christians baptized.		

Now the Apostle placeth Sinai and Jerusalem in the same file under bondage; because; both of the same intention; as Mount Sinai was the place where the law took its beginning, so Jerusalem is the Metropolis of the worship according to that law. Both chosen by God, Sinai the Mount of God 1 King. 15. 8. Jerusalem the city where he put his name, the holy City, Mat. 4. 5. the Temple there also built upon a Mountain. In one was the Tabernacle, in the other the Temple. Both in bondage: Sinai inhabited by the illue of bond-men, Jerusalem subject to the Romans. By whom also ere long the City was to be destroyed, and all the inhabitants captives and slaves: when their sensible and carnal worship according to the law was to be abolished according to Jacobs prophecy Gen. 49. 10. and our Saviours, Joh. 4. 21. the law, worship, Church and Nation all determining together. The Jews stood much upon their freedom, as coming from Isaac Joh. 8. 33. which our Apostle here confutes. And intimates, what he prosecutes more copiously Heb. 8. 5. the excellency of the Christian service, priesthood, and Sanctuary above those of the Jews.

4 The new Jerusalem is the Metropolis of the Christian worship, as the earthly Jerusalem of the Jews. For first the Go-

spel came from thence Joh. 1. 17, 18. 6. 38. 3. 2. 11, 12, 13. 8. 26, 28, 38. Heb. 12, 25. 2ly. It is the Gospel of the Kingdom Mat. 4. 23. 24. 14. 3ly. Our service here is in imitation of that above, the very image of it Heb. 9. 1. and the qualifications of a good Christian are those of God himself, love, holiness, perfection, &c. There is our hope Heb. 5. 19. our Citizenship, Phil. 3. 20. To the corporation and membership thereof are we called, Heb. 12. 22. 4ly. There is the true Temple, built without hands upon Mount Zion, Rev. 14. 1. where our blessed high Priest officiates now and for evermore Heb. 11. 10, 16. Apoc. 3. 12, 21. To which our services here are joined, and in virtue of that alone accepted. Therefore in all St. Johns visions the appearances of God were as in a Temple. Wherein is an altar, incense, &c. Rev. 8. 3, 5. 11. 19. Candlesticks, Rev. 1. 20. Priests, Rev. 4. 4. Garments, Rev. 1. 13. &c. Jerusalem that now is is opposed to that which is to come, i. e. which is to be enjoyed by us, hereafter, tho now in being. Free also; because not obnoxious to any power but that of God himself and our Saviour: as Sarah was subject only to Abraham; wherefore all the new Jerusalem is called the Bride, the Lambs wife, Rev. 21. 9. and in this respect she (the Church) is called the mother, as our Lord the father of all Christians.

which

which] is free, and is the <sup>4</sup> mother-[city] of all us [that are christians.]<sup>†</sup>

ε If. 54. 1.  
60. 4. 9. 10.  
15.

27. (<sup>1</sup> For it is written; ε Rejoice thou barren, that bearest not; break forth and cry [*aloud for joy*] thou that travailest not; for [*now*] the desolate hath many more children then she, which hathan husband.)

28. Now we, brethren, [*who believe in Christ,*] as Isaac was, are the <sup>2</sup> children of <sup>d</sup> promise; [*and not as Ishmael according to the flesh.*]

ε Gen. 21.  
10.

29. But [*moreover*] as then, he that was born after the flesh [(*Ishmael*)]<sup>ε</sup> persecuted him that was born after the spirit-<sup>u</sup>al manner], even <sup>3</sup> so is it now [*also with their seeds.*]

30. Nevertheless what saith the Scripture? <sup>4</sup> cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman.

31. So then, Brethren, <sup>5</sup> we are not [(*as I said*)] children of the bondwoman, but of the free, [*In the liberty wherewith Christ hath made us free.*]

† We [*Christians, Gentiles,*] are not the Children of Hagar the servant, but of Sarah the freewoman, and Abraham is our father, Rom. 4. 5. To Abraham and his Church by Sarah, was no legal Ceremony impos'd, no slavery, no yoke, no purifications, &c. but they liv'd without any sin in not observing these. But by Moses at Mount Sinai, these burdensome precepts (Act. 15.) were commanded for other intentions. So then the Gentiles were like in state and condition to that mother, who was the first and chiefest [wherefore it was said to Abraham, *patrem multitudinis gentium do te*] but did not bear till late. Therefore, as to Abraham no *Chirographum*, or burden of the law, was impos'd; so neither to Christians.

1 The Apostle seems to have taken this whole Allegory from that place of Isaiah; Rejoice thou barren, &c. The Church having now born out of all nations many more spiritual children to faithful Abraham, thro Christ and his heavenly promises than the law did according to the carnal commandment, Apoc. 7. 9. Literally the Prophet seems to promise a flourishing

estate to Jerusalem and Judea after its destruction by the Chaldeans and Babylonians.

2 Both the seed of him that was promised to Abraham to be the blessing of all nations, and inheritors also of the promise made to Abraham, *I will be thy God, and the God of thy seed*, Gen. 17. 7.

3 The Jews persecuted the Christians first upon all opportunities by inflicting upon them bodily calamities, both by themselves; and heathen magistrates. And 2ly. by undermining their doctrine with heresies, and all other sort of opposition. The first sort S. Paul suffered most, the other the Galatians also. It is not said expressly, That Ishmael persecuted Isaac, but that he mocked him, probably Sarah perceived that it was with a malicious and deceitful intention. The same persecution hath been always. For so Cain persecuted Abel.

4 As Sarah cast out Hagar and Ishmael, so must the children of the new Jerusalem cast out the law and all the legal rites; that they may not be observed either alone without, or jointly with, Christ.

5 This seems to be spoken to introduce the discourse in the next chapter.

## C H A P. V.

1. **S**TAND fast [*resolutely*] therefore in the liberty, wherewith Christ hath made us [*even all christians*] free [*from the law; go not backward*] and be not entangled <sup>a</sup> again in the yoke of [*legal*] bondage. <sup>a</sup> Some copies want again.
2. Behold, I Paul [*your Apostle*] say [*positively*] unto you, <sup>b</sup> that if ye be <sup>b</sup> circumcised, Christ shall profit you nothing. <sup>b</sup> Act. 15. 1.
3. For I testify again to every man, that is <sup>c</sup> circumcised; <sup>c</sup> that he [*hath thereby made himself*] a debtor to <sup>c</sup> do the whole law. <sup>c</sup> Circumcise himself.
4. [*And*] Christ is become of no effect [*or advantage*] unto you, whosoever of you are [*in hopes to be*] justified by the law; ye [*that are such*] are fallen from [*the*] grace [*of Christ.*]
5. For we [*Christians*] thro the spirit, [*not legal observances,*] wait for [*eternal glory,*] the <sup>d</sup> hope of [*that*] righteousness [*which is*] by faith. <sup>d</sup> Reward of righteousness.
6. For [*to be*] in Jesus Christ neither circumcision, [*as not being now a Sacrament,*] availeth any thing, not uncircumcision: but faith which <sup>e</sup> worketh [*effectually*] by love. <sup>e</sup> Is perfect.
7. Ye did run well, [*and advanced far in the course of christianity,*] who <sup>f</sup> did hinder you, that ye should not [*confess*] <sup>f</sup> inue to obey the truth? <sup>f</sup> Did drive you back.

1 Some read (not improperly) this verse joined to the former chapter, thus; -but of the free, with the liberty wherewith Christ hath made us free. Stand therefore, -This liberty consists first in being freed from the curse of the law; or, in not being obliged under pain of eternal death to fulfil all the law. From the burdensome and lavish ceremonies of it.

2 This is directly opposite to the false Doctors Act. 15. 1. Except ye be circumcised, and keep the law, ye cannot be saved. Circumcision was the Seal of the Covenant made with Abraham, that the blessed seed should come out of his posterity; and therefore was the Sacrament of faith, or believing in Christ to come. Rom. 4. 11. 23.

notes. Therefore Christ being come the promise was fulfilled, and circumcision of its own nature ceased. Wherefore to embrace circumcision after Christs coming is to believe that Christ is not come; that he is not that promised seed, and therefore in effect to disclaim him.

3 And if Christ be not come the law is not abolished, but remaineth still in its full force: and you are obliged to obey it entirely as the only Religion of Gods Church, and of such as are under covenant with him: especially since by receiving circumcision you acknowledge your selves under the covenant of Abrahams posterity. The Judaizers seem to have taught and practised contrary, c. 6. 13.

Bb.\*

8. This

8. This [*your new*] persuasion cometh not of him that calleth you [*to Christs religion, even God himself.*]

9. [*The circumcision seem a small matter as they pretend,* yet] a little leaven<sup>e</sup> leaveneth the whole lump.

10. I have confidence in you thro the Lord, that you will [*at length*] be no otherwise minded [*than as I advise you:*] but <sup>1</sup> he that troubleth you, shall bear *his* judgment, who-soever he be.

11. And I, brethren, if I yet preach circumcision, [*as the deceivers affirm of me,*] why do I yet suffer persecution? then is the <sup>2</sup> offence [*that cometh by preaching*] of the cross, [*and Christ therein crucified for our Salvation,*] ceased.

12. I would they were even a cut off [*from your Communion,*] that thus <sup>b</sup> trouble you.

13. For brethren, ye have been called [*by<sup>1</sup> Christ*] unto liberty [*from the law;*] only use not liberty for an occasion to [*obey*] the flesh [*and its lusts;*] but by love serve one another.

14. For <sup>3</sup> all the <sup>c</sup> law is fulfilled in [*obeying*] one word even in this: thou shalt love thy neighbor as thy self.

15. But if ye <sup>4</sup> bite, and devour one another; take heed ye be not consumed one of another.

16. This I say then; Walk in the spirit, and ye shall not <sup>d</sup> fulfil the lusts of the flesh, [*by consenting to act what it suggests.*]

17. For the flesh <sup>e</sup> lusteth [*to work*] against the spirit,

<sup>1</sup> It seems to have been one person chiefly, that endeavoured to seduce them. Who (as some say) was Cerintbus who lived in the Apostles times, chiefly in and about Antiochia. And taught very many heresies like the Gnosticks, but particularly, that Christ was mere man; that circumcision was of force; that the resurrection was to be in this world, and to begin at Jerusalem; (which perhaps our Apostle taxeth c. 4. 25.): where the Saints were to live 1000 years in all voluptuousness and sensuality, after which manner himself also is noted to have lived. Which might give occasion to this Apostle here to write so sharply against thole sins, and c. 6. 13. to take notice, that even thole false Doctors did not live religiously according to the law it self. See Irenæus, Eusebius, and especially Epiphanius.

<sup>2</sup> The preaching of Christ crucified was the great scandal to the Jews 1 Cor. 1. 17. w2. from whom alone St. Paul suffered

persecution. But if Salvation came not by his sufferings, they would not be offended if he preached it.

<sup>3</sup> Either the law touching our neighbour, or the law in general, Mat. 7. 12. because the love of our neighbor is the compleating our love to God, 1 Joh. 4. 12. If we love one another, God dwelleth in us, and his love is perfected in us. Therefore our Lord, Mat. 22. 39. Mark 12. 31. Mat. 19. 18, 19. Speaking of the Commandments mentioneth only thole of the second Table.

<sup>4</sup> What contentions and quarrels there were amongst the Galatians doth not appear; but it seems to refer to some factions raised amongst them by this seducer.

<sup>5</sup> The carnal concupiscence which we contracted from Adam excites and moves in us wicked desires and inclinations contrary to the Spirit of God. Concerning this see Rom. 6. 7, 8.

and the spirit [*inciteth us*] against the flesh; and these are contrary [*in their desires and motions*] the one to the other: So that \* ye cannot [*always*] do the things ye would.

18. But if ye be led [*and governed*] by the spirit <sup>f</sup> ye are not under the law, [*and the terrors of it.*] <sup>f</sup> Rom. 6: 14, 15.

19. Now [*what be*] the works of the flesh it is manifest; which are *these* [*and the like*]; Adultery, fornication, uncleanness, lasciviousness.

20. Idolatry, witchcraft, hatred, variance, emulations, wraths, strife, seditions, heresies.

21. Envyings, murders, drunkenness, <sup>a</sup> revellings, and <sup>a</sup> Wanton such like; of the which I tell you <sup>b</sup> before [*the judgment* <sup>a</sup> Songs. come,] as I have also told you in time past, that they which <sup>b</sup> Foretell, do such things shall not inherit the Kingdom of God. <sup>c</sup> Forewarn.

22. But [*contrarily*] the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith.

23. Meekness, temperance: <sup>c</sup> against such there is no law. <sup>c</sup> The Vulgar adds patience; modestly, chastity.

24. And they that are [*truly*] Christs [*followers*] have <sup>d</sup> crucified the flesh, with its affections, and lusts. <sup>d</sup> Kom. 9. 13. 6. 6.

25. If we live <sup>e</sup> in the spirit, let us also walk <sup>e</sup> in the spirit. <sup>e</sup> Col. 3. 7. By, According to.

26. Let us not be desirous of vain-glory, provoking one another [*to contentions*], envying one another.

\* In the Greek 'tis, Ye do not do the things that ye would.]

<sup>6</sup> First, for ye willingly perform what the law by its threatenings could not extort from you, nor force you unto. 2ly. You

are also secured of pardon. 3ly. It is not reasonable that they who are freed from the terrors of the moral, should be subject to the burden of the ceremonial law.

## C H A P. VI.

<sup>a</sup> Altho.  
<sup>b</sup> Instruct.  
Confirm.

<sup>c</sup> Your  
selves, left  
ye.

<sup>d</sup> Jo. 13. 34.  
15. 12.

<sup>e</sup> Make ap-  
proved.

<sup>f</sup> 1 Cor. 3. 8.

<sup>g</sup> 1 Cor. 9.

<sup>h</sup> 14.  
<sup>b</sup> Catechis-  
ed.

<sup>i</sup> Let no  
man de-  
ceive him-  
self.

<sup>k</sup> Death.

<sup>l</sup> Slothful.

<sup>m</sup> 1 Thes. 3. 13.

1. **B**RETHREN, <sup>a</sup> if <sup>a</sup>[ny] man [<sup>of you</sup>] be over-  
taken in a fault, ye which are [<sup>more</sup>] spiritual <sup>b</sup>re-  
store such a one in the spirit of meekness; consi-  
dering <sup>c</sup> thy self, lest thou also be [<sup>in like sort</sup>] tempted,  
[and overcome.]

2. Bear ye one anothers burdens [<sup>and infirmities,</sup>] and  
so fulfil <sup>d</sup> the law of Christ [<sup>commanding above all things</sup>  
<sup>charity to one another.</sup>]

3. If a man think himself to be some [<sup>great</sup>] thing,  
when [<sup>indeed</sup>] he is [<sup>of himself</sup>] nothing, he deceiveth him-  
self.

4. But let every man [<sup>severely</sup>] <sup>e</sup> prove and try his own  
works, and then shall he [<sup>if his works be good</sup>] have rejoy-  
cing in himself alone, and not in [<sup>comparing himself with</sup>]  
other.

5. For <sup>f</sup> every man shall bear his own burden [<sup>when he</sup>  
<sup>cometh to judgment.</sup>]

6. <sup>g</sup> Let him that is <sup>h</sup> taught in the word [<sup>of the Gospel</sup>]  
communicate unto him that teacheth in all [<sup>such</sup>] good  
things [<sup>as he stands in need of.</sup>]

7. <sup>i</sup> Be not deceived, God is not mocked; for whatso-  
ever a man soweth; that shall he also reap.

8. For he that soweth to his flesh [<sup>contriving to satisfy</sup>  
<sup>the lusts and desires of it,</sup>] shall of the flesh [<sup>indulged</sup>] reap  
<sup>k</sup> corruption; but he that soweth to the spirit, shall of <sup>2</sup> the  
spirit reap life everlasting.

9. And let us not be <sup>l</sup> weary in well-doing: for in due  
season we shall reap, if we faint not.

10. As we have therefore opportunity, let us do good  
unto all men, specially unto them, who are of the house hold  
of [<sup>Christ by</sup>] faith.

11. You see how large a letter I have written unto you  
with my <sup>3</sup> own hand.

<sup>1</sup> To be righteous and holy, when he  
seeth other men falling often into infir-  
mities and sins, when as himself is also  
frequently guilty. Or to have some power  
of himself to do well or to stand; when as  
every man is nothing but what the grace  
<sup>2</sup> God confers on him, 2 Cor. 12. 11. 3. 5.

Jo. 15. 5.

<sup>2</sup> Whose fruit is set down before.

<sup>3</sup> It is probable that S. Paul ordinarily  
only dictated and some other wrote his  
Epistles; as that to the Romans by Tertius  
Rom. 16. 22.



12. As many;<sup>2</sup> as desire to make a a fair shew [*and glory of their obedience to the ceremonies*] in the flesh, they <sup>a Simulate.</sup> ~~would~~ <sup>Would</sup> have honor constrain you to be circumcised: only lest they should suffer persecution for [*embracing*] the cross of Christ. <sup>done them in the flesh, persecute you that you may be circumcised.</sup>

13. For neither they themselves who are [*thus*] circumcised, keep the [*whole*] law; but desire to have you circumcised, that they may glory in [*the circumcising of*] your flesh, [*out of the great zeal they seem to have of the law.*]

14. But God forbid that I should glory [*in any thing*] save in the cross of our Lord Jesus Christ, <sup>b By which,</sup> <sup>whereby.</sup> by whom the world is crucified unto me, and I unto the world.

15. For in [*the religion of*] Christ Jesus neither circumcision availeth any thing [*to make a man acceptable*], nor uncircumcision, but a 3 new <sup>c</sup> Creature. <sup>c 2 Cor. 5. 17.</sup>

16. And as many as walk according to this rule, peace <sup>e</sup> be on them, and mercy, and upon the [*true*] <sup>e</sup> Israel of <sup>28, 29. 9. 6.</sup> God, [*whether Jews or Gentiles.*]

17. From henceforth let no man trouble me [*with dissensions and new opinions concerning the law,*] for I <sup>f</sup> bear in my body the <sup>f</sup> marks of the Lord Jesus, [*to whom I have given* <sup>f 2 Cor. 4. 13, 11.</sup> *up my name and service.*]

18. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

Unto the Galatians written from Rome, [*some add by Titus and Lucas.*]

<sup>2</sup> They would gladly make a great shew and semblance of Christianity, but would not suffer persecution for it from the Jews, who were the only persecutors at first of the Christians.

<sup>3</sup> A new nature created in us by our Lord thro the holy Spirit. Or, a man tho-

roughly renewed by, and walking according to our Lords commands.

<sup>4</sup> Therefore let no man question my authority: nor circumcision; which I value not; but the marks and brands of my sufferings for Christ I esteem.



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THE  
EPISTLE OF S. PAUL  
TO THE  
EPHESIANS,  
PARAPHRASED.

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**E**PHESUS was the Metropolis of the Proconsular Asia ; where St. Paul preached by the space of three years, Act. 20. 31. where he left Timothy, 1 Tim. 1. 3. where St. John also is said to have lived a considerable part of his time, and there died. Now all this care seems to be taken for this place, because that there, and from thence, the Gospel was divulged throughout all Asia Act. 19. 10. And there the Ecclesiastical Government seems to have been settled for that whole Province, Act. 20. 17, 28. This Epistle is to be supposed as addressed to them all : And there also the Gospel had made great progress ; not only in converting very many, but also in the bringing of those that believed to a greater perfection, both of holiness and knowledge Act. 19. 20. 20. 27. which is perhaps the reason of the Apostles more profound and divine speculations delivered in this Epistle Eph. 3. 4. which also (especially those passages concerning Angels, &c.) may seem to have been more necessary toward the Ephesians, among whom were many (Act. 19.) studious of Magick and other curious Arts : which spiritual wickednesses here ruling, were here also to be confounded, Chap. 6. At his taking leave of them, Act. 20. 29. he forewarns them both of great persecutions from without, and of divers Heresies and Schisms by some of themselves. Such it seems were those mentioned, 1 Tim. 1. 6. 19. who turned the sublime knowledge and truth of the Gospel into vain and insignificant, or else dangerous, questions and controversies. Therefore he seems to write this Epistle partly to establish and advance towards perfection, those, who hitherto stood firm in the profession and unity of the doctrine he had preached, (for which constancy also they were commended by our Lord in his Epistle to them, Rev. 2.) partly also to arm them

against such false Teachers, that, under a shew of deep knowledge, endeavoured to draw them from the purity of the Gospel ; partly also to advance them in holiness of life (from c. 4. to the end); wherein it seems they were deficient, not having kept their first zeal, and fervency of Love, Rev. 2. 4, 5. nor doing the works they did at the beginning of their conversion. He introduceth his matter (as in all other his Epistles to Churches) Rom. 1. 8. 1 Cor. 1. 4. 2 Cor. 1. 3. Phil. 1. 3. Col. 1. 3. 1 Thess. 1. 2. 2 Thess. 1. 3. (except to the Galatians and Hebrews,) with thanksgiving to God for their embracing of, and adhering to, the Gospel; shewing them all the advantages and blessings they thereby received: by comparing it, as well with the Jewish Church-privileges, as heathen knowledge or Philosophical wisdom ; and preferring it above them both. Proving that our Saviour is the head of the whole Church, Angels and Men, the Church triumphant: And the Head also of the Church militant, i. e. that one Church consisting now of Jews and Gentiles. Particularly, that the Gentiles are admitted, tho continuing in uncircumcision, to an equality of all Church-privileges with the Jews.

And this he doth, as it seemeth, to prevent and fortify them against that heresie, which so exceedingly molested the Infant-Church; and against which most of his discourses in several Epistles are directed. Which was, That it was necessary to Salvation, that the converted Gentiles should also be circumcised and keep the Law of Moses. And consequently, that the Gentiles should be admitted into the Church only as Proselytes, upon their intire conforming to the Jewish Law. Yet the Apostle doth not expressly name this Opinion, (as he doth in that to the Colossians which is twin to this) but only argueth against

gainst it ; because probably it was not as yet received or spread amongst the Ephesians : he foretelling them that those grievous wolves should come in after his decease, Act. 20. 29. Lastly he exhorts them to Christian virtues and holiness of life, in every particular shewing how it is grounded upon, and the consequent to, the Christian profession.

This Epistle was written when he was a Prisoner chap. 3. 1. 4. 1. most probably at Rome, according to the Subscription ; and sent by Tychicus, c. 6. 21. of whom larger mention is made elsewhere. The Apostle, when restrained from preaching, exercising his function what way he was able.

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THE  
EPISTLE OF S. PAUL  
THE APOSTLE  
TO THE  
EPHESIANS.

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C H A P. I.

1. **P**AUL an Apostle of Jesus Christ by the will [*and* <sup>a</sup> *a commandment*] of God, to [*all*] the <sup>1</sup> Saints, which are at Ephesus, and to the faithful in Christ Jesus [*throughout Asia.*]

2. <sup>2</sup> Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

3. <sup>b</sup> <sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, who hath [*already, abundantly*] blessed us [*Christians*] with all blessings spiritual, in [*and concerning*] <sup>c</sup> heavenly places [*and concerns of the world to come,*] through Christ.

4. According as [*by an eternal decree*] before the foun-

*a* 1 Tim. 1. 1. the same with 2 Cor. 1. Col. 1. 21. A.C. 22. 21. *b* 1 Cor. 1. 4. 1 Pet. 1. 3. 2 Cor. 1. Phil. 1. Col. 1. *c* Heavenly things. in heaven. Ver. 20. 2. 6. 3. 10. 6. 12. Heb. 9. 23. *Celestibus fortibus.*

1 Saints, first, because they were a company selected from the profane world expressly and purposely for the stricter service and obedience to God, Jo. 17. 17. 2ly. Whereof they all made profession. 3ly. And the chiefest and best part of them were really and truly sanctified.

2 This Salutation is the same in all St. Pauls Epistles, except that to the Hebrews, and in those to Timothy and Titus he adds mercy: in 1 Pet. 1. 2. *multiplicetur*, Jude 2. *adimpleatur*.

3 We bless God, when with thankful

hearts we praise him; he *blesseth* us, when he actually bestoweth blessings upon us. Here he seems to magnify the Gospel above the Law, in that he is not called the God of Abraham, Isaac, &c. tho dear to him, yet his servants; but *the Father of our Lord Jesus Christ*, his only Son. Therefore his mercy's more plentiful towards us, and our service more accepted of him. *Blessed* us not with some earthly blessings in the land of Canaan, but all spiritual, which give us a perfect interest in heaven.

dation

d 1 Pet. 1. 2. 2. 9. 2 Tim. 2. 9. e 5. 27. Col. 1. 22. 1 Thes. 4. 7. f By Charity marked us for himself. In his love towards us Dilection. g And adopted us to be Sons. Separating us into the adoption. h To Jesus Christ. i Luk. 12. 32. 2 Tim. 1. 9. Rom. 8. 28. k That the praise of his grace might be magnified. l Which he freely gave us. m Favored us. Afforded us. Made us acceptably. Clean. n Jo. 1. 16. Rom. 5. 15. o Col. 1. 14. Rom. 3. 24. Rev. 5. 9. p Abundantly supplied to us.

dation of the world he hath <sup>d</sup> 4 chosen us in [*and thro* him [*and for his merits*]; that we shou<sup>d</sup> be holy and <sup>e</sup> blameless <sup>5</sup> before him, [*not for fear of punishment, but*] <sup>f</sup> in love [*and sincere zeal towards him*.]

5. [*He chose us, I say*.] <sup>g</sup> having [*before*] predestinated us to [*be partakers of*] the adoption [*and privileges*] of children, by Jesus Christ [*his only begotten Son: Sons, I say*.] <sup>h</sup> to himself [*not*] according to [*his foresight of merit in us, but*] <sup>i</sup> the good pleasure of his [*own free*] will;

6. [*Who determined thus*] to [*magnify and set forth*] <sup>k</sup> the praise of the <sup>6</sup> glory of his [*abundant*] grace, <sup>l</sup> in [*and by*] which he hath made us <sup>m</sup> accepted [*and gracious to himself*], in [*and thro*] the [*only*] beloved [*n Son*.]

7. <sup>o</sup> In whom, thro [*and for the price of*] his blood [*and passion*.] we have [*obtained*] <sup>7</sup> redemption [*from our spiritual bondage, that is*.] the forgiveness of sins [*freely*.] according to the [*abundant*] riches of his grace [*and goodness*];

8. In [*the demonstration of*] which [*grace*] he hath Pa-

4 The Jews are frequently called a chosen and peculiar people, beloved, &c. and all for the fathers sake, Deut. 4. 34. 37. 7. 6. Jo. 15. 14. 1. 2. 26. 13. 27. 9. 28. 9. we for Christs sake. And he elected us not with a temporal election, but before the times of Abraham himself (for whose sake they were chosen); yea before the foundation of the world. He hath predecree'd to adopt us for his Sons; and so to treat us. Making us conformable to his only begotten Son our Lord Jesus Christ, but not perfectly till hereafter. Rom. 8. 29. Not choosing us because worthy, but making us worthy by choosing us. So that we are not to look for any further reason why he took this way to glorify himself, but to acquiesce in his good pleasure. And tho the order of Gods actions be first the making choice of, or predestining our Saviour, Jo. 17. 24. as the means of glorifying himself, and then decreeing to adopt us in him to become his Sons by holiness here, and glory hereafter: (so that no provision of any thing done by us moved him to this means,) yet the effects of his predestination are first grace, then glory; that as service, this as reward; nor will this suc-

ceed, except the other precede.

5 A phrase very usual with this Apostle, and is oppos'd to outward holiness before men only.

6 He created all for the glory of his power, he governeth them for the glory of his wisdom, he punisheth the obstinate for the glory of his justice, and he saveth others for the glory of his mercy and grace. So that the end of his electing and adopting us thro Christ is; that Angels and Men might more glorify his grace and bounty in accepting us thro Christ the Son from eternity: not thro or for the sake of others, who were at the best but faithful servants, and themselves also accepted thro him.

7 The word Redemption signifies a recovering to the true possessor that which was fallen into the power of another, by paying a ransom; as is done when slaves are freed from bondage. By our voluntary submitting to the enemy, we become his slaves, sold under sin, till Christ by the power and merits of his Death obtained remission of our sins, and consequently our liberty; and then so ingratiated us with the Father, that he took us for his Children.

bounded

bounded towards us, in [bestowing upon us] all [spiritual] wisdom and prudence.

9. [By] <sup>q</sup> having made known unto us the mystery of his will [concerning the Salvation of mankind, kept secret till now]; according to his good pleasure, which he hath purposed in himself.

10. That <sup>r</sup> in the dispensation [and fit order] of thefulness of [it] times [fore-ordained by him], he might <sup>s</sup> gather together into one [body] in Christ, all things [capable of eternal happiness, both those] which are in heaven, and which are in earth; even in him, [who is the head of that body, whereof Angels, as well as men, are members.]

11. In [and thro'] whom we also <sup>u</sup> have <sup>9</sup> obtained a [portion of the forementioned] inheritance, [as adopted Sons, and as] being [from eternity] <sup>x</sup> predestinated [to it,] according to the [effectual] purpose of him [(God the Father)] who worketh all things according to the [most wise] <sup>y</sup> counsel of his own will, [and uncontrollable pleasure.]

12. That we [of Abrahams posterity] should be <sup>z</sup> to the

<sup>q</sup> That he might make known unto us. Jo. 15. 15.

<sup>r</sup> For. Against. According to.

<sup>s</sup> The administration of the perfection of times.

<sup>t</sup> Restore. Renew. Perfect.

<sup>u</sup> The Heavens.

<sup>v</sup> We called. Were elected.

<sup>x</sup> Fore-commanded for our sakes or because of

<sup>y</sup> Rom. 11.

34. 1 Cor. 2. 16. <sup>z</sup> Mat. 5. 16. 1 Pet. 2. 12.

8 This word signifies, 1. the gathering into one general sum many particulars, Rom. 13. 9. which the Ancients usually set over the head of the account. First as man was the *ἀνταρκαίωσις* or union of the spiritual and material, i. e. of all, Creatures; <sup>9</sup> *Procur* Lord was of all things, both God and the Creatures; and therefore was the head and sum of the whole Creation. 2. He, as man, gathered together under one head (himself) the whole Church, i. e. all those, who were chosen by God to glorify him in an extraordinary manner; all which particulars were reduced to, 1. Things in Heaven. 2. Things on Earth: which were first those before the coming of our Lord, the Jews, 2. Gentiles. That this is to be meant of Angels as well as Spirits of just men received into heaven, see verse 21, 22. chap. 3. 15. which is a fuller explication of this. Col. 1. 16. 2. 10. Heb. 12. 22. And this probably was meant, at our Lords birth, by the Angels and Star for things in Heaven, Shepherds and Magi for Jews and Gentiles. 3. Hence follows a recapitulation of all the blessings and Promises, Mysteries, Oracles, Revelations, &c. to the Church and all holy men

before and under the law made good in and by our Lord. 2. Recapitulation also signifies restoring, repairing, renewing and reducing to the first head, beginning, primitive state and condition, as of men to the inheriting immortality; consequently to the amity with the blessed Angels. and (as Aug. saith) to the places of the fallen Angels.

9 Because anciently Inheritances were divided by lot amongst the children, therefore this word, which originally is to obtain by lot, signifies to Inherit. The Jews, the ancient Church of God, was (Deut. 4. 20.) Gods Inheritance, peculiar lot reserved in the division of the Nations of the world (Deut. 32. 8.) And Gods portion, the first-born, and their privileges (whom he saved from the destruction in Egypt) being given to them, was the Levites lot. So now the Christians (the Jews being rejected) are his Inheritance, 1 Pet. 5. 5. and peculiar propriety. And the Apostles and first Disciples are (as the first born, and the Priests) still more signally his; and have a greater measure of the Inheritance. Vers. 12.

praise

a Hoped.  
 b Believed.  
 c The Spirit  
 of holiness  
 which was  
 promised.  
 d Pawn.  
 e Pledge.  
 f 4. 30.  
 g 2 Cor. 1. 22.  
 h 5. 5. Rom.  
 i 8. 16.  
 j Act. 20.  
 k 2<sup>o</sup>. 1 Pet.  
 l 2. 9. Till  
 we be al-  
 fered into  
 liberty, For  
 the redem-  
 ption of  
 them who  
 are saved.  
 Redemption  
 of our life.

praise of his glory, who first <sup>a</sup> trusted in Christ.

(13. In whom ye [*Gentiles*] also *trusted* after that ye heard [from us] the word of <sup>10</sup> truth, (the Gospel [*declaring the means*] of [*obtaining*] your <sup>11</sup> salvation) : in [*and by*] whom also after ye believed, ye were <sup>12</sup> sealed [*not with carnal circumcision, but*] with the <sup>b</sup> holy Spirit of promise : [*which our Lord engaged to bestow on all that believed in him.*])

14. Which is the <sup>c</sup> <sup>13</sup> earnest of our [*eternal*] inheritance, [*securing us,*] <sup>d</sup> till the [*full time of perfect*] redemption of the <sup>e</sup> possession purchased [*with the price of his blood*], unto the praise of his glory, [*the Redeemed becoming the Redeemers.*]

15. Wherefore I also, after I heard of [*this*] your [*constant profession of the*] <sup>14</sup> faith in the Lord Jesus, and [*fer-*  
*vent*] <sup>14</sup> love unto all the Saints, [*and holy brethren.*]

16. Cease not to give thanks [*therefore*] for you, making

<sup>10</sup> Not the shadow, or the letter as the law exhibited; but that which immediately discovered the Spirit and truth.

<sup>11</sup> For it was joyful news to all mankind, that the sentence of death should not be executed upon sinners; but that there was a way of escaping discovered.

<sup>12</sup> Marked or appropriated by God, that you might be known to be one of his, distinguished from all others. So *Seal* is taken Jo. 6. 27. 2 Tim. 2. 19. Apoc. 7. 2. 1 Cor. 4. 2. Or 2ly. *Sealed*, i. e. all his promises of heavenly blessings and eternal happiness confirmed Jer. 32. 10. Est. 8. 18. unto you, (as a Covenant is by a Seal) by his giving unto you this holy Spirit; tho before promised by the Prophets, Joel 2. 28. Il. 44. 3. Ezek. 36. 25. Act. 2. 16. and by our Saviour frequently. Luke 24. 49. Act. 1. 4. Jo. 15. 26. which holy Spirit confirmeth to the whole Church the truth of Gods promises, by inabling some therein to work many signs, miracles, &c. and to every particular member, that partaketh it, by Sanctifying and renewing him to an holy and spiritual life. 3ly. *Sealed*, i. e. to keep warily and diligently as things precious and esteemed, Il. 8. 10. 12. 11. Dan. 12. 4. Apoc. 22. 10.

<sup>13</sup> The Apostle seems to continue the metaphor, but with some augmentation. It was the custom, not of the heathen only, but of the Hebrews also, to leave their Seal-rings as a pledge till the price coveted was paid, Gen. 38. 18. but our

Apostle is not content to call the Holy Spirit, *Pignus* (tho some so translate it) but *arrbam* or *arrhabonem*; which is part of the payment it self. Heavenly life being no other than continuing and perfecting the spiritual. A great condescension of God, and much to the glory of his mercy, thus to confirm his free promise, and to call that an earnest of an Inheritance, which is his gift! but no longer an earnest to, than preserved by, them. This according to the interpretation of them who by *possession* understand the reward, and by *redemption* the imitating the Gentiles in a capacity of obtaining it, by viadicating them from the power of Satan, for themselves, 1 Tim. 1. 13. 1 Thel. 5. 9. 2 Thel. 2. 14. Heb. 10. 39. Tit. 2. 14. Luk. 1. 68. Eph. 4. 30. Col. 1. 12, 13. But others by *possession* or inheritance rather understand the Church it self, especially that chosen out of the Gentiles; see 1 Pet. 2. 9. which seems to refer to Malachi 3. 17. purchased chiefly, Act. 20. 28. by our Lords sufferings, to be Gods especial inheritance, as Israel was of old, Pl. 135. 4. Eph. 1. 10. And by *redemption* is meant the viadicating the body from corruption at the time of the general resurrection: till which be finished the Spirit hath not compleated his work; which beginning here by the spiritual resurrection is truly the earnest of that also of the body. Rom. 8. 25.

<sup>14</sup> The two great graces testifying that you also have received this earnest.

[also]

[also] mention of you in my prayers [that you may persevere, and]

17. That the <sup>15</sup> God of our Lord Jesus Christ, the Father of glory, may give unto you [a greater measure of] the Spirit of [spiritual] wisdom, and [fuller] revelation [of the mystery of our Salvation,] in [and to] the knowledge of him.

18. [That is,] that the eyes of your understanding, being enlightened, Gentilism shut up and darkened, [ye have] hope of [and by] his calling [you;] and what [is the] riches of the glory [designed] of [and for] his inheritance in the Saints.

19. And what is the exceeding greatness of his power to us ward, who believe, [in raising us from death to life,] according to the [like] working of his [all-]mighty power.

20. Which he wrought in [the person of] Christ, when he raised him from the dead; and set him at his own right hand [after his ascension] in the heavenly places, [next in power and authority to himself.]

21. Far above all principality, and power, and might, and dominion [Human or Angelical, even above] every name that is named, not only in this world, but in that also which is to come.

22. And put all [created] things under his feet [and power;] and gave him to be the head over all things, [but in especial manner] to the Church.

15 A more glorious name than that of the God of Abraham, &c. II. 65. 15. here the Apostle prays for them, as elsewhere for himself.

16 Either what an exceeding glorious thing it is to be a Christian, contrary to the opinion of the world. Or, what exceeding glory accrues to God by his people, his inheritance of Saints verſ. 14. n. 716 6 πλῆτος is wanting in some copies.

17 This power is shewed in changing us from darkness (the Kingdom of Satan) into light; from the death of sin to the life of righteousness here, according as our Lord was raised from a natural death to an everlasting life: after whose similitude shall we also be raised hereafter. Jo. 12. 32. Rom. 8. 11. 1 Cor. 15. 20, 22.

18 The Angels are called by such names Rom. 8. 38. v. Nor. Eph. 6. 12. Col. 1. 15. 1 Pet. 3. 22. But what orders, offices or dignities are distinctly signified by them, is neither necessary, nor perhaps safe, to

determine. The Apostle seems here to speak directly against those first hereticks (whom divers of the ancientest fathers of the Church confuted) who brought in a great number of portentous names, and made our Saviour as one of them. Perhaps they continued some notions from their former curious Arts.

19 The vulgar reads, *ipsum dedit caput supra omnem Ecclesiam*, i. e. both militant and triumphant; Men and Angels.

20 He ruleth the Church, as the head doth the body, by the continual influence of his Spirit: but all other things as with our himself; both at a greater distance, and by the instrumentality of his Church; who are therefore called his members, which the Angels are not, tho he be all their head; filling, perfecting and ordering them also, as well as all other things. And therefore without the Church is he not complete, as neither is the head without the body.

<sup>a</sup> The perfection of every thing that is perfect.

<sup>a</sup> Verſ. 5, 6.

<sup>b</sup> Eph. 1. 19.

<sup>c</sup> Col. 2. 13.

<sup>d</sup> Jo. 5. 24.

<sup>e</sup> 1 Cor. 2.

12. worldly

vanity of

this age.

<sup>f</sup> The image of this li-

rit that

prevails in

heretical

children.

<sup>g</sup> Jo. 8. 41.

12. 31.

<sup>h</sup> Ephra-

im, incred-

itate, im-

perjudici-

litate, con-

sumption,

immorige-

ros. Col. 3. 6.

<sup>i</sup> In whom.

<sup>j</sup> Wilis.

23. Which is [not under his feet, but] his body [it self, even that which maketh him as head a compleat body], <sup>s</sup> the fulness of him, <sup>21</sup> that [by his power and spirit] filleth all [things] in all [kinds of fulness].

## CHAP. II.

1. **A**ND <sup>a</sup> you [also] hath he quickned [<sup>b</sup> after the similitude of his raising up Christ], who were [<sup>c</sup> at that time] <sup>c</sup> dead [<sup>d</sup> as to the hopes of attaining sal-

tion,] in [your] <sup>2</sup> trespasses and sins.  
2. Wherein, in time past, [<sup>e</sup> before your conversion] ye walked, [<sup>f</sup> living habitually] according to the course of <sup>d</sup> this [present] world; [<sup>i. e.</sup>] according to the [<sup>g</sup> suggestions of the] <sup>3</sup> Prince of [those evil Angels which have their] power [<sup>h</sup> in these lower regions] of the air, that <sup>e</sup> spirit [<sup>i</sup> I mean] which now [<sup>j</sup> still ruleth and] worketh in the <sup>f</sup> children of [men, who live in] <sup>2</sup> disobedience [<sup>k</sup> to the Gospel.]

3. <sup>h</sup> Among whom also we all had our conversation [<sup>l</sup> much alike], in the times past [<sup>m</sup> before our conversion], in the lusts of our flesh, [<sup>i. e.</sup>] fulfilling the <sup>i</sup> desires of the

21 *Τὸ πᾶν αὐτὸ ἐν πᾶσι πληροῦν,*  
*qui quoad omnia in omnibus adimpletur.*  
Who is altogether compleated, perfected in or by all things; yet so that he also perfecteth and completereth all things, i. e. all his members.

1 The Apostle in this Epistle maketh often transitions from *us* to *you*; by *us*, meaning either the Apostles and first believers, or the Jews. By *you*, Gentiles.

2 These two words are often promiscuously used, yet sometimes trespasses signify sins committed thro ignorance, inadvertency, &c. Lev. 4. 25. ult. Ps. 19. 14. 69. 8.

3 Prince of the air; because thrown down from Heaven Luke 10. 18. 2 Pet. 2. 4. Jude 6. left their own habitation Apoc. 12. 8. 12. It should seem, that amongst the Angels that fell, one was chief, called the Devil, the Accuser, &c. and that he with

his Angels were cast down out of the higher heaven, the region of light into those lower of darkness, which is to them a prison and confinement; yet not such utter darkness, as shall be the place of their punishment after their Condemnation, Luk. 8. 31. neither yet so strict a prison, but that they are permitted sometimes to come even into the presence of God, either to accuse or obtain leave to tempt, afflict or punish. In these places they wander up and down, not as Lords of it (which the Devil falsely pretended to our Saviour) but exercising their natural power and forces so far as their Chain (Gods permission) suffers; to seduce men from the worship of God to that of themselves, and to advance their Kingdom against Gods. The Apostle seems here to intimate their idolatry, which was in truth worshipping of Devils.

flesh,

flesh, and [the 4 imaginations] of our [unregulated] minds, and [so] were [in that estate] by 5 Nature children [and heirs] of wrath, even as others [not the seed of Abraham.]

4. But God (who is <sup>k</sup> rich in mercy, for his <sup>l</sup> great love, wherewith he loved us [as his poor and miserable creatures.] <sup>h</sup> 1. 27. 19. <sup>2</sup> 7. 18. <sup>16</sup> Rom. 2.

5. Even when we were [so] dead in sins, hath <sup>6</sup> quickened us together <sup>m</sup> with Christ (for by grace [in him only] are ye <sup>n</sup> saved.) <sup>4</sup> 1. Nimiam. <sup>m</sup> In. <sup>n</sup> Delivered.

6. And hath raised us up [here to a spiritual, hereafter to an eternal life] together; and made us [fit and assuredly hoping 7 to] fit together [with himself] <sup>o</sup> in the heavenly places. in [and thro our head] Christ Jesus. <sup>o</sup> Phil. 3. 20.

7. That [hereby] he might shew in the ages [that were] to come [under the Gospel] the exceeding riches [and bounty] of his grace, [more than towards the former ages before or under the law,] in his kindness [given] to us thro Christ Jesus.

8. For [(as I said before)] by [his] grace are ye saved [from death,] thro [your embracing the] faith [of Christ]; and that <sup>8</sup> [faith is] not of [or from] your selves, [for] <sup>1</sup> *tho your act, yet* it is the gift of God.

9. And not [any reward] of [precedent] works, lest <sup>p</sup> Rom. 11. 6.

4. Tho not in Idolatry, which is a sensual worship of some God, yet in other sensual and carnal lusts, which also were the great mysteries in most of their Idol-worship; so some interpret *lusts of the flesh*, and mind, such as are - lust, yet, sensual; as envy, heretic, &c. Gal. 5. 19. or *διαβολῶν*, i. e. vain, irregular, foolish motions and fancies contrary to truth, prudence, and the suggestions of Gods Spirit.

5. He seems to oppose Nature to the state of grace; Nature so comprehending what ever in us proceeds not from, or is not wrought in us by Gods Spirit regenerating us. Even both our Nature derived to us from Adam, as by his sinning depraved and corrupted; and also our own habituation to evil from our youth. So that, except renewed by Gods Spirit communicated by our Saviour, we are wholly in a sinful estate: and consequently our portion and lot must be in Gods wrath and severity.

6. Christs resurrection is the pattern, the cause, and the means, of our rising from a carnal life to a spiritual here, Rom.

6. 14. and to an eternal hereafter, Rom. 3. 11. Phil. 3. 21. besides his revivification and glorification were the possession taking for us and in our names, because he is our head.

7. Christ only sitteth at the right hand of the Father, chap. 1. 20. The Apostles on twelve thrones Luk. 22. 30. as immediate advisors. The Presbyters also Apoc. 4. sitting on peculiar seats. All believers also sitting in honourable rest.

8. First, we could never have comprehended the Gospel (the means of our Salvation), nor walked according to it, had not our Lord Christ <sup>9</sup> revealed it. 2ly. Nor did we contribute any thing toward his coming; nor did our former life and holiness deserve he should be sent to us. Neither, 3ly. when sent to us, that God should give us grace to receive, and believe on him. 4ly. The cause of our Salvation, grace on Gods part, faith on ours; yet faith all is his gift, 1. 3. 5. Act. 15. 14. 15. 16. The Text seems to refer to the whole work of our Salvation.

any man should boast, *[as if he either had it from himself, or deserved to receive it.]*

9 Opus, fit-  
tura, dis-  
tinctionem,  
creatura.

10. For we are *[wholly]* his *9* workmanship, *[anew]* created *[without either ability or merit of our own.]* in *[and thro]* Christ Jesus unto *[a new life and]* good works : which God hath *10* fore-ordained that we should *[hence- forth after our believing]* walk *[and live]* in them.

r Ye, Gen-  
tiles, were  
carnal.

11. Wherefore, *[beloved,]* remember *[your great obli- gations to God : how]* that *r* ye being in time passed Gentiles in the flesh, *[and according to carnal generation :]* who are called *[in contempt]* the uncircumcision, by that *[part of the world,]* which is called the circumcision, *[because of their circumcision]* made by *[the]* hands *[of men and]* in the flesh.

s Conversa-  
tion, man-  
ner of living,  
Privi-  
leges.

Nehem. 2.  
20.

t Strangers  
from the  
Covenants,  
Testaments,  
without  
hope of  
the pro-  
mise, Act. 1.  
4. 26. 6.

23. 20.

u If. 57. 19.  
Aft. 2. 39.  
If. 66. 19.

Zach. 6. 15.  
x Ezech. 37.  
22. Jo. 10.  
16.

12. *[Remember, I say,]* that at that time ye were *11* with- out *[any right or pretence to]* Christ, *[in whom the Jews had interest testified by their circumcision,]* being aliens *[also]* from the *s* common-wealth of Israel, *[wherein the Church of God was concluded,]* strangers from, *[and having no inheri- tance in]* the covenants *[and]* of the *t* promise *[made to their fathers,]* not having any hopes *[of redemption,]* and without *[the knowledge or worship of the true]* God in the world.

13. But now in *[and by]* Christ Jesus, ye, who were some- time far *u* of *[from any likelihood of partaking the foresaid benefits,]* are *[now]* made *[as]* nigh *[in right to them as the Jews themselves,]* by the blood of Christ ; *[which both purchased it for, and sealed it to, you.]*

14. For he is our peace *[maker,]* *x* who hath made both *[Jews and Gentiles]* one *[Church,]* and hath broken

9 Before our justification no merits in us to move God to justify us: but it is a new creating us, giving us a new life, and a new principle, even his holy Spirit; where- by we produce new actions. So that those works also alter regeneration are, tho done by us, yet his work in us; i. e. proceed- ing from this new principle. If. 26. 12. Ezek. 36. 27. 4. 24. Col. 3. 9. 2 Cor. 5. 17. Gal. 6. 15. and for this reason our Sa- viour, by whom we are a-new created, is called Apoc. 3. 14. The beginning of the Creation of God. And the Saints the first fruits (*primitia*) of his Creatures.

10 Πρετοιμασεν prepared, as our way, by giving us his Gospel and the ex- ample of our Lord, v. Mat. 25. 34. Or, to which God has prepared and fitted us by giving us his spirit.

11 Act. 15. 16. Tho God did decree to call the Gentiles, and to give the utmost parts of the Earth for a possession to our Lord; yet this was out of compassion to his Creatures, and love to our Lord; not because the Gentiles had any Covenant with God, or an explicate promise made particularly to them; therefore neither was there ground for any hope for them.



down the <sup>12</sup> middle wall of partition between us ; [*like that dividing the outer (the Atrium gentium) and the inner Court of the Temple.*]

15. [By] having <sup>y</sup> abolished in his [*assuming, and suf-y* Evacua-  
fering in our] flesh, [*the cause and continuer of*] the <sup>z</sup> enmi-<sup>ted.</sup>  
ty [*between Jews and Gentiles*] ; even the <sup>13</sup> Law of [*car-* <sup>z</sup> which  
*nal*] commandments contained in [*certain ceremonial*] enmity.  
<sup>a</sup> ordinances, [*which excluded the Gentiles from their Com-* <sup>a</sup> Col. 2. 14.  
*munion as unclean.*] That he might make of these twain <sup>20.</sup>  
one new man [*and body*] in [*and under*] himself [*his head.*]  
Thus making peace [*between them.*]

16. And that he might reconcile both [*Jews and Gen-*  
tiles] unto God in one body [*of the Church,*] by [*his suf-*  
ferings on] the Cross : having by his death [*appeased the*  
fathers wrath, and so] slain the <sup>b</sup> enmity [*between them, and* <sup>b</sup> Enmities.  
of both with God] <sup>c</sup> thereby. <sup>c</sup> In him-

17. And [*this he did, when he*] came in the flesh, and <sup>d</sup> <sup>d</sup> If. 57. 19.  
preached peace <sup>d</sup> [*and reconciliation with God*] to you, [*Gen-* <sup>verl. 13.</sup>

<sup>12</sup> Alluding to the wall, which separated the outer Court about the Temple, whereinto the Gentiles were admitted, but could not come, nor so much as look, into the Inner, Ezek. 44. 7. Act. 21. 29. 1 Mac. 5. 54. this breaking down seems figured by the rending of the Veil at our Lords Passion, whereby the holy mysteries were laid open, and (as it were) thrown in Common unto all. The meaning is, That Jews and Gentiles, who before had two Religions and two manners of life : The one under a Covenant with God, the Gentiles not ; and therefore looked upon by the Jews as at a great distance, and condemned as prophane, common and unholy ; yet are now both adopted into the same Church, partakers of the same Covenants, initiated into the same faith, and in sum, all equalled and indifferenced.

<sup>13</sup> Before the distinction of Jews and Gentiles all mankind was in the same sinful condition, without help or remedy : then did God promise redemption thro the blessed seed of Abraham, and gave him Circumcision, a Seal and Confirmation of this promise. So that then began a separation of Abrahams seed from the rest of the world (signified by his being called out of his own Country ; and by a distinction also of his own seed, for neither was Ishmael, nor Keturah's Sons, but Isaac only, chosen). Yet was not this separation to manifest and publick, (tho Isaac also

separated Jacob and forbade him to marry or mingle with the Canaanites to continue the holy seed ;) but that they converted with and lived amongst them, yet in tents as strangers. But by Moses God did publicly and notoriously chuse Jacobs family to be his inheritance of whom the blessed seed should come. Then did he also actually separate them from all the world by giving them Commandments containing many visible and external observances, which keeping they could not communicate with the heathen. Which also, even all of them, typified the blessed seed, his Natures, Offices, Actions, Sufferings, &c. that he might be known and confessed when he came. He being therefore come, the Ordinances vanish away, as the shadows at the presence of the light. All Nations are blessed in him ; and Jews and Gentiles are, as before, undistinguished, and all become one Church, all the people of God, all admitted into the Covenant, and consequently blessed.

Some say a Law of Commandments, because it only commanded, and supplied not grace to fulfil. Some by Ordinances understand the Gospel. q. d. God also shed the law in or by the Ordinances and Commands of the Gospel. But the word *νόμος* being frequently, especially, Col. 2. 14. 20. (a place parallel to this) used in the other sense, the former interpretation seems more likely.

tiles,]

tiles] who were <sup>14</sup> far off [from right to, or expectation of it,] and to them [the Jews] who were nigh[er being within the Covenant.]

<sup>e</sup> For he brought us, and reconciled us both to his father thro the Holy Spirit.  
<sup>f</sup> Aditum. Introductionem.

<sup>18.</sup> For thro him we both [Jews and Gentiles] have access by one, [the same] spirit, [which is in all the Church,] <sup>15</sup> unto the Father.

<sup>g</sup> Pf. 118. 22. Il. 28. 16. 1 Pet. 2. 6. <sup>h</sup> Upon whom the whole building resteth.

<sup>19.</sup> Now therefore, ye [Gentiles,] are no more strangers and foreigners [from the Church,] but [are become] fellow citizens with the Saints, [Pastors, Prophets and all other members of the Church,] and [are] of the [family and] household of God.

<sup>20.</sup> And ye [together with them] are built [up into one holy Temple] upon the <sup>16</sup> [one] foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone.

<sup>21.</sup> <sup>h</sup> In whom all the building [both of Jews and Gentiles, and of Law and Gospel-Church] fitly [and strongly] framed together groweth unto one holy <sup>17</sup> Temple in the Lord.

<sup>14</sup> Far-off may allude to Num. 9. 10. wherein is a second Passover instituted for them who were far-off. Tho our Lord in person preached not to the Gentiles, yet he brought peace to them also, *pacem terris*. And he declared in his preaching that they were to be called, and gave Commission to preach to them, Mat. 8. 11. 24. 14. 28. 19. Mark 6. 15. Jo. 12. 32. 10. 16.

<sup>15</sup> You as well as the Jews who had a visible presence of God in their Temple.

<sup>16</sup> Your faith built upon their doctrine, and your persons united to the Church by them, i. e. Converted by, and receiving the Spirit from their ministry; Communicating also with them and their successors in worship, Sacraments, &c. And both these ways is our Lord the chief corner-stone, i. e. both because all their doctrine was concerning him, as both the end, substance, and intention of the Law and Prophets; and also because all are joined to him, and by him to God, 1 Cor. 3. ult. 1 Jo. 1. 3. Now because no one Stone could be an entire foundation (tho our Lord in another sense is so called, 1 Cor. 3. 11. and he calls himself the Rock upon which the whole foundation was laid) the Apostle could not pursue his metaphor that way, but he calls him appositely to the matter in hand the *chief corner-stone*: which is the uniting, upholding, and strengthening both the parts and sides of the

building applied and framed to it. Every member of the Church is conceived a living stone, whereof some are immediately joined to, called and employed by our Saviour to preach to, to bring in, and lay, others. Such were the Apostles, who are therefore called foundations. Of the rest some are only built upon others, and none upon them; others are built upon others, and others built also upon them, as Bishops, Priests, Prophets, &c. the whole being compacted and cemented together by successive Ordinations on the Pastors part, and by the mutual assistance of every one in his office. Some being Teachers, others only taught; some giving, others only receiving, benediction and influence from them. Thus the Church grows by a continual addition of more and more stones to a perfect Temple and Habitation for God himself.

<sup>17</sup> The Jewish or Law-Church was represented by the Tabernacle, the Gospel-Church by the Temple built by Solomon. That was temporary, made of skins and cloth quickly decaying and corruptible, and in it, no provision made for another. It was also ambulatory and changeable. But the Temple durable, rich, and unchangeable. He also united the predictions of the Prophets and history of the Gospel, both signifying the same, himself.

22. In whom ye [*Ephesian*,] also are builded together [*with the rest of the Church*] for an habitation of God thro the Spirit.

CHAP. III.

1. **F**OR this cause [*(the conversion of the Gentiles)*] I <sup>a</sup> Paul, the <sup>1</sup> Prisoner [*for preaching the Gospel*] <sup>a</sup> I Paul am. of Jesus Christ, for [*and towards*] you Gentiles, [*do bow my knees continually; &c. v. 14.*]

2. <sup>b</sup> If ye have heard of the dispensation of the grace of God [*and Apostleship*] which is given [*in trust*] to me <sup>b</sup> Seeing that. Be- cause. [*to communicate*] to you.

3. How that he by [*particular* <sup>c</sup>] revelation made known <sup>c</sup> Gal. 1. 12: to me the <sup>2</sup> mystery [*of the Gospel*]; (as I wrote <sup>3</sup> before <sup>c</sup> Act. 26. 17. in few words.

4. Whereby, when ye read [*them*,] ye may understand my knowledge in the mystery of Christ; [*how great and from whom received.*)]

5. Which [*mystery*] in other ages [*of the Church*] was not made known unto the Sons of men, [*Jews, or Gentiles, so plainly*] as it is now revealed unto his holy Apostles, and [*Evangelical*] Prophets by the [*holy*] spirit;

6. [*Which mystery is*]; That the Gentiles [*remaining in uncircumcision*] should be [*come*] fellow-heirs [*with the faithful under the first Covenant,*] and of the same body [*of his Church*], and partakers of his promises [*to Abraham*]

1 This Epistle was writ from Rome; his preaching to the Gentiles being the chief, if not sole, cause of his apprehension at Jerusalem, and delivery to the Romans, Act. 26. 21. 22. 21. And it seemeth that the Jews were not more jealous of any privilege than of this v. Act. 21. 21. 13. 44. For it is likely they imagined, that the Gentiles should generally have been admitted into their Church, and become Jews. The ground of that heresie which so afflicted the Church in the Apostles time.

2 A mystery seemeth to be a decree of God unknown, to, and unsearchable by, man, except discovered first by Revelation; as the whole Gospel was: and particularly this Article concerning the calling of the Gentiles. Which was indeed promised

in general terms to Abraham, that in his seed *all Nations* should be blessed; and still more fully revealed to, and by, the Prophets: yet not so plainly, but that it was misapprehended by the Jews. Who could not conceive that both Jews and Gentiles (the Law, that wall of partition, broken down) should coalesce into one Church, under a new head, the King of the Jews. V. the Argument.

3 Revealed to S. Paul, 1. the Gospel itself. 2 The calling of the Gentiles to it. 3. By his ministry. He seems here to speak not of the 3d. but especially of the second. For he had not mentioned it before the revelation to him. Some refer this to chap. 2. 19. others to chap. 1. 9.

and

and the Patriarchs, which are exhibited] in Christ by the Gospel [now preached to all the world.]

7. Of which I was made a [successful] Minister, [or dispenser,] according to the [free] gift of the grace of God given to me by the <sup>d</sup> effectual working of his power [thro my weak endeavours.]

d Gal. 2.  
Rom. 15.  
16.

8 Unto me, [I say,] who am less than the least of all Saints, c [because once a great persecutor] is [notwithstanding] this grace given [and committed] ; that <sup>8</sup> I should preach, [chiefly] amongst the Gentiles, the unsearchable riches [and treasures of the wisdom and mercy] of [God in] Christ.

c 1 Cor. 15.  
9. 1 Tim.  
1. 13. 15.

9. And [that I should] <sup>f</sup> let all men [Gentiles as well as Jews] see [and know] what is the <sup>e</sup> fellowship of the mystery, which [even] <sup>9</sup> from the beginning of the world [till now] hath been hid in [the secret decrees of] God ; who <sup>b</sup> created all things [both in the first and <sup>i</sup> second creation] by Jesus Christ.

f To enlighten all.  
g Dispensation.  
b Col. 1. 16.  
i H. 65. 17.  
2 Cor. 5. 17.

k Full of differences,

10. <sup>10</sup> To the intent, that now [not to men only, but even] unto the Principalities and Powers [Angelical] in the heavenly places, might be fully known [and magnified] by [these dispensations in and to] the Church, the <sup>k</sup> manifold [and wonderful] wisdom of God.

11. [Who in its due time fulfilled every thing] according to the <sup>11</sup> eternal [secret] purpose, which he purposed [and designed to perform by and] in our Lord Jesus Christ ;

12. In whom [and by whose merits and intercession] we

<sup>7</sup> This grace was effectual in him to the converting of very many, to the making him more industrious 1 Cor. 15. 10. and to the effecting of great signs and miracles Rom. 15. 19.

<sup>8</sup> S. Paul is careful in most of his Epistles to assert his Authority, because upon that the faith was embraced. And he refers his calling immediately to the grace of God ; which 1. converted him from a persecutor, 2. revealed the mystery of the Gospel unto him. 3. Called him to the Apostleship, especially of the Gentiles, and 4. accompanied his ministry with great power and efficacy.

<sup>9</sup> In the secret intention of God himself, without discovering it to any creature, was this mystery of recalling the Gentiles reserved.

<sup>10</sup> That the mystery of the Gospel was

not fully understood by the holy Angels 'till discovered by our Lord, appears 1 Tim. 3. 16. 1 Pet. 1. 12. whence also (the Angels being said to desire to look into it) it appears that this is spoken of good Angels. And tho God did reveal these mysteries to the Prophets by his Angels, yet it follows not that they perfectly understood any more than the substance, and so much as was revealed. The compleat knowledge being reserved till the times of the fulfilling.

<sup>11</sup> *Præfinitionem secularum* ; disposing of the several ages of the world, and revealing this mystery accordingly. *Purpose* supposeth a thing not necessary or natural, 2. in the power of the purposer, 3. that it hath been delivered, 4. found best, and 5. chosen, resolved, decreed.

[faithful]

[faithful] have <sup>12</sup> boldness and [free] access [by prayer to the Father,] with confidence [of being heard], be[cause of] the faith [we have in, and] of, him.

13. Wherefore [since you have these great privileges,] I <sup>11</sup> pray desire [and exhort] that you faint not, [nor backslide as disheartened] at my tribulations, [which I suffer at this present,] for [my endeavouring to bring] you [Gentiles to this happy condition]; <sup>m</sup> which is [indeed no real cause of your dis-  
fidence, but of] your glory; [when you can offer the truth of your faith by such a testimony and sufferings of your teacher.] <sup>11</sup> I pray that I may not be weary of my oppression. <sup>m</sup> Col. 1. 24. 2 Tim. 2. 9. 2 Cor. 11. 30.

14. [And] for this cause I ([Paul the prisoner, vers. 1.]) bow my knees [in prayer] unto [God] the father of our Lord Jesus Christ.

15. (Of whom the whole <sup>13</sup> family [and new relations of Co-membership between the holy Angels and Church] in heaven [and Saints] in earth, [whether Jews or Gentiles,] is named, [he being the head of all.]) <sup>n</sup> Paternity. <sup>Kindred.</sup>

16. That he would grant unto you according to the [abundant] riches of his glory, to be [more and more] strengthened against all, both persecutions and temptations; <sup>o</sup> with might by his spirit, [working effectually courage] in the <sup>p</sup> inner man; [in your mind informed by Gods spirit, and working by faith, as the outward by the senses: that is,] <sup>o</sup> With might to be strengthened into the inner-man.

17. That <sup>14</sup> Christ may dwell in your hearts by [his most holy] faith; [and] that ye, being [firmly] rooted and grounded in [sincere] love [to God and the brethren,]

18. May be able to comprehend [together] with all [the

<sup>12</sup> This liberty of immediate access to, with confidence of acceptance, by the Father, is opposed to restraint, and that, either from the consciousness of our own unworthiness, and so it is taken Heb. 4. 16. Phil. 3. 1. Jo. 2. 28. 3. 21. or from some external impediment or prohibition: as want of Priesthood or Authority to come to him. And this defect was in the Gentiles, Heb. 10. 19. 1 Tim. 3. 13. the delivering us from both these introduceth that great privilege of our Religion, soon-then indicated by our Lord and the Apostles. For the first, That we have within us the holy spirit rendering our Persons (now sanctified) acceptable to, and at peace and friendship with, the Father; teaching us also to pray, and praying himself within; and for, us. And for the second, that we have such an High-Priest, as being in the true temple and presence of the Father, renders our prayers, by his inter-

cession and holy sacrifice effectual. So that we need not go up to an appointed place, nor use the mediation of sacrifices, nor flinted to set-times or places; but we have free access in every place, and at all times with confidence of being accepted. V. Jo. 14. 3. 15. 17. 16. 23. Rom. 8. 15. 26.

<sup>13</sup> Πατρις is the word used by the LXX. to signify tribe or family, whence were called πατριάρχαι, *tribus principes*, *familie principes*; Patriarchs. Others apply this to God the father; from whom all the families or species of Creatures whether in heaven, or earth, are named, i. e. have their being.

<sup>14</sup> Some translate; That Christ may dwell in you more than by faith, and in your hearts, by charity. Others because Christ dwelleth in the inner man by faith in your hearts, let your root and foundation be in charity.

rest of] Saints, what is the <sup>15</sup> breadth, and length, and depth, and height, [even the full dimensions and extent of the mysteries of our Religion, especially that of calling the Gentiles:]

q The love of knowledge.

r Perfected. With perfection.

Col. 2. 2.

f Rom. 16.

25.

\* Col. 1. 29.

u Rom. 11.

36. 16. 27.

Heb. 13. 21.

i Tim. 1. 17.

19. And to know the [superlative] <sup>q</sup> love of Christ [towards us,] which [sur]passeth all [pretended human] knowledge; that [thus] ye may be <sup>r</sup> filled with all the fulness of God [ly wisdom and charity.]

20. <sup>f</sup> Now to him that is <sup>16</sup> able [and ready] to do [for us] exceeding abundantly, [and far] above all that we ask [of him,] or think [that we shall obtain; even] according, [not] to [our low and mean thoughts, but] the [divine]

power, that worketh in us [holy desires and <sup>i</sup> mighty works,]

21. <sup>u</sup> Unto him, [I say,] be [ascribed all the] glory in the Church by [and thro] Christ Jesus, throughout all ages, world without end. Amen.

<sup>15</sup> The Church being represented chap. 2. 20. as a building, the Apostle seems by these measures to allude to it; the depth being the foundation, &c. Job' 11. 8. applies it to God the father, and his works of the Creation, which the Apostle here also may allude to, inasmuch as this is the new-Creation. His meaning is, that they may fully comprehend the infinite and wonderful mysteries of the Gospel; and not follow the vain speculations of the Gnosticks.

<sup>16</sup> Able on Gods part many times includeth a will and inclination to perform also. Heb. 2. 18. able to succor, Rom. 4. 21. 11. 23. 16. 25. 2 Cor. 9. 8. 2 Tim. 1. 2. Jude 24. The Apostle, arguing from Gods power to the effect, means that we need not fear to ask of him freely and abundantly, because he is both more rich and bountiful than our narrow hearts and spirits can comprehend.

## C H A P. IV.

1. **I** Therefore the <sup>a</sup> Prisoner [*for the testimony*] of the Lord [*and his Gospel*] <sup>b</sup> beseech you, that you would <sup>c</sup> walk [*as persons*] <sup>d</sup> worthy of the [*holy and sublime*] vocation, <sup>e</sup> wherewith ye are called.
2. With all lowliness and meekness, with <sup>f</sup> long suffering [*also, not resenting every injury or displeasure; but*] forbearing one another in love.
3. [*And*] endeavouring to keep the <sup>i</sup> unity of the Spirit, [*which is in you and the rest of Christs members,*] in [*and by*] the bond of peace [*external.*]
4. [*For*] <sup>g</sup> there is but one <sup>2</sup> [*mystical*] body [*of Christ (his Church,) and in that but*] one spirit, even [*in like manner*] as ye, [*as many as are of the Church,*] are [*all*] called in [*to*] one, [*and the same*] hope of <sup>h</sup> your calling, [*(eternal life by Jesus Christ.)*]
5. [*But*] <sup>i</sup> one Lord [*(Jesus Christ)*], one faith, one baptism.
6. [*But*] <sup>k</sup> one God and Father of <sup>3</sup> all, who is above all, and thro all, and in <sup>l</sup> you all.

Eph. 2. 16. That ye may be in one body and in one spirit. <sup>b</sup> Our. <sup>i</sup> The Lord is one, God is one. <sup>k</sup> Mat. 2. 10. 1 Cor. 12. 6. <sup>l</sup> Us.

1 Some interpret this of the unity of faith and doctrine, in opposition to heresie; and so humility and meekness appear in not preferring private opinions before those of our brethren; especially of the spiritual Superiors and Pastors of the Church. But it seems rather meant of the unity of Affections or Charity, opposed to Schisms and Factions in the Church; and hatred in other matters: which is chiefly done by not preferring our own interests and desires against other mens. But we may say that these depend one upon the other, for we seldom see sincere Charity where there is diversity of opinions.

2 The Apostle til vers. 7. urgeth these as arguments to persuade to unity. You pretend to have the same intencion of being called to Christianity, with other Christians, i. e. eternal life; therefore you

must use the same means, i. e. to be incorporated into Chrills body, and animated by his Spirit. By one baptism you are initiated into one faith, by which you are called to the same hope; made members of the same body, whereof Christ is the head, and all this to the glorifying that one supreme Majesty; which is over all, worketh his glory by all, and is in all things, but more particularly in the Church. Therefore keep this spiritual unity.

3 The Greek for *all* may indifferently be applied to *all* things, or *all* persons, and accordingly interpreters differ. The general exposition is true, but the more particular supplying *you* to them all seems the more effectual argument. Some apply *above* to the Father, *thro* to the Son, *in*, ad to the Holy Ghost.

F f 2 \*

7. But

m Giving.  
Rom. 12. 3.  
6. 1 Cor.  
12.

n Psal. 63.  
19. Having  
ascended to  
the height,  
and led  
captivity  
he gave.  
o Multitude  
of captives.  
p Unto.  
q Pl. 139.  
15. 63. v.  
Phil. 2. 8.

7. But unto every one of us is 4 given [(yet without hindring this unity of the spirit) a several, and a several proportion of,] grace according to the measure of the [free] m gift of Christ.

8. Wherefore [to testify that these are his gifts,] he [the Psalmist] saith [of him]; s n when he ascended up on high, he led o captivity captive, and gave gifts unto men.

9. (Now [this is spoken of Christ, for] that [it is said], he ascended, what is [meant by] it; but that he descended first p into the lower parts of [the world] the q earth [by his incarnation, and later yet by his death and burial?])

10. [For] he that descended is the same that ascended up fir above 6 all [creatures into the] heavens, that he might [fulfill 7 all things]

11. And [these gifts, which] he gave [were, that] some

4 Whatever gift or grace any of you have, 'tis of God; therefore let none be insolent towards other. 2. He gives also what degree he pleaseth to each, therefore none ought to despise him that hath less, since he hath as much as God hath given him. 3. Several gifts, therefore every one stands in need of another.

5 A metaphor taken from the custom of triumphing; wherein after a long circuit they went up to their own City. 1 Sam. 13. 5. 15. 12. brought with them the chief of their captives, Pl. 149. 8. and sent presents to their friends; 1 Sam. 30. 26. Judg. 5. This Psalm seems to be a triumphal Song for some of Davids victories over the Philistines, Syrians, or, &c. but much more fully and truly doth it belong to our Lords triumphant Ascension. In the Psalm it is, receive gifts, but after the Hebrew phrase, received to give, as Gen. 38. 6. Exod. 25. 2. 1 Kings 17. 10. The captivity here meant are the enemies of Christ and his Church. The Devil, Sin, Curse, Death; some of the Father interpret it of the points of the Old Testament, who at his ascension were freed and accompanied him into glory; which was also another Custom of Triumphers. The former seems rather meant by the Apostle; for he led

captivity captive, but these on the contrary were then freed.

6 Or fir above these visible heavens, or the heavens destinated to natural uses, and the powers thereof.

7 First the Church militant with all gifts and graces of the Spirit, necessary or requisite for the compleat planting, propagating, and advancing it. 2. The whole Church, triumphant also, with his glory, Jo. 6. 45. 17. 32. 3. The whole World or all nations with his knowledge and glory of the Gospel 11. 11. 9. 4. the whole Creation by his administration of the full and compleat power received from the Father over all things in Heaven and Earth: and particularly the types and predictions of the Old Testament, Mat. 28. 18. And if by the lower parts of the earth be understood the state of the dead (as many Ancients do interpret it), then is meant, that tho' as a great King he reside only in the chiefest place of his Dominion, the highest heaven, yet his power reacheth to all things whatsoever. Filled with the works of his power the Earth, which he sanctified, Hell, which he vanquished, Heaven, where he reigneth.

8 Referring to what he said, vers. 8. he gave gifts unto men.



[*might be*] Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers.

12. For the <sup>10</sup> a perfecting of the Saints, for the work of the ministry [*of the Word and Sacraments, and*] for the edifying of the [*whole*] body of Christ.

13. [*In such manner,*] till we all [*Jews and Gentiles*] <sup>b</sup> come <sup>c</sup> in the unity of the faith, and <sup>d</sup> knowledge of the Son of God, unto a <sup>e</sup> perfect man [*hood, yet not corporeal but spiritual, even*] unto the <sup>f</sup> measure of the stature of the <sup>11</sup> fulness of Christ.

14. That we henceforth be no more [*as silly*] <sup>g</sup> children, tossed to and fro, and carried about, [*uncertainly as a wave*],

*Sti. Ut convenit membro corporis Christi. f* To the measure of the age and of the fullness according to which Christ ought to be formed in us. *g* 1 Cor. 14. 20. Heb. 13. 9.

9 Apostles, strictly so called, were those sent to testify what they had seen and heard of our Saviour, Act. 1. 22. 1 Cor. 15. 8. 9. 1. and by him sent, as he by the Father, to be the supreme governors of his Church; tho' in a more large sense others also are called Apostles, Phil. 2. 25. Act. 14. 13. Rom. 16. 7. 2 Cor. 8. 23. Prophets (placed next to Apostles Eph. 3. 5. 1 Cor. 12. 28.) preached the Gospel more fully where others had planted, interpreted Prophecies, foretold things to come Act. 11. 27. being more plentifully inspired by the Holy Ghost, Act. 13. 1. 3. 15. 32. Evangelists, both those, who writ the Gospels, and who assisted the Apostles in their preaching Act. 16. 3. compare with 2 Tim. 4. 5. Such Philip Act. 21. 8. who converted the Samaritans, Act. 8. 12. yet could not constitute them a Church, vers. 17. Pastors are Governors, as Teachers ordinary Doctors. For the 3 first, some part of their function was temporary and extraordinary. In what was ordinary and perpetual Bishops succeed. The Apostle nameth not all the gifts, but only the principal. And tho' he chose Apostles before his passion, yet he settled in the Church, and instructed them in their function at his Ascension, and gave them an especial ability to perform it at Pentecost.

10 Καταργεῖν signifies, 1. a repairing or repairing what is decayed or fallen down, 10 Gal. 3. 1. Mar. 4. 21. as a disappointed member or ruinous house. So

some render here *infrustrationem Sanctorum*, recovering and reconciling Penitents, uniting differences, sowing charity, and quieting Schisms, 1 Cor. 1. 10. joyning the Christians into publick assemblies 1 Pet. 5. 10. or into one spiritual building. 2. To prepare or make fit, Heb. 10. 5. Rom. 9. 22. to perfect or finish, Luk. 6. 40. to fill up or compleat the Church by converting others, and to perfect (Mat. 5. ult.) in Wisdom and Sanctity those already converted. That to the whole Church may be finished (as a building) of many stones, and every of those exactly and perfectly fitted to its place and station.

11 Fulness, 1. till Christs mystical body be arrived at the decreed and determinate perfection and maturity, i. e. till all be converted, so Rom. 11. 12. 25. which will not be till the day of judgment, Eph. 5. 27. Mat. 25. 1. 1 Thess. 4. 16. 2. more probably, till we all (every particular) arrive to the full maturity, solidity, and strength of a perfect membership of Christ; in faith, ripe judgment and knowledge both of his will and the mysteries of his Religion; and likewise in full Sanctity and free participation of his Spirit. Eph. 3. 19. Consequently, that we may be perfect members in him, as in him dwelleth the fulness of the Godhead, Col. 2. 9. 10. and perfect also as the Father, Mat. 5. ult. wherefore, 1. these gifts are all given for the publick service of the Church, and they are to endure as long as the Church is left

which

b Circumvention. Machinations of error or deceit of the Devil. i Facientes. Students. Sectantes. Being sincere Lech. 8. 16.  
 k Augescamus. Augemus. Crescamus. Grandescamus. Adelescamus.  
 l Col. 2. 19.  
 m By every joint of subministration. Member. Part.  
 n The rest of the Gentiles.

with every wind of [new] doctrine, by the <sup>12</sup> sleight of [subtile] men, and [their] cunning craftiness, whereby they <sup>b</sup> lie in wait to deceive [the unstable and unlearned.]

15. But, [on the contrary], <sup>i</sup> speaking [and keeping] the truth [of Christ's doctrine delivered by these his ministers] in [and with the] love [of the brethren,] we <sup>k</sup> may grow up into him [(as strong and perfect members] in all things [belonging to that holy membership,]) who is the [only] head [of this body] even Christ.

16. <sup>l</sup> From whom the whole body [of the Church, even all its members] <sup>13</sup> fitly joyned together, and [firmly] compacted by [the ministration of] that [benefit] which <sup>m</sup> every joint, [and principal member] supplieth [to other,] according to the effectual working [of the spirit] in [and according to,] the measure [and proportion] of every part, [whether it administer or receive : this body, I say,] <sup>14</sup> maketh [a mutual] increase of [every member in] the [whole] body, unto the edifying of it self in love [both towards God and one another.]

17. This therefore I say (vers. 1.) and testify in [behalf of] the Lord, that, [since ye are members of Christ's body,] ye henceforward walk [according to your profession, and] not [after the manner] as <sup>n</sup> other [unconverted] Gentiles, [who are still] <sup>15</sup> in the vanity of their mind.

<sup>12</sup> Such sleight as is used by gamblers to cheat and over-reach others ; and such lying-in-wait as thieves use by the highway. The mischiefs that these can do are prevented by the Gifts here spoken of.

<sup>13</sup> Συναρμολογῶμεν signifies the fit and apt correspondency of one part to another, Eph. 2. 21. they refer to the parts of the Tabernacle diligently coupled and united together, Exod. 26. but συμβιβίζωμεν is the fastning and cementing them together as by pins, &c. when so fitted. He pursues his metaphor of building; whose parts are first squared, hewed, and fitted, and afterwards fastned, tenanted, cemented, joyned together in their true places. And his meaning is, That the Spirit of Christ (the head of this body) by the officers (gifts) thereof, (every one performing his duty in his rank and office, according to the proportion of the influence of the spirit, and gift received) firmly uniteth and fastneth together all the members and parts of the Church. Preserving them first from dissolution by

schisms and factions, and then augmenting the whole both in the sanctity of the present, and addition of new, members. He calleth the officers Joynts, because they are the uniting of the whole Church. As the several Congregations of Laity are joyn'd under their respective Pastors and Priests; the Priests in their Bishop, &c. The Apostle pursues this Metaphor in bodies of all sorts ; Vegetables, as Trees ; animal, as Men ; artificial, as houses ; politick, as Corporations : and herein the Officers (Gifts) are represented both as, 1. fitting them for union ; 2. as joynts and cement uniting all the members so fitted ; 3. as nerves and vessels communicating life, motion, and the spirit to all the parts.

<sup>14</sup> An Hebraism, i. e. maketh increase of it self, or it self encreaseth.

<sup>15</sup> Vanity] their belief or Religion not grounded upon truth, not producing holiness of life, i. e. not directing their actions, nor affording a certain end or hope of their service. Vanity of their mind] because following their own imaginations, not any revelation from God himself.

18. Having the<sup>[ir]</sup> understanding<sup>[as yet]</sup> darkened,<sup>[and]</sup> being alienated from the life <sup>[approved]</sup> of God, o through the ignorance that is p <sup>[still]</sup> in them, because of the blindness of their hearts<sup>[refusing to believe and obey those teachers whom he hath sent.]</sup>

19. <sup>[And]</sup> who, q being <sup>16</sup> past <sup>[sense and]</sup> feeling <sup>[even of true reason as well as faith,]</sup> have given themselves over unto lasciviousness, to work all <sup>r</sup> <sup>[kind of]</sup> uncleanness <sup>[and lust]</sup> with <sup>[insatiable]</sup> <sup>r</sup> greediness,<sup>[and making it part of their devotions.]</sup>

20. But ye, <sup>[Ephesians,]</sup> have not so learned <sup>[in]</sup> Christ<sup>[School to be so ignorant, or to practise such wickedness:]</sup>;

21. <sup>[For]</sup> a if so be that you have heard him, and been taught by him <sup>[and his Apostles]</sup> (as the truth is in Jesus) <sup>[ye cannot but know]</sup>

22. b That ye <sup>[ought to]</sup> put off (concerning your former <sup>[Heathen-]</sup> conversation) the <sup>17</sup> old-man, <sup>[your former habits, and manner of life]</sup>; which is <sup>[daily more and more]</sup> corrupted according to the <sup>[suggestions of those]</sup> c deceitful lusts:

23. d And <sup>[that ye]</sup> be renewed <sup>[thoroly]</sup> in the spirit <sup>[and whole disposition]</sup> of your mind:

24. e And that ye put on that new man, which <sup>r</sup> after <sup>[the image of]</sup> God <sup>[in Christ]</sup> is <sup>[anew]</sup> created in righteousness and g true <sup>[sincere]</sup> holiness.

25. Wherefore <sup>[also]</sup> h putting away <sup>[all]</sup> lying <sup>[and]</sup> dissimulation<sup>[since ye make profession of the truth]</sup> i speak eve-

16 Some, and even a great part of them, actually committing such wickedness, even in the great mysteries of their Religion; But all of them, as long as they want the true light, are unable by reason to conceive much less abolish such abominations. Especially being darkened by the vehemency of affections and interests, by evil example even of their Gods, by wicked customs and habits from their youth, and by corrupt principles, the causes of the insensibility of the difference of virtue and vice. All those, who having no sense of true piety, immortality, or eternal happiness, abandon themselves to the sensuality of this present life.

17 So old that it is corrupted. Old and new man every where opposed. The one is that manner of living without, or be-

fore, Christianity: wherein, not knowing the will of God, we served not only the desires of nature; but the lusts also of a vain imagination; and worse than that, of a blinded understanding; which had the remainders of the natural light of reason by habitual sin, and wicked example either extinguished or very much darkened, vers. 18. according to which the affections were hurried either to fleshly and carnal lusts, pride, covetousness, and other sensuality; or abandoned to all sorts of wickedness without remorse or check of conscience vers. 19. and sense of Gods will, promises or threatenings.

It is called the New man, because such a one hath a new principle infused into him, besides what he had from Adam; which is called his regeneration.

o For. By.  
p Rom. 1.  
21. 24. 26.  
q Despair-  
ing as if

απλῶς  
κῶτες. i  
Not for-  
rowing for  
sin com-  
mitted.  
r 2 Pet. 2.  
14.

f Avaritia.  
And of cov-  
etousness.  
a Since  
that.

b Col. 2. 20.  
To put off.  
c Lusts of  
deceit. Of  
error.

d But to be  
renewed.  
e To put on

f Col. 3. 10.  
g Holiness  
in the af-  
fections, of  
truth in the  
understand-  
ing.

h Zech. 8.6.

i Pf. 4. 6.  
 & Calumniator, or  
 Tale-bearer.  
 1 Cor. 7. 6.  
 1 Goods.  
 m Edification of  
 faith, of  
 opportunity, of necessity, of use.  
 To the instruction of  
 profiting.  
 To edification profitable.  
 To profitable edification.  
 n Col. 4. 6.  
 Luk. 4. 22.  
 o 1f. 63. 10.  
 Gen. 6. 5.  
 Pf. 11. 4-78.  
 40. 41. and  
 106. 43.  
 Ezech. 16.  
 43.  
 p Cap. 1. 13.  
 q Indignation.

ry man truth with his neighbour, for we are <sup>18</sup> members one of another.

26. [If ye] be <sup>i</sup> angry [at any time]; yet <sup>19</sup> sin not [either by opprobrious words or injurious actions.] Neither let the Sun go down upon your wrath.

27. Neither give [opportunity or] place to the <sup>k</sup> Devil [to tempt you to revenge, or any other sin.]

28. Let him, that [before his conversion] stole, [now] steal no more; but rather let him labour, working with his hands [to obtain] some <sup>l</sup> good thing, that he may have [sufficient for himself, and somewhat also] to give to him that needeth.

29. Let no corrupt communication proceed out of your mouth; but that [only] which is good for the <sup>m</sup> use of edifying, [and instructing in piety or virtue]; that it may minister [increase of] <sup>n</sup> grace unto the hearers.

30 And [by such evil communication] <sup>o</sup> <sup>20</sup> grieve not the holy spirit of God, whereby ye are <sup>p</sup> sealed [and conigned] unto the [great] day of [your] redemption.

31. Let all bitterness [also in speech], and wrath, and anger, and clamour, and evil speaking [of, or to, others] be put away from you, with all malice.

32. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christs sake hath forgiven you.

<sup>18</sup> Comembers 1. of human Society which by lying is destroyed. But 2ly. chiefly of Christs body. No member hurts, but afflicts its fellow-member. Every member doth to another as it desires should be done to it self; and a member by hurting another deprives also it self and the whole body of that assistance. These exhortations are all deduced from the former positions.

<sup>19</sup> Tho difficult always to avoid the passion and first motions of anger, whence proceed 1. commotion, vehemency of passion. 2. Bitter and Contumelious expressions, and 3. desire of revenge, and difficulty of reconciliation; yet the Apostle

absolutely forbids those effects; and tho last probably because of their prayers, which were ineffectual without reconciliation.

<sup>20</sup> As vers. 27. being angry is opening the door, and exposing our selves, by taking away our watch and guard, to the temptations of the Devil; so here corrupt Communication is grieving the holy spirit, i. e. contradicting and opposing its sanctity by unclean, scurrilous, and obscene discourse. To grieve the Holy Spirit is, 1. to offend him, and cause him to depart or withdraw his Inspirations and Assistance, 2. to grieve and scandalize other spiritual persons, 3. to grieve the spirit in them.

CHAP. V.

1. **B**E ye therefore <sup>a</sup> followers [*and imitators*] of God, <sup>as</sup> [*becometh his*] dear <sup>b</sup> children.

2. And <sup>c</sup> walk in love [*toward the brethren*], as Christ also hath loved us, and hath [*therefore*] <sup>d</sup> given himself [*to die*] for us, <sup>1</sup> an Offering and Sacrifice to God, for <sup>e</sup> a sweet-smelling savour.

3. But [*that love which tends to*] <sup>f</sup> fornication, and all uncleanness, or <sup>g</sup> covetousness, let it not be [*so much as*] once named [*to be committed*] amongst you, as becometh [*both the name and profession of*] Saints.

4. [*As*] neither <sup>h</sup> filchiness, nor foolish talking, nor [*carriolous*] <sup>i</sup> jesting; none of which are <sup>j</sup> convenient [*or seemly for your profession*]; but <sup>k</sup> rather [*in your mirth*] giving thanks, [*and praising God*].

5. For this ye <sup>1</sup> know [*by your religion*], that no <sup>2</sup> whore-onger, nor unclean person, nor <sup>m</sup> covetous man (<sup>n</sup> who

Cor. 6. 5. Gal. 5. 19. Apoc. 22. 15. m Col. 3. 5. Deceiver. n Which is service of Idols.

1 Offering or Oblation refers to the meat-offering Lev. 2. 2. Sacrifice to the burnt-offering Lev. 1. 9. both are said to be sweet-smelling, i. e. acceptable to God. knowing that whereas before he was offended with his filthy and loathsome actions, he was now pacified towards the Sacrificer; as to Noah, Gen. 8. 21. But no offering or sacrifice so well-pleasing as that of our Lord, in whose acceptation all the rest become gracious.

2 Πλεονεξία is frequently coupled with words of lust Rom. 1. 29. Eph. 4. 19. 1. 3. 5. 1 Thes. 4. 6. 1 Cor. 5. 11. 2 Pet. 14. and it signifieth in general any inordinate lusting or desiring more than is necessary or convenient, of what sort soever it be; which is in effect the over-lusting and idolizing a creature; tho the word is most frequently taken for covetousness of wealth, V. Not. ad vers. 5.

3 The Apostle condemns any such recreation as is joined with scurrility, obduracy, or levity; or is designed merely laughter, and inordinate, undecent, immoderate mirth. And indeed suchularity is most frequently of obduracy,

and those actions, which the Scripture so often calleth folly; as this word is here joyned with foolish talking. So giving of thanks signifieth either praising God, whence came that word *Deo gratias* so frequent in the ancient Church S. Aug. Ep. 77. or as in Eph. 4. 29. Col. 3. 6. gracious, as in Prov. 11. 6. or acceptable to good men.

4 Many of the Fathers interpret here πλεονεξία an action of lust; which is called Idolatry, because those unnatural and excessive lusts were most frequent in their Idol-worship, Wild. 14. 26. Jer. 24. 19. 1 King. 14. 24. 15. 12. 2 King 23. 7. Lev. 18. 24. 2 Mac. 6. 4. 1 Pet. 4. 3. and appears yet more out of Heathen Authors. As also amongst the Gnosticks in their worship, Epiph. Her. 26. and Phod. Her. fab. l. 1. c. 2. d. g. He that doth such things is a Gentile, and worships after the manner of them, not of the Christians. But if it be interpreted covetousness, the meaning is, that they put their trust, their glory, their joy; they employ all their thoughts and desires to obtain wealth, Plal. 115. 4. Their Idols are Silver and Gold.

4 Mat. 5.  
45. 48.  
Luk. 6. 36.  
b Jo. 8. 39.  
c Jo. 13. 34.  
15. 12. Gal.  
2. 20.  
1 Thes. 4. 9.  
Tit. 2. 14.  
Heb. 8. 3. 9.  
14. 1 Per.  
3. 18.  
d 1 Jo. 3. 16.  
e Saviour of  
sweetness.  
f Mark. 7.  
21. Gal. 5.  
19. Col. 3. 5.  
g Eph. 4. 29.  
Obtemper.  
h Scurrility.  
i Jeering.  
j Drolling.  
k Not to  
purpose.  
l Only.  
m Under-  
standing.  
n know thyself.

is an Idolator) hath, [*or can have*], any inheritance in the Kingdom of Christ and of God.

6. Let no man<sup>o</sup> deceive you with vain words, [*as i these were none, or small faults*]; for, because of these [*very*] things<sup>s</sup> cometh the wrath of God upon the children of disobedience.

7. Be ye not therefore partakers of them [*in their sins*].  
8. For [*in your heathenism*] ye were <sup>q</sup> darknels, [*both wanting the illumination of Gods spirit, and external instructi-*

on]; but now are ye light [*able to enlighten others*] in the Lord, [*and his doctrine*]: walk therefore as [*becometh*] children of light.

9. (For [*such is*] the fruit of the [*holy*] <sup>r</sup> spirit [*con-* trary to the other] is all goodness, and righteousness, and truth,)

10. <sup>r</sup> Proving [*diligently, and preaching*] what is acceptable to the Lord.

11. And have no fellowship with [*them in*] the [*ir*] unfruitful works of darkness; but rather <sup>7</sup> reprove them, [*that they also may forsake them*]:

12. For it is a shame even to speak of those things, which are done of them in secret.

13. But all things that are <sup>s</sup> reprov'd, are made manifest [*only*] by the light; for whatsoever <sup>t</sup> doth make [*another thing to be*] manifest [*of necessity*] is [*it self*] <sup>8</sup> light.

14. Wherefore [*t*] he [*Lord*] saith [*by* <sup>9</sup> *Isaiah* 60. 10.] <sup>u</sup> Awake thou that sleepest, arise from the dead, and Christ shall <sup>x</sup> give thee light.

15. [*And since ye are light*], see that ye <sup>y</sup> walk [*as in day light*] circumspectly; not [*uncertainly*] <sup>z</sup> as fools; but as wise men, [*prudently*].

<sup>5</sup> As formerly upon Sodom, the Canaanish Nations, &c. So God is still wont to revenge these sins severely.

<sup>6</sup> Proving as a Goldsmith, Rom. 12. 2. Prov. 10. 32. that ye be not deceived with false and counterfeit, instead of true coin.

<sup>7</sup> Or discover, i. e. them to be works of darkness by the light of your holy conversation.

<sup>8</sup> Therefore you may hereby discover your selves to be light: some translate it, whatsoever is made manifest is light, i. e.

is enlightned, or made apparent by light.

<sup>9</sup> These words are not formally in *Isaiah*, but the Apostle alludeth to the Prophecy; and the sense of both is much what the same. In him it is, *Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee*. Inviting the Church to praise God for his illuminating her by the coming of Christ, and mission of the Holy Ghost. The Apostle applies it as an invitation to repentance, acknowledgment, and embracing of that light now actually revealed.

16. <sup>a</sup> Redeeming the <sup>10</sup> time, because the days are evil.
17. Wherefore be ye not unwise, but understanding what the will of the Lord is, [*which you ought to perform,*]
18. And be not drunk with Wine, wherein is [*usually committed*] <sup>11</sup> excess, but be ye filled with the holy Spirit, [*the cause of a better and greater mirth.*]
19. Speaking to [*and amongst*] your selves in <sup>c</sup> Psalms, and Hymns, and spiritual Songs, singing and making [*holy*] melody in your hearts to the Lord;
20. [*And*] giving thanks always for all things unto God [*the Creator*], and the father [*of his Church*], in the name of our Lord Jesus Christ.
21. [*Neither be contentions, but*] <sup>12</sup> submitting your selves [*each*] one to another, [*according to every ones duty,*] in the fear of <sup>d</sup> God.
22. Wives, submit your selves unto your own husbands, <sup>13</sup> as unto the Lord.
23. For the husband is the head [*and governor*] of the Wife, even as Christ is the head of the Church; and [*as*] he is the Saviour, [*defender and preserver*] <sup>e</sup> of [*that*] his <sup>e</sup> body, [*so ought the husband to be of his wife.*]
24. Therefore, as the Church is subject unto Christ, so [*let*] the wives *be* to their own husbands in every thing [*lawful*].
25. And [*ye*] husbands love your wives, even as Christ also loved the Church, and gave himself [*up to death*] for it;
26. That he might <sup>14</sup> sanctifie and cleanse it from all sin, <sup>f</sup> by

<sup>a</sup> But as wife men' that redeem their calamity. *Diferentes que sunt bus mundi.*  
<sup>b</sup> Luxury. *Libido in; turpitudinis.* Prodigality. *Prov. 23.*  
<sup>31</sup> according to the LXX. Luk. 15. 13. 30.  
<sup>c</sup> Col. 3. 16.  
<sup>d</sup> 1 Pet. 3. 5. of Christ.

10. Redeeming, buying, gaining, the time is, 1. endeavouring to make amends for past negligence. But this seems not the Apostles meaning: For he speaketh of present or imminent, evil times. 2. Using all prudent artifices and circumspection to preserve and redeem themselves from evil times; i. e. either the snares and enticements of wicked Company, or dangers of persecution for reproving them. So Dan. 2. 8. gaining time is saving themselves from danger. 3. Seeking all opportunities of doing as much good as you can in this short and evil time.

11. Another work of darkness 1 Thes. 5. 7. in drinking Wine it is very hard to keep moderation; but men are apt to run into excess, all of luxury and dissoluteness. As being most opposite to Wisdom. The word *astoria* signifies both excess in pleasure of the tail and of lust.

12. Hitherto of duties towards our selves; it follows of such as concern us in relation

to others. The general precept is, that every one ought to submit freely to that obligation he hath towards others: all such, as of Wives and Husbands, Children and Parents, Servants and Masters, being mutual.

13. Who hath given the Husband power over the Wife, and so commanded, and will reward her obedience; but especially because they ought to consider their husbands as the Lord himself who is husband to his Church. To have protection from him.

14. That he might sanctifie it perfectly, having first cleansed it by baptism: which consists of two parts, water and the benediction. Tho' I know not that word is any where in the scripture so applied. Therefore it is more probably interpreted according to the ordinary acception of it, for faith the most necessary prerequisite disposition to and condition of baptism, Mat. 16. 16. Act. 15. 9. 1 Pet. 1. 23. 3. 21.

g Of life.

the washing of water [*in baptism,*] and by [*believing*] the word.

b Pf. 45, 16.  
Apoc. 21, 10.  
19, 7.

27. That he might <sup>15</sup> [*at the last day*] present it to himself a [*Spouse and*] <sup>h</sup> glorious Church, not having spot [*of sin,*] nor wrinkle [*of deformity,*], or any such [*imperfect*] thing; but that it should be [*perfectly beautiful*], holy, and without blemish.

28. So ought men to love their wives, as their own bodies; he that loveth his wife loveth himself.

29. For no man ever yet [*unnaturally*] hated his own flesh, but nourisheth and cherisheth it, as the Lord [*also*] doth the Church.

30. For we [*the Church*] are members of his [*mystical*] body, <sup>16</sup> of his flesh and of his bones.

i Gilead.  
k 1 Cor. 6.  
16.

l In Christ  
and in.

31. For this cause was it said [*Gen. 2. 24. that*] a man shall leave his father and mother, and shall be <sup>i</sup> joyned to his wife, and they <sup>k</sup> two shall be one flesh.

32. This [*union of two into one*] is a great mystery, [*even in human marriages,*] but [*greater when*] <sup>17</sup> I speak <sup>l</sup> concerning [*that of*] Christ and his Church.

m 1 Cor.

33. Nevertheless [*in the other also*] let every one of you [*that is married*] in [*this*] particular so love his wife as himself: and [*let*] the wife see that she <sup>m</sup> reverence her husband.

<sup>15</sup> This may be understood of the perfection of the Saints in this life, i. e. that they are not guilty of any greater habitual sin, and that they repent immediately of the lesser.

<sup>16</sup> Alluding to Eve's being made of Mans rib, Gen. 2. 24. and it is meant either of our Lords passion, when out of the opening of his ribs, as Adams, there issued out blood and water, representing the institution of the Sacraments, whereby we are made members and parts of his mysti-

cal body, even as flesh and bones are of the Natural: or, to the words becoming flesh. And we are said to be his flesh and bones rather than he ours, because he is our head.

<sup>17</sup> Which spiritual union he hath so much insisted upon in this Epistle, declaring it by so many metaphors of head and members, of tree and branches, of stones and chief corner-stone in a building; and here of husband and wife.



## CHAP. VI.

1. **C**HILDREN, [*likewise,*]<sup>1</sup> obey your parents <sup>a</sup> in the Lord ; for this is right and <sup>2</sup> just ;  
 2. [*For the Lord saith,*] Honour thy father and mother (which is the first [*of the ten*] Commandment[s] with [*a*] promise) [*annexed.*]

3. [*Which is ;*]<sup>b</sup> that it may be well with thee, and that thou <sup>c</sup> mayst live long upon the earth. b Deut. 5. 16.  
c Exod. 20. 12.

4. And ye, fathers, [*by indiscreet austerity*] provoke not your children [*causelessly*] to wrath ; but bring them up <sup>d</sup> in the nurture and admonition of the Lord. d Discipline. Chastisement. Correction.

5. Servants be obedient to them that are your Masters according to the flesh, with fear and trembling ; in singleness of heart, [*as thereby performing your duty*] to Christ, [*in their persons.*]

6. Not with eye-service [*in their presence only*], as men-pleasers [*use to do*], but as the servants of Christ [*who set you in this condition, and*] doing the will of God [*sincerely*] from the <sup>e</sup> heart.

7. With good will doing [*them*] service, as to the Lord [*himself,*] and not to men [*only*] : e Soul.

8. Knowing, that whatsoever good thing any man doth, [*as reward for*] the same shall he receive of the Lord, whether he be bond or free.

9. And ye, Masters, do the same [*good offices*] to them ; <sup>3</sup> forbearing [*indiscreet and insolent*] threatenings ; knowing that <sup>f</sup> your Master also is in heaven, [*who regardeth and rewardeth your actions ;*] neither is there respect of persons [*or conditions*] with him. f The Lord both of them and you.

10. Finally, my brethren, [*all of you*] be strong in [*and thro*] the Lord, and in the power of his might.

11. And put on the whole [*complete*] armour of God, that ye may be able to stand [*unmoveable*] against the wiles of the Devil.

<sup>1</sup> This may be understood several ways, commanding it.

1. Such as are in the Lord, but this is not all the Apostles meaning, for other Parents also are to be obeyed. 2. Or in what is not contrary to Gods commands. 3. In, that is for, the Lord, and because of his

2 That of whom you receive being, to him you should return obedience.

3. Moderating, remitting ; i. e. not punishing as you threatened.

g Contend.  
 Fight.  
 b Worldly  
 rulers of  
 this age.  
 i Wicked  
 spirits in  
 heavenly.  
 k Having  
 overcome  
 all. In all  
 things per-  
 fect.  
 a If. 11. 5.  
 b If. 59. 17.  
 i Thel. 5. 8.  
 c In the  
 readiness.  
 That ye  
 may be re-  
 dy.  
 d Unto all, 1 Pet. 5. 9.

12. For we [*Christians*] & wrestle not [*only*] against flesh and blood, \* [*visible enemies*]; but [*chiefly*] against 4 Principalities, against Powers, against the <sup>b</sup> Rulers of the darkness of this world, and against <sup>i</sup> spiritual wickedness in high places.

13. Wherefore take unto you the whole armor of God, that ye may be able [*valiantly*] to withstand in the evil day [*of violent temptation*], and having <sup>k</sup> done all [*as courageous soldiers*] to stand [*victorious*.]

14. Stand therefore [*against your enemies*], having your loins girt about with <sup>a</sup> truth [*and sincerity*], and having on the <sup>b</sup> breast-plate of righteousness.

15. And your feet shod with the <sup>c</sup> preparation of the Gospel of peace; [*always ready to advance and propagate it.*]

16. <sup>d</sup> Above all [*the rest*] taking the shield of faith,

\* Flesh and Blood seem to mean sensual lusts, Concupiscence, and the like; but besides these, are many small wickednesses suggested by evil spirits.

4 See Eph. 1. 21. 2. 2. Rom. 8. 38. Col. 2. 15. It may be that some of those orders fell, or that they have somewhat of the power that good Angels of those orders have. However, it is clear, that there is subordination and great diversity amongst them. One Prince or Chief, Mat. 9. 34. and the rest his Angels. Again divers kinds and some more powerful, Mat. 17. 21. It seems also that they had this power originally (and perhaps according to the dignity of their Natures) from the beginning, Jude 6. *Angelas, qui non servaverunt suum principatum.* Which probably was not wholly taken from them, tho their power much limited, and they confined to exercise it only in those lower regions; restrained most of all by our Saviour, by whom also it shall at last be quite overthrown 1 Cor. 15. 24. Rev. 20. when the final sentence of his Condemnation shall be put in execution. By their power over the Air it should seem that they upheld their own, (i. e. the Idol worship. And to disguise themselves the more, they periwaded the blinded world that their power was in the Stars, &c. bringing in Astrology, Magick, and other such devilish Arts, perhaps called the Wisdom of the Princes (and great Men) of this World, 1 Cor. 2. Now tho they are called the Rulers, and theirs the Prince of this World, Jo. 12. 31. 14. 30. 16. 11. 2 Cor. 9. 4. Luk. 4. 6. Yet are they

not so absolutely and wholly, but of the darkness (or dark part) of this world. i. e. either of those lower regions near the earth, which are gross and dark, and the Air (tho sometimes called heaven) not comparable in brightness to the superior parts, or higher heavens. Or else, of the darkness and ignorance of the heathen World, which is by our Lords coming (who was the true and Orient light of the Gentiles) very much, (Idol-worship being mightily decreased) but not as yet quite dispersed.

Now as those rulers are spiritual both in their essence and in respect of flesh and blood, i. e. human visible powers here on earth, Mat. 16. 17. 1 Cor. 15. 50. Gal. 1. 16. Heb. 2. 14. against whose persecutions the Apostle here fortifies them; yet it seems there is another sort of them, that are still more spiritual, and in superior places, even sometimes in heaven it self; where they are begging leave to tempt us as Job, or to punish and destroy us, as the lying spirits in Ahabs Prophets, or accusing us for submitting to their temptations, Revel. 12. 10. Zech. 3. 1.

So that we have need both of very great courage and strong arms against such a powerful enemy. By his essence spiritual and invisible; malicious and wicked in the highest measure, assailing us by his power, and as the Lord of the World frightening us; by his wiles and deceits entrapping us, in his own Kingdom of darkness, above and about us in the Air, and endeavouring to deprive us of our assistance in heaven.

wherewith

wherewith ye shall be able to quench *[and make void]* all the *[most]* fiery darts of the  *wicked* *[persecutors.]*

17. And take *[for]* an *helmet* *[the hope]* of *Salvation*; and the  *sword* of the spirit, which is the word of God.

18. And *[to assure you the victory]* praying *always* with all prayer and supplication *in the* *[ fervor of ]* spirit, and watching *thereunto* with all perseverance, and *[continual]* supplication for *all* the Saints.

19. And for me *[particularly]*, that *utterance* may be given unto me, that I may *[have free liberty to]* open my mouth *boldly* to make known *[to all men]* the mystery of the Gospel.

20. For *[the testimony to]* which, I am *[now]* an Ambassador in *bonds*, *[pray, I say, for me,]* that I may speak boldly as I ought to speak.

21. But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother, and faithful *minister* in the Lord *[work,]* shall make known to you all things, *[which concern me:]*

22. Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts *[dejected thro my persecutions.]*

23. Peace *be* to all the brethren, and *love*, with faith, from God the father, and the Lord Jesus Christ.

24. Grace be with all them that love our Lord Jesus Christ in *sincerity*. Amen.

*5* The Apostle desires this spiritual which he endured for the Gospel. courage because of the great persecutions,

*e* Most wicked.  
*f* If. 59. 7.  
*g* Which bringeth salvation.

*b* Rev. 1. 16.  
*2* Cor. 10. 4.  
*h* Heb. 4. 12.

*i* At every season.  
*k* By the motion of.  
*l* To this purpose. In this.

*m* Concerning all holy things.  
*n* Liberty of preaching.

*o* With authority.  
*p* A chain.  
*q* Deacon.

*r* Mercy.

*s* With incorruption.

T H E



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THE  
EPISTLE OF S. PAUL  
TO THE  
PHILIPPIANS,  
PARAPHRASED.

---

Hh \*



**P**HILIPPI, at first called Crenides, because of the multitude of springs near unto it, was enlarged and beautified by Philip King of Macedonia, and called Philippi. Afterwards it became a Roman Colony, and the chief City of one Province of Macedonia, Aët. 16. 12. is now (as they say) called Chryxopolis, *quasi* Chrysopolis, because of the gold-mines thereabouts. Hither S. Paul was sent by a Vision to preach the Gospel; and where not long after his arrival he was shamefully treated, 1 Thes. 2. 2. the story whereof is in Aët. 16. There seems to have been some rudiments of a Church before his coming thither, vers. 13. But two eminent families, besides divers other persons, in the short time of his abode there, were converted by him. Who seem also to have made great proficiency in Religion; because the Apostle calls them *his joy and crown*, every where commendeth them, and was much assisted by their liberality 2 Cor. 9. 2. 4. 11. 9. more than by any other Church of his planting, Phil. 4. 15, 16. And now they sent freely unto him by Epaphroditus their Bishop; by whom he also returneth them this Epistle.

The Gospel having made great progress amongst them, it remained that care should be taken for their perseverance. Which could not be done, if, 1. they remitted their own diligence, or succumbed under persecutions: or, 2ly. were embroiled with schisms amongst themselves: or, 3ly. were perverted by Hereticks. Against all these the B. Apostle warns and fortifies them in this Epistle; but not with that exactness of method, which in some others he useth. He strengthens them against backsliding in the first chapter; by his exhortations, by his prayers for them, by their former steadfastness and the blessings upon it, and by his own example. Whereby they might perceive, that

persecutions more propagated and confirmed the Gospel. From schisms he dehorts them, chap. 2. by recommending to them those virtues which would certainly extirpate them ; especially charity and humility. He arms them against the Judaizers (the dangerousst heresie, which troubled the Church in its infancy) chap. 3. It seems they were either as yet not at all, or not deeply, infected ; which makes him the more short, but not less zealous, in his exhortation.

Lastly, he addeth, (as his manner is) chap. 4. excellent practical conclusions, recommending to them such virtues as were most necessary ; and concludes with great thanks for their bounty.

This Epistle seems to have been written in the time of his first imprisonment, 1. 25, 26. 2. 23, 24. at what time also it seems that Timothy was with him ; and it might be about, Anno Christi. 59.



THE  
EPISTLE OF S. PAUL  
THE APOSTLE  
TO THE  
PHILIPPIANS.

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C H A P. I.

1. **P**AUL and Timotheus, <sup>1</sup> servants of Jesus Christ,  
to all the Saints in Christ Jesus, which are at Philippi,  
<sup>a</sup> with the <sup>2</sup> Bishops and Deacons [*there,*]  
2. Grace *be* unto you, and peace from God our father, <sup>a Fellow-Bishops.</sup>  
and from the Lord Jesus Christ.

1 Servants in an especial manner, but not both Apostles: St. Paul therefore out of modesty omits that title.

2 Epiphanius, answering the arguments of Acrius pleading from this Scripture for the parity of Presbyters to Bishops, saith; That by Bishops here were meant those, who were superior to Presbyters, but not of Philippi only, (there being ordinarily no more than one Bishop in one City) but also of the neighbouring Cities, whereof Philippi was the Metropolis. Theodoret and other of the ancients think they were Presbyters, their Bishop Epaphroditus being at that time with St. Paul at Rome c. 2. 25. 4. 18. For in those times those names, Bishop and Presbyter were promiscuously used for them, who governed the Church; as all that ministered were called Deacons; tho then also the office of a Bishop was superior to that of a Presbyter. Epiphanius's opinion seems more probable, because Bishops being accounted more essential and necessary to the Church than Presbyters; there were not often many Presbyters in one City; and many times

none at all, as Epiph. observes. 2ly. Cap. 4. 3. he seems to single out and denote their own Bishop particularly as one of them, who seems to have been Epaphroditus, see c. 2. 25. 3ly. Philippi seems to have had the chiefest dignity in Ecclesiastical affairs being the first-fruits of Macedonia. And therefore what was sent to S. Paul by the Philippians, chap. 4. 18. is 2 Cor. 11. 9. attributed to the Macedonians in general. And this Epistle may as well seem to be sent to all Macedonia, as that of the Corinthians, 1. 1. to all Achaia: and that to the Colossians also to Laodicea the Metropolis of Phrygia, Col. 2. 2. 4. 6. and that to the Ephesians probably also to all of that Asia: or those to the Thessalonians intended to the Philippians; as learned men observe out of that saying of Polycarp who affirmeth that St. Paul writ *Epistles* to the Philippians. 4ly. That discourse of St. Paul at Miletus, Act. 20. seems not to have been only to the Presbyters of Ephesus, but to the Bishops of all that Asia: compare v. 18. 25. 28. 31. with chap. 19. 10. 26. 20.

3. I thank

b Mention.  
c Supplication. Prayer  
for.

3. I thank my God upon <sup>3</sup> every <sup>b</sup> remembrance of you,  
4. (Always in all my prayers making <sup>c</sup> mention of you  
with joy)

d Persuaded.

e Bring it  
to an end.

5. For your [*subjection unto, and*] <sup>4</sup> fellowship [*with us*] in the Gospel of Christ, [*continued*] from the first day [*of your receiving it*] until now.

6. Being [*further*] <sup>d</sup> confident of this very thing; that [*God*], he, who hath begun [*by his grace*] this good work in you, will also <sup>e</sup> perfect it [*even until, and*] in the day of Jesus Christ's coming to judgment.

f You have  
me in your  
heart.

g Joy. Partakers of  
grace with  
me.

h Chap. 4. 1.

7. [*I am confident, I say,*] even as it is meet [*and rational*] for me to think [*and hope*] this of you all: inasmuch as I have you [*most dear*] in my heart [*and memory: because*] both in my bonds, and in the defence and confirmation of the Gospel ye were all partakers of my <sup>g</sup> grace.

8. For God is my witness how much, [*and how earnestly*] I <sup>h</sup> long for, [*and love*] you; [*not with carnal love, but*] in the [*most intimate*] bowels of Jesus Christ, [*which he hath both commanded and wrought in us by his religion.*]

i Sense.

k Try  
things better.

l Profitable.  
That differ.  
m Fruit;  
Which is  
of.

Jam. 3. 18.  
Joh. 15. Gal.  
5. 22.

n Which  
were about  
concerning,  
me.

9. And this also I [*continually*] pray for [*to God*], that your [*holy and christian*] <sup>7</sup> charity may abound more and more in all [*spiritual*] <sup>i</sup> knowledge and wisdom.

10. That ye may [*be able by your own experience to*] <sup>k</sup> approve the things which are <sup>8</sup> more <sup>l</sup> excellent [*and of greatest concernment unto you*]; and that you may be sincere [*in your profession*], and blameless [*in your conversation*] <sup>9</sup> until the day of Jesus Christ;

11. Being filled with the <sup>m</sup> fruits of righteousness [*good works,*] thro [*the grace of*] Jesus Christ, to the glory and praise of God, [*not your selves.*]

12. But, brethren, I would have you know, that the things, <sup>n</sup> which happened unto me [*thro the malice of perse-*

3 My prayers in your behalf are thanksgivings.

4. Some interpret it *Communication*, i. e. their liberal contributions for the advancement of the Gospel, as 4. 14. the like phrase is in 2 Cor. 8. 4. 9. 13. Rom. 12. 13. Gal. 6. 5. Heb. 13. 16. 1 Tim. 6. 18.

5 Augment it continually in you till it arrive to perfection in glory.

6 The Apostle accounts it a favour from God, and an occasion of joy in himself, that he was thought worthy to suffer for his name. The like whereof also was granted to the Philippians, vers. 29. 30. who besides their own persecutions, were forward to assist the Apostle in his sufferings, for

which they might justly expect a reward from God, Mat. 10. 41, 42.

7 Not only their bounty towards the Apostle; but that Pious and Christian disposition of all the affections; that it may be accompanied with, or advanced into, a greater illumination also of the understanding.

8 Both how much the precepts, promises, and mysteries of Christian Religion excel all others; and that you may arrive also to the highest degree of perfection in that Religion.

9 i. e. Till death; but he rather mentions the day of judgment, because then will be rendered the complete reward.

EDITOR.]

cutors] have fallen out rather to the furtherance of the Gospel, [*than the hinderance of it as you feared.*]

13. So that my bonds [*and imprisonment*] in [*and for*] Christ were manifest [*ly taken notice of*] in all [*the*] palace [*of Cæsar,*] and <sup>a</sup> in all other places.

14. <sup>b</sup> And many of the brethren in the Lord, waxing <sup>c</sup> confident by [*the example of*] my [*courage in*] bonds, are [*become*] much more bold to speak the word [*of God*] without fear.

15. Some indeed [*there are, who*] preach Christ even of envy [*and emulation to me for having brought the Gospel into this City*]; and [*some out of*] strife [*to get the glory of it to themselves*]; and some also of good will, [*and sincere affection to the Gospel and myself.*]

16. The <sup>10</sup> one [*sort*] preach Christ out of contention [*against me,*] not sincerely: supposing [*by this*] to add [*another*] affliction [*the diminution of my honour*] to my bonds.

17. But the other [*sort*] preach Christ out of [*sincere*] love [*to the Gospel and to me*]; knowing that I am <sup>11</sup> set for the defence of the Gospel.

18. [*But*] what [*matters it*] then? notwithstanding [*their good or bad intention, I am well pleased*]; since every way, whether in a pretence [*only, as by some*], or in truth [*as by others*]; Christ is preached; and therein I do rejoice; yea, and will rejoice.

19. For I know [*assuredly,*] that this [*even their unsincere preaching*] shall [*contrary to their intention*] turn to my [*greater glory,* and] <sup>12</sup> salvation [*in heaven*]: thro your prayers [*which I earnestly intreat*], and the [*greater*] <sup>e</sup> supply of the spirit of Jesus Christ unto me; <sup>e</sup> Submission.

20. According to my earnest expectation, and my [*firm*] hope, that in nothing I shall be ashamed; but *that with*

<sup>10</sup> These seem not to have been false teachers, or enemies to the Gospel; but such as envying the Apostles glory, (now in prison, not suffered to preach as formerly,) set up for themselves; boasting as if they were the only publishers of the Gospel; and perhaps also thought by that means to intercept the favour and bounty of the Disciples from St. Paul. Others, not so probably, imagine, they did this the more to animate the persecutors against him. The vulgar transpoſeth the 16 and 17 verses: but the Greek follows the members of the division, verse 15.

<sup>11</sup> Set up by Christ in the eminent place

of an Apostle, and therefore have so great an affection to the preaching of it, that nothing in the world can better please me. Or, set in bonds, so that not being permitted my ~~own~~ to preach, they in charity supply my duty.

<sup>12</sup> Because I am well pleased upon such Conditions to part with my own glory; neither borrowing for, nor desiring to revenge, the injury. Knowing that this small oppression shall procure me a greater degree of glory in heaven; and a greater measure of the holy spirit also here bestowed, as I more deny my self. Especially if you assist me with your prayers.

all

f Confidence.  
Liberty.

all r boldness, as always [since my calling to the Apostleship I have sincerely endeavoured to exalt the Gospel], so now also Christ shall be magnified [by me, whilst I am] in my body : whether it be by [my] life [and continued preaching,] or by [my testimony given to it at my] death.

g Gal. 2.20. 21. <sup>13</sup> For to me to live g is [to have my life devoted to] Christ, [and his service]; and to die is [present] gain.

22. <sup>14</sup> But if I [shall continue to] live in the flesh, this [the conversion of more to Christ] is the fruit of my labour; [and] yet what I shall <sup>15</sup> chuse [of living longer or shortly dying] I know not.

23. For I am constrained [and perplexed] between [the choice of] two, [living and dying]: having [on one side] a desire to be dissolved, and [immediately] to be <sup>16</sup> with Christ; which is [to me]; far better.

b 1 Thes. 4.

17. Apoc.

26. 4. 6.

2 Cor. 5. to

verf. 9.

i Multo magis melius;

multo enim

magis optimum.

24. Nevertheless to abide still in the flesh is more needful for you [and the rest of the faithful, amongst whom I have preached.]

25. And having this confidence, <sup>16</sup> I know, that I shall [longer] abide, and continue with you all, for your furtherance and joy of faith.

<sup>13</sup> Whether I live or die it will be advantageous to my salvation; for I have dedicated my life to Christ and his Gospel; and by my death I shall be present with Christ himself.

<sup>14</sup> But if the fruit of my longer life be to gain many to the Gospel, I do not prefer the present advantage of being with Christ before it.

<sup>15</sup> For tho it be simply better to be with Christ than to be absent from him; yet I know not whether it be better to be with Christ, or to continue to gain more souls to him; especially since my reward is thereby augmented.

<sup>16</sup> By this place and chap. 2. 24. it seems that St. Paul was delivered out of prison, and went again amongst his Converts both in Asia and Europe. And this the rather because they account 8 years betwixt his first being imprisoned at Rome, and his death; of the greatest part of which there is no other account. Besides 2 Tim. 4. 20. he saith that he left Trophimus at Miletum sick, who yet was with him at Jerusalem Act. 21. 29. As also that Erastus abode at Corinth; but this was needless to write to Timothy that was with S. Paul at Corinth; if these passages be moant of that journey

before he came to Jerusalem. Besides he sent to Philemon, 22. to provide him a lodging at Colosse. Yet all these do not out-weigh with me, that most solemn and prophetic speech of his, Act. 20. 25. 38. that they should see his face no more; tho the word I know be the time there as here. Here it signifies only a persuasion from a rational Conjecture, as appears by his former doubtings; as also in c. 2. 17. where he asserts it not certainly. It may be also answered to those instances; that S. Paul in that Epistle to Timothy to hasten his coming unto him, gives him account, that he was desirous of all his friends: as if he should say, Thou knowest that I in my coming from Jerusalem to Rome, sent away to his friends, Trophimus being sick; and Erastus stayed at Corinth; and for the rest, Demas, Crescens, Titus, &c. are all from me. So c. 3. 10, 11. he puts him in mind of his former sufferings, tho very well known to Timothy. How the Apostle spent those 8 years of his imprisonment is not revealed. Tho some think that he took a journey into Spain, and the West; whereof, Luke (the only Writer of his Acts) not being with him, nothing is delivered us.

26. That your <sup>k</sup> rejoicing may be more abundant in Jesus Christ for me, by my coming to you again. <sup>k</sup> Thank-giving. Granulation. Glorying. That my glorying of you may be. Eph. 4. 1. Col. 1. 10. 1 Thel. 2. 12.
27. [*But for me be not solicitous*;] only let your <sup>l</sup> consolation be [*such*] as becometh [*the professors of*] the Gospel of Christ: that whether I come and see you, or I be absent, I may hear [*good tidings*] of <sup>m</sup> your affairs; that ye stand fast [*united*] in one <sup>n</sup> spirit, with one mind: [*all of you*] striving together, [*who shall do most*], for <sup>n</sup> advancing the faith of the Gospel. <sup>m</sup> Concerning you. Labouring. Cause. Occasion.
28. And [*being*] in nothing terrified by [*the threatenings and malice of*] your [*persecuting*] adversaries. Which <sup>n</sup> hatred of theirs is to them an evident <sup>o</sup> token of [*eternal*] perdition; but to you, of Salvation; and that of God; *who is both a just punisher and a bountiful rewarder.* <sup>n</sup> By Christ. Through Christ. Act. 16. 1 Thel. 2.
29. For unto you it is, [*as a great favour*], given [*by God*] on the <sup>p</sup> behalf of Christ, not only to believe on him, but also to suffer for his sake;
30. Having [*with your enemies*] the same [*kind of*] conflict, which ye <sup>q</sup> saw in me [*when I was with you*]: and now hear to be in me [*by my present sufferings*.]

CHAP. II.

- I**F then there be any <sup>a</sup> consolation [*to be had*] in Christ [*and his promises*]; if any comfort in [*mutual*] love; if any <sup>b</sup> fellowship of the Spirit [*amongst us, as amongst Christians*]; if any bowels of [*tender-kindness*] mercy [*toward me your Apostle*]:
2. <sup>2</sup> Fulfil ye my joy; that ye be [*all*] like-minded, having the same [*tender*] love [*one towards another*]; being [*all*] of one accord [*in affections, and*] of one mind and judgment.] <sup>a</sup> Exhortation in Christ have any place. <sup>b</sup> Communion, Communication.
3. Let nothing be done [*amongst you*] thro <sup>c</sup> strife, contention, brawling, provocation, or vain-glory; but in lowliness of mind let

<sup>17</sup> In the same doctrine, the same afflictions. But not striving either about worldly matters, or matters of less moment. He comes here to begin his discourse against divisions.

<sup>1</sup> These great blessings of Unity are lost by schisms and divisions. Or, if any ex-

hortation in the behalf of Christ, and his name, if any comfort in brotherly love, have place in you, can move you.

<sup>2</sup> For tho his joy was great for their constancy, yet was it not complete till he knew of their unity amongst themselves.

d Luk.<sup>14.</sup> each <sup>3</sup> esteem [of] other, [as] <sup>d</sup> better [and more verti-  
 10. ous], than themselves.

e 1 Cor. 10. 4. <sup>e</sup> Look not every man on his own things, [and pri-  
 24. 1 Cor. i vate advantage only]; but [let] every man also [take care]  
 13. 5. of [promoting] the things, [which may be advantageous] for  
 r others.

f Rom. 15. 5. [But] let this <sup>f</sup> mind [towards your brethren] be in  
 2. 2 Cor. 8. you, which was in Christ Jesus [towards us.]  
 9.

6. Who, being in the form [and nature] of God, thought  
 it not robbery, [or unjust usurpation of Gods honour,] to be  
 equal with God:

7. [Therefore neither did he lay aside any undue honour];  
 g Emptied 4 but [voluntarily] made himself of <sup>g</sup> no reputation [in  
 himself. comparison of what he was indeed]; and took upon him the  
 form [of a man, even] of <sup>s</sup> a servant; and was made in the  
 likeness of [other] men, [without any visible outward differ-  
 ence,]

h Figure. 8. And being found in [the like] <sup>h</sup> fashion as a [not  
 Likeness. ordinary] <sup>i</sup> man, he humbled himself [yet lower], and be-  
 i Joh. 1. 14. came <sup>s</sup> obedient unto [the fathers good pleasure, to the suf-  
 fering of a violent] death; even the death [of slaves, that]  
 of the cross.

9. Wherefore, [because of this voluntary humiliation and  
 obedience,] God hath [not only raised him from death, but]  
 k Eph. 1. 2, highly exalted him; and <sup>k</sup> given him a name [dignity,  
 22. Mat. Majesty,] which is above every name, [and power of all  
 28. 18. creatures whatsoever.]

<sup>3</sup> For every one knows his own evil-  
 ness, but not anothers good; nor know-  
 est thou what thou, and what he, may be:  
 perseverance and conversion depending  
 upon the will of God.

4. The causes of dissensions being vain-  
 glory and private interest, the example of  
 our Saviour condemns both. This exina-  
 tion seems to be spoken of our Saviour as  
 voluntary: beginning at his incarnation,  
 and continued till his ascension. From  
 hence it was, that he was first conceived,  
 and afterwards anointed, by the Holy Spi-  
 rit; that he grew in grace; was ignorant  
 of the day of judgment: comforted by An-  
 gels; and raised by the power of the fa-  
 ther; and the like. And it seems a satisfac-  
 tory answer to many of those arguments  
 made against his divinity: as do those  
 make very much to prove it; that the  
 same word is here used, form of God, and  
 form of man, &c. But he was really, a man,  
 a servant; therefore also God naturally.

That taking upon him such a form, he  
 was before he took it upon him. And, that  
 it being no injury to be equal, he was e-  
 qual to God.

5 A servant, first to God the Father, Jo.  
 6. 38. to do his will, If. 42. 1. compare  
 with Mat. 12. 18. Ezek. 34. 24. Zech. 3.  
 8. not seeking his own content, interest,  
 honor; but referring all to the father. Also  
 to rulers, If. 49. 7. tho of a royal family,  
 yet of a mean and poor condition; and  
 treated also as a slave, as in being scourged  
 and crucified. Also to his Disciples, Luk.  
 22. 27. because man by the fall was become  
 a servant, our Saviour took upon him that  
 condition, that he might first redeem us  
 from that servitude, and afterwards vian-  
 dicare us into the liberty of the sons of God.  
 6 Not naturally subject to death, be-  
 cause he had not sinned; therefore he had  
 power to lay down, or not lay down his  
 life.

10. So that <sup>1</sup> at the name of Jesus every knee should <sup>1</sup> bow <sup>7</sup> [and *submissively acknowledge him*; every <sup>8</sup> knee, I say,] of [all] things [Angels,] in heaven, and [men] on earth, and [evil angels in the places] under the earth.

11. And that every <sup>8</sup> tongue should [either voluntarily, or by force], confess that Jesus Christ is Lord [of all], to the glory of God the Father.

12. Wherefore my beloved, (as ye have always [hitherto] obeyed [after the example of Christ]), I intreat you would, not as in my presence only, but much more now in my <sup>9</sup> absence, <sup>m</sup> work out your own salvation with fear and trembling.

13. For it is God, that <sup>10</sup> worketh in you [by his grace] both to will [that which is good], and to <sup>n</sup> do [and perform what you have so willed,] of <sup>11</sup> his <sup>o</sup> good pleasure, [not for your merit.]

14. [And] do all things [as without contention, so] <sup>12</sup> without murmuring and <sup>p</sup> [needless] disputings.

15. That ye may be blameless and <sup>q</sup> harmless, [as become: eth] the sons of God, without [cause of just] rebuke, in the midst of a crooked and perverse nation [of wicked men]; among whom ye, [Christians] <sup>r</sup> shine [forth] as <sup>13</sup> lights, [set up eminently for illustration and imitation] in the world.

16. [Both keeping in your selves, and] <sup>s</sup> holding forth [to others by doctrine and example], the word of [eternal] life: [so] that I may <sup>t</sup> rejoice in the day of Christ, that I have

<sup>m</sup> 1 Cor. 12.  
<sup>3.</sup> 2 Cor. 7.  
<sup>1.</sup> Eph. 6. 5.  
<sup>Pl.</sup> 2. 11.:  
perfect.  
<sup>n</sup> To perfect.  
<sup>o</sup> To bring to pass.  
<sup>o</sup> According to. For to shew.  
<sup>p</sup> Doubtings, as  
<sup>1</sup> Tim. 2. 8.  
Hesitations.  
Delays.  
<sup>q</sup> Sincere.  
Simple.  
<sup>r</sup> Shine ye  
Mat. 5. 16.  
<sup>1</sup> Cor. 14. 25.  
<sup>s</sup> Contain-  
ing. Re-  
taining.  
Continu-  
ing.  
Glory.

<sup>7</sup> Submit to him, and beg his favour as their Lord. <sup>2.</sup> Acknowledge him Mediator to the Father. <sup>3.</sup> Tremble at his severe judgment, Rom. 14. 11. 11. 45. 23. spoken of the Father. Jo. 5. 23. that they should honour the Son even as they honour the Father.

<sup>8</sup> Even of his Enemies, Pl. 110. 2. comp. with 1 Cor. 15. 25. Pl. 72. 9. Mat. 23. 39. Luk. 13. 34. Mat. 26. 64. Jam. 2. 19. Apo. 5. 13.

<sup>9</sup> Now, when you have not me for an instructor, encourager, director; for you have still the assistance of, and are enabled to it by, God, Eph. 6. 5. and are in his presence: Be very solicitous and diligent in what concerns your salvation; for God is your helper. Or, with fear and trembling, lest God, whose grace it is, withdraw his despised or unimproved assistance. Or, since you know your labour is not in vain, 1 Cor. 15. 58. by Gods cownking in, and with, you by his word and spirit.

<sup>10</sup> As he hath already wrought in you

to will, by bringing you into his Church, and giving you the Holy Spirit, a principle of new life, and earnest of salvation; so will he all perfect this in you. Only, be not ye wanting to your selves, but work out the works requisite to salvation with diligence and holy fear, according to his grace given unto you.

<sup>11</sup> Not for your good purposes, or any other merits; but out of his own good pleasure doth he give this grace: or, that his good pleasure may be fulfilled in and by you. Or, that it may be manifested by your obedience. Or, that in all things you may cooperate with, and perform, his good pleasure.

<sup>12</sup> This seems to follow upon vers. 3. and these are lesser degrees of contention; but argue an unwillingness or averiness to peace, and quietness.

<sup>13</sup> The Gospel in you is the light; you, as the *luminaria*, containing and communicating that light, by your prudence, doctrine, and example.

H h 2

not

not run [*my course in this life*] in vain, neither laboured in vain, [*by a fruitless preaching unto you.*]

u Poured  
forth.  
z Obedi-  
ence. Mi-  
nist'ry. Li-  
turgy.

17. Yea, and if, [*it shall so please God, that*] I be [*by martyrdom*] <sup>u</sup> offered upon the <sup>14</sup> sacrifice and <sup>x</sup> service of your faith, I [*the more*] joy and rejoice with you all.

18. For the same cause also do ye joy and rejoice with me, [*that your faith is so confirmed by me, and accepted by God.*]

y Moreover.

19. <sup>7</sup> But I trust in the Lord Jesus, to send Timotheus shortly unto you, that [*he may inform you of my condition, and*] I also may be of good comfort, when I know [*by his return*] your state, [*and true steadfastness in the Gospel, and charity amongst your selves.*]

z Dear un-  
to me.  
a Ger-  
mane as  
1 Tim. 1.2.

20. For I have no man [*so*] <sup>z</sup> like-minded [*with me,*] who will [*so*] naturally, [*and with so <sup>a</sup> sincere affection,*] care for you, [*especially spiritual,*] estate, [*and of the whole Church.*]

b 1 Cor. 10.  
14.

21. For [*almost*] all [*those, who have consorted with, and aided me, in my ministry,*] <sup>b</sup> seek their own [*private ease, safety or profit,*] not the [*advantage of the gospel, and the*] things which are Jesus Christs.

c Now  
know ye  
Aft. 16.

22. But <sup>c</sup> ye know [*experimentally*] the proof of him, that as a Son with [*his*] Father, he hath served with me in [*preaching*] the Gospel.

23. Him therefore I hope to send [*to you*] presently; [*i.e.*] so soon as I shall see <sup>d</sup> how it will go with me.

d Those  
things  
which con-  
cern me.

24. But I trust in the Lord, that I also my self shall come shortly [*amongst you.*]

e Apostle.

25. Yet [*till either Timothy or my self can come*], I supposed it necessary to send [*presently*] to you Epaphroditus, my brother, and companion in labour, and fellow-soldier [*in the christian warfare*]; but your <sup>e</sup> <sup>15</sup> messenger, and him that [*on your behalf*] ministered to my wants.

14. Here are 2 Sacrifices, 1. that of the faith and obedience of the Philippians, Rom. 15. 16. converted and confirmed by the ministry of the Apostle. 2. That of the Apostle himself; his blood being shed or poured forth, upon their sacrifice, either alluding to other sacrifices offered upon the daily burnt-offering; or, to the meat and drink-offering poured upon the burnt-offering, Exod. 29. 41. as being a sweet savour unto the Lord, Judg. 9. 13.

15. Tertullian in prescrip. faith that S. Paul instituted an episcopal see at Philippi: Chrys. Hieron. Theodor. and others

name Epaphroditus to be the first Bishop. And the epithetes here given him by the Apostle do seem both to confirm this; and also that he is meant, chap. 4. 3. by Yoke-fellow. So that here the Apostle seems to signify not a messenger of the Church of Philippi, which is mentioned in the next words, but their Bishop and Pastor: even as Archippus, who in Phil. 2. is called his fellow-soldier, in Col. 4. 17. is said to have received that ministry from the Lord, which by the Ancients is said to be the office of Bishop.



26. For he longed after you all, and was full of heaviness, because *[he supposed you would be afflicted, for that]* ye had heard that he had been sick.

27. For indeed he was sick, nigh unto death; but God had mercy upon him; and not on him only, but on me also: lest I should have sorrow *[for his death]* upon *[my other]* sorrow *[for my imprisonment and sufferings].*

28. I sent him therefore the more carefully; that <sup>speedily</sup> when you see him again *[recovered]*, ye may rejoice, and that I also may be the less sorrowful.

29. Receive him therefore in the Lord with great gladness; and <sup>g</sup> hold such in reputation. <sup>g</sup> Of better courage.

30. Because for the work of Christ, *[in ministering to me]*, <sup>h</sup> he was nigh unto death; <sup>h</sup> not <sup>h</sup> regarding his own *[health]*, <sup>h</sup> or life, to supply your lack of service towards me. <sup>h</sup> Honour such. <sup>i</sup> Delivering his soul.

## C H A P. III.

I. **F**INALLY, my brethren, rejoice in the Lord. To <sup>a</sup> write the same things to you *[which you have so often heard]*, to me indeed is not <sup>a</sup> grievous, but for you it is <sup>b</sup> safe; *[that you may not forget them. These are, that ye]* <sup>a</sup> Tedious. <sup>b</sup> Pigrum. <sup>b</sup> Necessary.

2. <sup>c</sup> Beware of <sup>2</sup> dogs, beware of evil-workers, beware of the concision. <sup>c</sup> Avoid. <sup>c</sup> Look to.

16 It may either be meant, that he neglected his own life: as if being taken sick by the way he made such haste to bring your supplies, that he would not rest to recover his health. Or, hazarded his life by some accident, as going through dangerous, suspected or unsafe places, or the like.

1 This concludes that discourse, chap. 2. 18. against that sullen humour of contending, murmuring, and the like. And begins against the Judaizers, against whom most of his Epistles (especially to the Romans, Galatians and Hebrews) were directed. The Ephesians, Philippians and Colossians seem not to have been yet infected. And therefore he cautions against them.

2 The Jews accounting all besides themselves unclean, usually called them Dogs,

Mat. 15. 26. The Apostle returns this reproach upon themselves. Or Dogs, without the Church, Apoc. 22. 15. to whom the holy doctrine is not committed, Mat. 7. 6. evil-workers, because pretending to labour in Christs harvest they did contrary to it; deceitful, 2 Cor. 11. 13. Concision, because not true Circumcision, which was anciently the Sacrament of faith: but that being now ceased, this practised by them is no more then a cutting of the flesh: and that also an evil or wrong cutting, being to an evil end and purpose. A concision also or tearing asunder (as dogs) the Church of Christ; and the true Circumcision, as Apoc. 2. 9. 3. 9. those false Apostles are taxed for pretending to be the true Jews, the true Church, when they are the Synagogue of Satan.

3. For

3. For we [*alone*] are the [*true*] 3 Circumcision, who worship <sup>d</sup> God in the spirit [*and inner man according to the spiritual meaning of the law*]: and <sup>e</sup> rejoice in Christ Jesus, [*the promised seed, whereof Circumcision was the seal*]: and have no confidence in the flesh, [*and its prerogatives*.]

4. <sup>f</sup> Tho I might have also confidence in the flesh, [*for I undervalue it not because I want it.*] If any other man [*of the Deceivers*] thinketh, that he hath [*reason*], wherefore he might trust in the flesh; I [*have*] more.

5. [*As being no proselyte, but*] circumcised the eight day; of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews [*in every thing, nation, religion, language,*] as touching the law, [*and its interpretation*] <sup>g</sup> a Pharisee, [*one of the strictest sect.*]

6. Concerning [*my*] zeal [*to the law*], persecuting the Church [*of Christ*]: touching the righteousness which is [*commanded*] in [*and obtained by*] the law, <sup>g</sup> blameless.

7. But what things were [*then by myself, and still are by others accounted as*] gain to me, those [*since my illumination by Christ*] I counted loss for Christ.

8. <sup>h</sup> Yea doubtless, and I count all [*these*] things [*so far from being advantageous to me, that they are*] but 4 loss, [*and hinderances to me*] for [*obtaining*] the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all [*these formerly so much prized*] things; and do [*now*] count them but <sup>i</sup> as 4 dung, that I may win Christ;

<sup>i</sup> Trifles.  
Things  
thrown a-  
way.

9. And be found [*by God, ingrafted*] in him, [*and his Church,*] not having mine own righteousness, which is of the law [*without him and the assistance of his grace, performed by the strength of mine own virtue*]; but that, which is thro the faith of Christ, [*even*] that righteousness, which is [*given me*] of God, by [*and thro*] faith.

10. That I may know him, [*the Mediator of our redemption*]; and the power of his resurrection [*raising us here to newness of life, and hopes of glory*]; and the fellowship of

3 The Christians are the true Circumcision; both as Circumcision was the Sacrament of faith, and the sign of mortifying, or cutting-off our own carnal desires and lusts.

4 Tho all these outward privileges were so much prized by the Jews, i. e. the confidence in them, and the righteousness and perfection acquired by the observance of them, yet the Apostle esteemeth them as loss; which would not be reckoned to

his account at the great day. Nor are they only fruitless, but contemptible also, in God's sight: Who values nothing but the righteousness and knowledge of Christ Jesus, II. 63. 6. Luk. 16. 15. The chief reason, why the Apostle so much undervalues the law in comparison of the Gospel, seems to be; because the precepts of the law are not spiritual as those of the Gospel; but carnal, worldly and visible; vers. 3. and in his other Epistles every-where.

his

his sufferings ; being made conformable to his death [by my readiness to suffer with, and for, him.]

11. If by <sup>5</sup> any means I might attain unto the resurrection of the dead [to eternal happiness.]

12. [For I would] not [have you think because of my deserting Judaism], as tho I had already attained, either were already perfect [in the knowledge or practice of Christianity:] But I [earnestly] <sup>k</sup> follow after [my course begun]; if that <sup>k</sup> Pursue. [by any means] I may apprehend [and attain to] that [knowledge of Christ]: for which also I am apprehended <sup>1</sup> 1 Cor. 13. [and acknowledged] of Christ Jesus, [by his calling me from <sup>12.</sup> Judaism, and manifesting himself unto me.]

13. Brethren, I do not conceive my self to have [as yet fully] apprehended [the reward]; But this one thing I do, forgetting those things, which [I have already obtained, and left] behind, and <sup>m</sup> reaching forth to those things which are before [me still, as of greater perfection];

14. I press toward the <sup>n</sup> mark [in my eye,] for [obtaining] the <sup>o</sup> prize of the high-calling of God [to this race, wherein so excellent a reward is to be obtained through and] in Christ Jesus.

15. Let us therefore, as many as [are spiritual, and so in some degree] <sup>6</sup> perfect, be thus minded [as I am; for] taking all other doctrines and hopes, to apply our selves intirely to the christian race.] And if in any thing [of smaller consequence] ye be otherwise-minded, [then I am]; God will reveal [the truth of] this [wherein we differ, in due time,] unto you.

16. Nevertheless [everyone considering the degree,] whereunto we have already attained [towards perfection]; let us [continue to] walk by the same rule [of christianity we have already received] <sup>7</sup> let us mind the same thing, the scope of

<sup>5</sup> The like discourse is in 1 Cor. 9. it signifies the great difficulty of obtaining blessedness; excluding not hope, but presumption, 1 Pet. 4. 18. 1 Cor. 10. 12. The Apostle here brings a metaphor of running in a race, which he pursues with excellent variety of instances and expressions. As attain, perfect, apprehend, leaving things behind, pressing forward, mark, prize or reward. q. d. Not looking back to those things which I left behind, [both the privileges of Judaism, and my own imperfect righteousness], I stretch out my self towards that part of the course still before me, with mine eyes fixed firmly upon the

goal, that I may obtain the reward promised of God in Christ.

<sup>6</sup> Perfection in this life not consisting in being absolutely free from sinning, or obtaining the highest degree of Christian virtues, but in an endeavour and tendency to it. Opposed to weak, 2 Cor. 13. 9. Rom. 14. 1. 15. 1. 1 Cor. 2. 6. Heb. 5. 14.

<sup>7</sup> The Apostle returns to exhort them to unity amongst themselves; which he doubts not to promise them on Gods part, if they will sincerely joyn with him in pursuing the perfection of the Christian profession: Greater illumination certainly following greater holiness.

our profession, [perfection in piety, that God may be ready to give us farther illumination.]

17. Brethren, be followers together, [with the rest of the brethren,] of me : and mark them [for your imitation] who walk so, as ye have us for an ensample.

18. <sup>8</sup> (For many [pretended disciples there are, who] walk [after another manner]; of whom I have told you often, and now tell you even weeping [in sorrow for them, and the danger of the Church,] that they are [indeed] the enemies of the cross of Christ.

19. Whose end is [eternal] destruction, whose God [and happiness] is their belly, and <sup>9</sup> whose glory is in [that, which] is really their shame, who mind [only] earthly things.)

20. [Imitate us, <sup>1</sup> I say,] for our <sup>1</sup> conversation [and citizenship] is in heaven : from whence also [in due time] <sup>1</sup> we look for the Saviour [of all true Christians], the Lord Jesus Christ.

21. Who shall [then] <sup>11</sup> change our vile body, that it may be [a-new] fashioned like unto his [own] glorious body, according to the [powerful] working, whereby he is able to subdue all things [even corruption] to himself.

## CHAP. IV.

<sup>a</sup> Most beloved. Most longed-for. <sup>1</sup> Thel. 2. 19, 20.

I. **T**HEREFORE, my brethren, dearly <sup>a</sup> beloved and longed-for; my joy and crown, [seeing the great mischief of faction and discord], so [as I have said] stand fast in the Lord, [and the profession and practice of the Gospel, as you have begun], my dearly beloved.

2. I beseech Euodias, and I beseech Syntiche, that they be of one mind [and judgment] in the Lord [s affairs.]

3. And I intreat thee also, true <sup>1</sup> yoke-fellow, help those women, which laboured with me in the [work of the]

<sup>8</sup> He seems to caution them again concerning the Judaizers; who (notwithstanding all their pretences) are really enemies to the Cross of Christ, Gal. 2. ult. But it comprehendeth also all those wicked men, who walking disorderly, shelter themselves in the Church by making factions and disturbances.

<sup>1</sup> This seems to be the same with him, whom he calls his brother, fellow-labour-

er, fellow-souldier, and the Apostle or Bishop of the Philippians 2. 25. Epaphroditus. For all these expressions are metaphors of the same thing, labouring together in preaching, and governing the Church at Philippi. The conjecture from hence that S. Paul was married, and writes this to his wife, seems to be without ground. Women here spoken of might well be Euodias and Syntiche.

Gospel:

Gospel : with Clement also, and with other my fellow-labourers, whose names *are* <sup>b</sup> in the book of life.

4. <sup>c</sup> Rejoyce in the Lord a'ways : *and* again I say rejoyce.

5. Let <sup>a</sup> your <sup>2</sup> moderation be known unto all men. The Lord is at hand, [*after short sufferings to give you an ample reward.*]

6. Be [*anxiously*] careful for nothing [*in your secular concerns.*] But in every thing, [*whether pleasant or afflictive,*] by prayer, and supplication, with thanksgiving, let your requests be made known to God.

7. And [*then*] the <sup>3</sup> peace of God, which [*is*] <sup>e</sup> passeth all [*human*] <sup>e</sup> understanding, <sup>f</sup> shall keep your hearts and minds.

8. Finally, brethren, whatsoever things are true [*ly good as they seem to be*], whatsoever things *are* <sup>g</sup> honest, whatsoever things *are* just, whatsoever things *are* <sup>h</sup> pure, whatsoever things *are* lovely, whatsoever things *are* of good report ; if there be any <sup>4</sup> virtue, if any <sup>i</sup> praise [*in the actions you undertake,*] think on, [*and exercise your selves diligently in,*] these things.

9. Those things, [*whether of doctrines or practices,*] which you have both learned, and received, and heard, and seen in me, do [*them.*] And the God of peace shall be with you, [*and by these means produce that peace within you.*]

10. But I rejoiced <sup>5</sup> in the Lord greatly ; that now at last [*after some delay*] your care of me hath <sup>k</sup> flourished again ; wherein ye were also careful [*before*], but ye <sup>l</sup> lacked opportunity [*either of a messenger, or plenty with your selves,*]

11. I speak not [*this*] in respect of [*my*] want, [*as if that were so burdensome to me, that I should be so glad to be delivered from it :*] for I have learned in whatsoever state I am, *there-with* to be content.

12. I know both *how* to be <sup>m</sup> abased, and I know *how* to <sup>n</sup> abound ; every-where, and in all things [*and causes*] I am <sup>o</sup> instructed, [*by Gods spirit and his Gospel*], both to be full and to be hungry, both to abound and suffer need : [*so* <sup>o</sup> *in things.*]

2. Equity, moderation, modesty, a necessary qualification for producing peace and concord. It comprehends many of those duties mentioned, chap. 2.

3. The internal peace, which the Spirit of God createth in the hearts of them, that resign themselves unto the will of God, shall keep a greater tranquillity than the world can give, Jo. 14: 27. He promiseth not deliverance out of, or preservation from, ca-

lamities ; but great peace of mind in them. 4 This word is not found in the New Testament besides here, and 1 Pet. 2. 5. and it is opposed to vice.

5 I rejoiced with a godly joy ; because by this I received a testimony of your constancy and advancement in the Gospel ; and you also thereby have obtained a good reward.

b Rev. 3. 5.  
Co. 12. 21.  
27.  
c Farewel.  
d Modestly.  
Rational  
conversation.  
Tit. 3. 2.  
1 Pet. 2. 12.  
1 Thes. 5.  
16.

e Sense.  
Mind.  
f Let it  
keep.  
g Venerable, Decent.  
Grave.  
h Holy.  
Chast.  
i Praise of  
discipline.

k Revived.  
Ye flourished  
again  
to think on  
me.  
l Were  
blessed.  
m Live  
meanly and  
poorly.

n To be ex-  
alted.  
o Indowed.  
o *In things.*

*that I can use all conditions to the glory of God; and benefit of my own soul.]*

p Comfort-  
ethl.

13. I can do [*and suffer*] all [*these*] things, [*which are difficult to other men*] thro Christ, who p strengthneth me.

14. Notwithstanding [*this my contentedness,*] ye have done well, that ye did communicate [*your liberality*] with [*me in*] my affliction.

g Act. 17.  
18.

15. Now ye, Philippians, know also, that in the beginning of [*my preaching*] the Gospel [*amongst you*] ; when I <sup>q</sup> departed from Macedonia, no Church communicated with me, as concerning [*their*] giving, and [*my*] receiving [*their bounty*], <sup>r</sup> but you only.

r 2 Cor. 11.

9.

f 1 Thel. 2.

4. 2 Thel. 3.

16. For even [*when I was*] <sup>r</sup> in Thessalonica, ye sent once and again to my necessities.

17. [*I speak*] not [*this*], because I desire *any* gift [*for my self*] ; but I desire [*only*] fruit, that may abound to your account [*in the day of the Lord.*]

18. But [*notwithstanding*] I have received all [*that you sent,*] and [*now*] abound [*having more then will serve my necessities:*] I am ful[ly satisfied] having received of Epaphroditus the things, *which were sent* from you, an odour of a sweet smell, a Sacrifice acceptable, well-pleasing to God.

r Let God  
supply all  
your desire.

19. But, [*as you have mine, so*] <sup>r</sup> my God shall supply all your need, according to his riches [*abundantly, not in temporal blessings, but*] in [*eternal*] glory by Christ Jesus.

20. Now unto God and our Father be glory for ever and ever. Amen.

21. I salute every Saint [*amongst you*] in Christ Jesus. The brethren, which are with me, greet you.

22. All the Saints salute you, chiefly they that <sup>r</sup> are of Cefars household.

23. The grace of our Lord Jesus Christ *be* with you all. Amen.

<sup>r</sup> The Martyrologies name Evellius and Torpes.

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THE  
EPISTLE OF S. *PAUL*  
TO THE  
**COLOSSIANS,**  
PARAPHRASED.

---

Kk \*





**C**OLOSSÆ was a City in Pacatiana, or the greater Phrygia, not far from Laodicea and Hieropolis; together with them cast down by an Earthquake in Nero's time, but afterwards rebuilt and called Chonæ, as it is said to be at this day. Tho it be said, Act. 18. 23. that S. Paul went preaching over all the Country of Phrygia and Galatia in order; yet it follows not that he went to every City and Town. As it seems he never was at this City Colossæ. Which had never seen S. Paul c. 2. 1. but had received the Gospel by the preaching of Epaphras, chap. 1. 7. now present with St. Paul at Rome, and his fellow-prisoner, Phil. 2. 3. when he writ this Epistle. For chap. 4. 18. he saith that he was then in bonds, and chap. 1. 1. Timotheus being there with him, this Epistle probably was written the same year with that to the Philippians; which seems to be the second year of his imprisonment. For Timothy afterwards went from him, perhaps sent by him to Philippi 2. 19. or other places: See the Preface to the second Epistle of S. Paul to Timothy.

It should seem, that in the absence of St. Paul and Epaphras, the Colossians were in danger to be seduced by divers false teachers and Hereticks. Some whereof seem to have been the Judaizers, against whom many of his Epistles are directed. Others endeavoured to introduce some heathenish superstitions received (as is most likely) from their Philosophy. Or perhaps both these were the same persons, who joyned both these heresies together: and very likely it was Cerinthus or some of his followers: or, the disciples of Simon Magus, afterwards called Gnosticks, from their pretending great knowledge, and discovery of high and profound mysteries. All, or most, of which were grounded upon this; That God was, because of his great Majesty, &c. not to be immediately approached,  
but

but by the mediation of Angels ; that Angels were the continual Messengers employed by God in the old Testament; both in giving the law, and governing that Church. And that there were certain external rites, ceremonies and observances, (many of them taken out of Moses's Law) which also these false Doctors pretended to know and teach, whereby these Angels might be made our friends, and espousers of our cause with the Father. It should seem by Conc. Laodic. that these Countries were a long time pestered with this heresie : and Theodoret saith that even in his time there remained in those Countries (notwithstanding the prohibition of that Council) many Oratories to S. Michael.

In opposition to these, the Apostle 1. commends the knowledge of Christ, as more excellent and divine than all other knowledges or worships whatsoever : as also so intire and perfect, that no other knowledge was either necessary or requisite. 2. That Christ is advanced above all Angels, who are only his Ministers. And that we, being reconciled to God by him, have also access unto him in all our necessities. And that the Colossians, having given up their names to Christ, neither had any need, nor ought, to forsake him, and follow these groundless suggestions.

This Epistle containeth many of the same things, and often the very words of that to the Ephesians.

T H E

THE  
EPISTLE OF St. PAUL  
THE APOSTLE  
TO THE  
COLOSSIANS.

---

C H A P. I.

1. **P**AUL an Apostle of Jesus Christ by the will of  
<sup>a</sup> God, and Timotheus *our* brother, <sup>a</sup> Act. 22.  
14-18.  
 2. To the Saints and faithful brethren in Christ,  
 which are at Colosse; Grace be unto you, and peace from  
 God our father, and the Lord Jesus Christ.  
 3. <sup>2</sup> We give thanks to God, <sup>b</sup> the father of-our Lord  
 Jesus Christ, (praying always for you; <sup>b</sup> And the  
father. Phil.  
1. 4.  
<sup>c</sup> Hearing. 1  
Having  
heard.  
 4. Since we <sup>c</sup> heard of your [*embracing the*] faith in  
 [*and of our Lord*] Christ Jesus, and of your love [*which ye*  
*have* to all the [*fellow*]-Saints :)  
 5. For [*that you also are partakers of*] the hope [*of eter-*  
*nal glory*], which is <sup>d</sup> laid up for you in heaven; whereof <sup>d</sup> 1 Pet. 1.3.  
 ye heard before [*this time*] in the word of the truth of the  
 Gospel [*preached unto you.*]  
 6. Which is come to you as [*well as*] it is <sup>3</sup> in [*to*] all [*the*

<sup>1</sup> The salutation is the same with that to the Ephesians.

<sup>2</sup> Vid. Gal. 1. 4. note.

<sup>3</sup> Some say that these words intimate the fulfilling of the prophecy of our Saviour, Mat. 24. 14. Mark. 13. 10. the like expression being in Col. 1. 23. Rom. 10. 18. others that it seems to be spoken hyperbolically, as those Luk. 2. 1. Jo. 12. 15. 21. ult. Act. 2. 5. 11. 28. - 24. 5. Rom. 1. 8. others say, that here is meant that the Gospel is not as the law, to

the Jews only, Col. 3. 11. Tit. 2. 11. nor as the opinions of the Philosophers, in one corner of the world, but published to all. The Apostle seems to say that it is gone out into all the world, as Rev. 6. 2. conquering and to conquer; but not as yet arrived into all particular Countries. But where-ever it came, it was embraced by some, and brought forth fruit; both in converting many, and bringing those converted to greater wisdom and sanctity.

<sup>e</sup> Groweth  
up. Increas-  
eth.  
<sup>f</sup> Acknow-  
ledged.

quarters of] the world, and <sup>e</sup> bringeth forth fruit [in them] as it doth also in you, [and hath done ever] since the day ye [first] heard of it, and <sup>f</sup> knew [and embraced] the grace of God in truth [and sincerity.]

7. As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister [and dispenser of the Gospel] of Christ.

8, Who also declared unto us your [unfeigned] love [towards me unseen] <sup>g</sup> in [and upon the account of] the spirit.

<sup>g</sup> 1. 5.

1 Cor. 5. 3.

<sup>b</sup> In Eph. 1.  
16, 17.

9. For this cause we also, [ever] since the day, we heard of it, do not cease to pray for you; and to desire [of God] that ye might be filled <sup>h</sup> with the [more perfect] knowledge of his will, in all [heavenly] wisdom, and spiritual understanding:

10. [And] that ye might walk worthy of the Lord [your master and teacher] unto all [sincere endeavour of] pleasing [of him, by] being [plentifully] fruitful in every [sort of] good work, and [continually] increasing in the knowledge of God:

<sup>i</sup> God the  
father. God  
and the fa-  
ther.

<sup>k</sup> Vouchsa-  
fed. Made us  
worthy. Fit-  
ted us for  
the portion.

1 Eph. 1. 11.

<sup>m</sup> The Son

of his love.

<sup>n</sup> Eph. 1. 7.

1 Pet. 1. 18.

11. [And might be] strengthened with all [spiritual] might according to [the usual working of] his glorious power, unto [the producing in you] all <sup>4</sup> patience and long-suffering [in tribulations and persecutions, even] with joyful-  
ness.

12. Giving thanks unto the <sup>i</sup> Father, who [by his grace] hath [prepared and] <sup>k</sup> made us meet [and fit] to be partakers of the <sup>l</sup> inheritance of the Saints in light:

12. [And] who hath delivered us from the <sup>5</sup> power [and dominion of the Prince and state] of darkness, and hath translated us into the <sup>5</sup> Kingdom of <sup>m</sup> his dear Son:

14. In <sup>n</sup> [and thro] whom, we have [obtained] <sup>6</sup> redemp-

4. The Apostle prays that they may be perfect Christians in all the parts and benefits of it; the understanding perfected by knowledge and wisdom, the affections and outward man by holiness, piety, and all other virtues; and these so powerfully, that they may be able to resist all persecutions. Patience seems rather to respect the difficulty, long-suffering the duration, of afflictions.

5. Two opposite Kingdoms, 1. our Lord's, a kingdom of light, wisdom, knowledge, and illustration of the Understanding in things of greatest Concernment, touching eternal happiness in the world to come; where this light is advanced into glory. 2. Of darkness, Egypt, the Churches ene-

mies, the Prince whereof is the Devil; his laws tending to sin and sensuality, best obeyed and observed in and by works of darkness; whence ignorance of the true goodness, darkness of the superior faculties; determining in utter darkness, Eph. 6. 12. Luk. 22. 53. Mat. 25. 30. in hell, where is his Country and Metropolis.

6. The voluntary passion of our Saviour pacified the fathers wrath, obtained reconciliation, and pardon of our sins, and consequently dissolved that dominion and power the Devil had over us because of our sins, so that remission is the beginning of redemption, and the resurrection of the body the completion of it.

tion thro' *[the merits of]* his blood *[and passion]*, even the remission of our sins.

15. Who is the *[express representation, likeness, and]* image of the invisible God *[the father]*, the first-born *[also]* of *[all, and]* every creature.

16. For <sup>8</sup> by him *[in the beginning]* were all things created, *[all]* that are in heaven, and that are in earth; visible and invisible; *[even the glorious spirits]* whether they be <sup>9</sup> thrones, or dominions, or principalities, or powers: all things were created by him, and <sup>10</sup> for him.

17. And *[therefore]* he is before *[created]* things, and <sup>11</sup> by him all things <sup>12</sup> consist, *[and are sustained.]*

18. And, *[which more particularly concerns us,]* He is the <sup>13</sup> head of his body, the Church; <sup>14</sup> who is also <sup>15</sup> the be-

<sup>m</sup> Of all the creation.  
<sup>n</sup> Jo. 6. 3.  
<sup>o</sup> Unto him.  
<sup>p</sup> In him.  
<sup>q</sup> Eph. 1. 23.  
<sup>r</sup> 1 Cor. 15.  
<sup>s</sup> Rev. 1.  
<sup>t</sup> Primitiv.

<sup>7</sup> This is most properly and usually understood of the Godhead of the Son, to the 18. vers. and of his eternal generation. And thus he is called Image; because he, perfectly, and without dissimilitude, or diversity (the consummation of likeness,) is one with the Father; And the first or only-begotten before all Creatures. But he may also be called the Image of the Father in his human nature, Heb. 1. 3. note. 2 Cor. 4. 4. The Father being both in his own nature, and to us, invisible, Exod. 33. 20. Jo. 1. 18. 1 Tim. 6. 16. Not appearing in any visible shape, and his actions obscurely shadowed in the Old Testament; and since our happiness consists in being like unto him; it was necessary that we should have a more perfect and clear description of him; which was done by his only-begotten Son's Incarnation. To the end that by imitating him we might also become conformable to the Father, Jo. 14. 7, 8, 9. 1 Tim. 3. 16. and thereby be made his Sons. Thus is our Lord said to be the first-born of the Creation, as Gen. 45. 3. The fathers might, &c. i. e. in whom dwelt all Israhels, perfection, and preeminence, whereof any Creature was capable. Or, as the first-born under the Law of Nature, (and the Priests, which came in their stead, in the law of Moses), were Kings, Priests, and above their brethren, both in honour, power, and portion.

<sup>8</sup> This cannot without great wrestling be understood of any other than the Creation of the World; when by the Word of God the heavens were made, Psal. 33. 6. Jo. 1. 4. as the wisdom and power of God, 1 Cor. 1. 24. because the causing of all things is applied to him: He the efficient and the

end of all, (the end also proving him to be the Creator, because he made all things for himself.) Job. 1. 3. Heb. 1. 2. also because here is a recapitulation of all Creatures; and Angels cannot be said to be created in the new Creation. Whereof he speaks distinctly, vers. 18. But the Angelical nature, omitted by Moses, is here expressed; because the deceivers seemed to advance that above our Saviour, at least to be exempt from his power. Again by this it appears against those hereticks; That our Lord was not an Angel, but above them, because he created them. 2. That he was no Creature, all which were made by him; and therefore essentially God. 3. And therefore in power and glory above all things (Ps. 85. 28.)

<sup>9</sup> See note on Rom. 8. 38, 39.

<sup>10</sup> Another argument that our Saviour is God, because that as by him (the Word of God) all things were created, so do they continue, and subsist by him, the same Word; which is Providence, the perpetual act of God alone.

<sup>11</sup> His life and passion were but preparatory to his power; which was conferred upon him, and whereof he took possession at his resurrection, Mar. 26. 18. He was also the first that arose by his own power, and not to dye again, Jo. 2. 19. 10. 1 Cor. 15. 34. And, as the first-fruits sanctified the whole mass, by the same power and resurrection are we also raised; to a spiritual life here, (the earnest and assurance); and immortal hereafter, (the inheritance it self.) Rom. 8. 4. 11. 3. 11. Phil. 3. 21. And we also become a kind of first-fruits of his Creatures, Jam. 1. 18.

Among all things.

ginning, the first-born from the dead: that <sup>t</sup> in <sup>12</sup> all things [both of nature and grace, creating and redeeming] he might have the preeminence [above all things, next to the Father.]

<sup>d</sup> Jo. 1. 16.  
<sup>e</sup> Eph. 1. 23.  
<sup>f</sup> Making peace.

19. For it pleased the Father, that in him [only] should all <sup>13</sup> [kind of] <sup>a</sup> fulness [and all manner of perfection originally] dwell.

<sup>c</sup> Himself, whether,  
<sup>e</sup> Eph. 1. 10.  
<sup>f</sup> Rom. 10. 12.

20. <sup>14</sup> And ([he] <sup>b</sup> having [first] made peace [between God, Angels and Men] thro the blood [shed in] his [death] of [the] cross) by him [it pleased the Father] to reconcile all things unto himself; by <sup>c</sup> him, [I say,] whether they be things in earth; or things in heaven.

<sup>d</sup> Eph. 2. 1.  
<sup>e</sup> 12. 5, 8.  
<sup>f</sup> By the mind in wicked.  
<sup>g</sup> Eph. 4. 18.  
<sup>h</sup> Eph. 1. 4.  
<sup>i</sup> 5. 25. Jud. 24.

21. And you, [Gentiles,] that were sometimes [even till now] <sup>d</sup> alienated [from God and his covenant,] and [even his] enemies <sup>e</sup> in your mind [both understanding and affections] by [your] wicked works, yet now hath he reconciled [to himself.]

22. <sup>15</sup> In [his assuming] the [weak and passible] body of his flesh; [and] thro death [suffered by him in it,] to <sup>i</sup> present you [to the Father] holy, and unblameable, and unrep-  
provable in his sight [at the last day.]

23. If [on your parts] ye continue in the [steadfast profession and practice of the] faith [of Christ as ye are now firmly] grounded, and settled, and be not moved away from the hope [and promises] of the Gospel; which ye have heard [of Epaphras] and [which] hath been preached [not to Jews only, but] to <sup>16</sup> every [human] creature, which is us under

<sup>12</sup> Therefore that power, v. 16, 17. not the same with this, and therefore not to be interpreted of the new Creation.

<sup>13</sup> Tho all fulness comprehendeth both the power of creating and governing the whole creature, yet it seems by vers. 18. and 20. rather to be limited to the fulness of grace in order to constituting and governing the Church. And it is attributed to the good pleasure of the Father, and that it should dwell, continually, but naturally, in and upon the Son. With this grace was he filled, because he was the beginning, and to impart it to others, Jo. 1. 14. 16. in him without measure, Jo. 3. 34. but to them by measure, Eph. 4. 7. according to the places and offices they supplied in the Church. And tho S. John Baptist, S. Steven, an others perhaps are said to be filled with the Holy Ghost; yet were their capacities not such as to receive the fulness of it.

<sup>14</sup> According to the Greek and the Vulgar. And by him (*p. r. cum*) to reconcile to him

(*in ipso*). Making peace on earth and in Heaven. Whether By things in Heaven are meant either righteous souls departed before his resurrection; or Angels: And these either reconciled to man (whose enemy they were for their Lord's cause), or both Angels and men to God into one Church. Eph. 1. 10. 3. 15. 2 Cor. 5. 19. For tho he assumed not the nature of Angels, yet by reconciling that part of the spiritual Creation which is in us, he also advantaged them, Luk. 2. 14. 19. 38. 15. 10. besides the grace of the establishment of good Angels, seems to proceed from their election, 1 Tim. 5. 21. which is only by Christ.

<sup>15</sup> By his preaching peace, Act. 10. 36. Eph. 2. 17. appeasing the wrath of God by his obedience and sufferings: And by communicating the merits of them to all mankind, 1 Joh. 12. 32. he assumed a body that he might reconcile us; he reconciled us that we might be holy.

<sup>16</sup> Verse 6. note.

heaven:

heaven : [no person, nation, or language being refused or passed by.] Whereof [also] I Paul am made a Minister.

24. Who now rejoice in my sufferings for you [converted Gentiles,] and [help to] <sup>g</sup> fill up [some part of] that, <sup>g</sup> Fill up again instead of. <sup>h</sup> which is [by Gods decree] behind [unfulfilled] of the sufferings of Christ, in my flesh ; for his bodies sake, which is the Church : Supply. <sup>b</sup> Remainders. Wanting.

25. Whereof I am [by Christ] made a Minister ; <sup>18</sup> according to the dispensation of God, which is given [and committed] to me for you, [Gentiles,] to <sup>k</sup> fulfil [the publishing of] the word of God [amongst you all ;] <sup>1</sup> Eph. 3. 1. <sup>2</sup> Luk. 12. 42. <sup>3</sup> 1 Cor. 4. 1. <sup>4</sup> 1 Pet. 4. 10.

26. Even the <sup>m</sup> mystery [of the Gospel], which hath been hid [in a great measure] from [former] ages, and from [past] generations, but now is made manifest [fully by Christ and his Apostles] unto his Saints. <sup>k</sup> To perform. Fully to preach. <sup>1</sup> Rom. 15. 19. <sup>2</sup> Eph. 3. 2. <sup>3</sup> 3. 9. Rom. 16. 25.

27. To whom God [of his free grace] would make known what is the [abundant] riches of the glory of this mystery among [and toward] the Gentiles : which is <sup>17</sup> Christ [preached amongst, and by his spirit dwelling] <sup>n</sup> in you, the [earnest and ground of your] hope of glory. <sup>n</sup> Amongst you.

28. Whom [alone] we [Apostles] preach, warning every man [of what Nation soever], and <sup>21</sup> teaching every man [without exception] in all [spiritual] wisdom ; [to the end] that we may present every man perfect in [both the know- <sup>o</sup> Col. 2. 1. <sup>1</sup> Cor. 15. <sup>10</sup> Eph. 3. 7. 1. 19.

29. Whereunto also I labour earnestly, <sup>o</sup> striving [zeal-

<sup>17</sup> God decreeing such a measure of sufferings to his Church ; whereof Christ (the head) in his flesh underwent such a proportion, in his labours, poverty, sufferings in his life, and of death it self. The remainder assigned to his members ; whereof S. Paul had a great share. Yet these also are the sufferings of Christ : 1. because the suffering of any member is also of the whole, and the head especially, which supplieth strength, spirits, sense and motion to all. 2. Because for his sake, for the Testimony and witnessing of his truth. These also necessary for the Church, not for the reconciliation of it to God, or satisfying for sin, (for that Christ did perfectly) ; but for the effectual conversion of the World, example to others, perfecting of the Saints, and augmentation of the reward.

<sup>18</sup> St. Paul a minister of God, his steward ; his office to oversee the other servants, and government of the family, Luk.

12. 42.

<sup>19</sup> A mystery is an holy or religious secret, concealed from the knowledge of ordinary persons ; and is here taken either for the Gospel it self, i. e. redemption of the world by Jesus Christ ; or particularly for the calling of the Gentiles.

<sup>20</sup> For the coming of our Lord, and the preaching of the Gospel are the only means of salvation, and as it were, the fundamental covenant on his part, 2 Tim. 2. 19 ; as on ours is habitual obedience, imitation of Christ, or the new-man.

<sup>21</sup> The sum of this Apostles preaching was 1. to bring all, to whom he preached but especially the Gentiles, to repent and forsake their false religion and wicked lives. 2. To teach them the wisdom of God in the grounds of Christian religion. 3. to advance them to perfection both in knowledge and holiness.

*lously*] according to *[to the measure of]* his working, who *[by his spirit]* worketh in me <sup>22</sup> mightily.

## C H A P. II.

a 2 Cor. 11.  
Solicitude.  
Phil. 1. 30.  
Fear. Care.  
b Instruct-  
ed. 1 Cor. 2.  
16. Eph. 4.  
16. 1. 17.  
c Even.  
d Fulness.  
Persuasion.  
Riches of  
faith and  
knowledge.  
e God, the  
father of  
Christ.  
Both the  
father, and  
Christ.  
f Which  
Gospel.  
Wherein.  
g Deceive  
you with  
false rea-  
sonings.  
h Probabili-  
ties. Per-  
suasiveness.  
Plausibil-  
ness. *Suffi-  
mitate sy-  
monis.* 1 Cor.  
2. 1, 4.  
i Verbi. 1.

1. **F**OR I would that ye knew, what great *[internal anxiety, and external]* <sup>a</sup> conflict *[both with false teachers and persecutors]* I have for you, and for them *[of the Church]* at Laodicea, and *[even]* for as many as have not seen my face in the flesh:

2. That their hearts might be <sup>1</sup> comforted *[and encouraged to perseverance in the profession of the Gospel]*, being <sup>b</sup> knit together in *[mutual]* love: <sup>c</sup> and *[that they might encrease]* unto all *[abundant]* riches <sup>2</sup> of <sup>d</sup> full assurance, *[and perfect assent]*, of understanding; and unto the *[constant]* acknowledgment *[and confession]* of the mystery *[contained in the Gospel]* of <sup>e</sup> God, and of <sup>3</sup> the Father; and of Christ.

3. In <sup>f</sup> whom *[alone]* are hid, *[and stored-up]*, all the treasures of *[divine]* wisdom and knowledge.

4. And this I say, *[with great seriousness]*, <sup>4</sup> lest any man should <sup>g</sup> beguile you with <sup>h</sup> enticing words, *[and pretences of greater knowledge.]*

5. *[Great is this danger, and my <sup>i</sup> care for you also;]* for tho I be <sup>5</sup> absent *[from you]* in the flesh *[and body]*, yet am I present with you in the spirit *[and affection]*; <sup>5</sup> joying and beholding your order *[in your Ecclesiastical discipline, and meetings]*, and the steadfastness of your faith in Christ.

<sup>22</sup> Both in serving the necessities of the Churches propagating the faith, and defending it against false teachers and persecutors. By signs also and mighty works, Rom. 15. 19. 1 Cor. 2. 4. 2 Cor. 12. 12.

1 By my example set, as it were, in the front. Or, by my assistance, calling upon you. *Προερχόμενος*, as one friend calls upon another in a fight.

2 *Πληροφορία* signifies no more but a filling, fulfilling, fulness, but of what the subject and matter must declare. Here, as 2 Tim. 4. 5. 17. 1 Thel. 1. 5. and elsewhere it seems to signify fulness of the understanding and knowledge of the Gospel; i.e. both, in knowledge of more propositions, whether principles or consequents; and a

greater firmness and cleanness of persuasion. Riches of fulness includes both.

3 The father under the Old Testament, and our Saviour in the New. Or, the Father the original, Christ the Mediator, of our salvation.

4 Meaning the false-teachers.

5 See 1 Cor. 5. 3. note. As Elisha 2 King. 5. 26. and S. Peter, Act. 5. concerning Ananias and Sapphira. But this sort of miraculous knowledge is not necessarily here to be meant; but only his extraordinary care and affection for them; taking notice of their great proficiency by the relation of Epaphras and others, chap. 1. 8. 2 Thel. 3. 6. 1 Cor. 14. 40.



6. As ye have therefore received Christ Jesus, the Lord, [and his Gospel by Epaphras]; so [continue to] walk in him, [both his doctrine and example.]

7. [As firmly] <sup>k</sup> 6 rooted, and [strongly] built-up in him, [the vine, and foundation], and established in the [same] faith, as ye have been [already] taught: abounding therein [still more and more,] with thanksgiving to God, for your calling thereunto.]

8. [Especially] beware lest any man <sup>m</sup> spoil you [of the benefits of Christianity] <sup>7</sup> thro' [falsely-named] <sup>n</sup> Philosophy, and vain deceit; [whether it be] <sup>o</sup> after the traditions of men, [or] after the [sensible] <sup>o</sup> rudiments of this [present] world, [whatever it be, if] not after Christ [and his doctrine.]

9. For in him [alone] dwelleth [for ever] all the [perfect] fulness of the Godhead [itself, much more of divine wisdom,] bodily.

10. And ye [also] <sup>9</sup> are <sup>p</sup> compleat [wanting no requisite] <sup>p</sup> Filled, Jo. to salvation in [and thro'] him; who is the head [also] of all principality and power, [even of the Angels themselves.]

6 These metaphors are expressed, Eph. 2. 20. note. Root in our Saviour as the Vine. Built immediately upon the Apostles and teachers, who are also strongly and firmly united unto him, which the false teachers are not. Their greatest strength and establishment in Religion being their dependence upon those teachers, who succeed the Apostles, as they did Christ.

7 Christianity was in its very beginning opposed by the Jews and Heathen wise-men, Act. 17. 17. 19. 5. each upon their own grounds. The Philosophers according to their Sects, some by Sophisms, and subtle fallacious disputation: others by proposing their own empty and ineffectual sort of felicity: Others by suggesting untrue principles of natural knowledge. The Apostle condemns all that are opposite to Christianity. 1. Because vain and empty deceptions; promising, but not giving, happiness. 2. Because not according to reason, but traditions of their founders, Zeno, Epicurus, &c. 3. because not advancing beyond the knowledge of things sensible, nor further than the rudiments of them. The deceivers, seeing the default of their doctrines, set up great pretences, of deep knowledge, called therefore Gnosticks. Some interpret these to be meant of Moses's Law; as the succeeding discourse seems to be. But it is very probable that the same Hereticks taught both, as Cerinthus. Vid. Gal. 5. 10. note.

: 8 Corporally, and not only by its effects

and gifts, as in holy persons: the Godhead it self, much more therefore those gifts: *inhabited*, continually abideth as in its own property. 2. *The God head*, not an Angel, either a good one as appeared to Moses, or such as these deceivers pretend. 3. *in his body*, personally, which did not reside upon Moses, but between the Cherubims. 4. *Really*, substantially, not in types, shadows, and ceremonies. *Fulness* is opposed to imperfect rudiments. The Apostle seems to argue thus; the absolutely-perfect way of salvation was revealed by one greater than Moses, or any other wise man whatsoever; Even the Lord from Heaven. Greater than whom none should come after. His law also is so perfect and full that it was unchangeable; himself therefore absolutely perfect, not by grace or inspiration as occasion required, but bodily. Lastly, the highest employment of an Angel was only to bear Gods name, and stand in his stead; but our Lord was God himself.

9 Those first false teachers (suppose Cerinthus) imagined groundless mysteries; as if God were too high to meddle with the little businesses of mankind; or to be immediately approached: and therefore fancied other Mediators; which, if not mere dreams, were Angels at the best. But the Apostle saith; that Angel-mediatorship is vain; since Christ is all their head, to whom we have both immediately address, and promise of acceptance.

11. In [and by] whom also ye are <sup>10</sup> circumcised with the [true, spiritual] circumcision, <sup>r</sup> not made with [mens] hands [as the other, nor consisting in cutting-off some part of the body; but] in <sup>1</sup> putting-off [and casting away] the <sup>t</sup> body [and mass] of the sins of the flesh, by the [spiritual] circumcision of Christ [command and institution.]

12. [Wrought in you, when ye were] buried with [and like to] him <sup>u</sup> in <sup>11</sup> baptism; wherein ye are also risen <sup>12</sup> with [and like to] him, thro the faith of the [powerful] operation of God, who raised him [actually] from the dead.

13. And you, <sup>x</sup> [Gentiles,] being dead <sup>13</sup> in your sins [without all spiritual life, or hopes of it] and [natural] uncircumcision of the flesh, [and so aliens from the Church of God, and all the promises made unto it], hath he quickened, together with <sup>14</sup> him; having [freely] <sup>15</sup> forgiven <sup>y</sup> you all [former] trespasses.

14. Blotting-out [also] the [obligatory] <sup>16</sup> hand-writ-

<sup>10</sup> He proceeds to compare Circumcision with baptism. And omitting the arguments, which in other Epistles he urgeth; that the Sacrament of Circumcision is ceased because the promised seed is come: Which perhaps these deceivers did not deny; but insisted upon it as a necessary righteousness commanded by God. He therefore shews, that it is no righteousness at all; but that true righteousness is changing the mind and putting on the new man, which is figured by, and to which we are initiated in, baptism. And tho the spiritual intention of Circumcision was the same with that of baptism, yet neither did the deceivers so understand it, but only advised the corporal concision; nor is it necessary, since baptism not only signifies but effects the same.

<sup>11</sup> External circumcision of its own nature being ceased, Gal. 5. 2. Rom. 4. 11. notes to the spiritual, christian circumcision: we were initiated in baptism; wherein we entered upon a new life, of imitating our Saviour, and forsaking the old man, the life according to Adam. For as our Lord died, and confirmed that his death by his burial and remaining three days in the grave: So we must cease to live according to the old man, or at least resolve so to do, that the benefits of baptism may be sealed unto us, 1 Pet. 3. 2. which is, that we may be raised up together with him. Therein the principle of a new life being conferred upon us, as our Lord at his resurrection began a life of glory. The ancients represented this by divers ceremonies, (not

making thereby baptism more effectual, but only more expressive of the mystery); which were immersion under the water 3 times, as our Saviour went under the earth three days, and emergence like to his coming out of the Sepulchre.

<sup>12</sup> As the effect with the cause; his death, burial and resurrection being the cause of the like changes in us, begun in our baptism, Rom. 6. 2, 3. and of the same changes also in us hereafter. See Eph. 1. 20. 1 Pet. 1. 3. 21. 1 Cor. 15. 17.

<sup>13</sup> The Apostle useth the expression, *dead to sin*, when sin hath no more life, motion, or power in us; but *dead in sin* is when we have no life, motion, or inclination to grace.

<sup>14</sup> Whether *he* be God the Father, as ver. 12. or our Saviour be understood, *him* is the same our Saviour.

<sup>15</sup> Without requiring of you, now quickened, those legal performances which neither are obliging unto us, Jews.

<sup>16</sup> Ratified and confirmed by the consent (and as it were the) hands of all the people, Exod. 24. 3. Deut. 27. 26. Gal. 5. 3. *Cbirographum*, *Syngrapha* is such a written testimony as is sufficient to convince us before God, as a bond doth a debtor.

The Law was a *Cbirographum*, Bond or Testimony that their sins were not forgiven, Heb. 9. 10. which were to be expiated by that perfect Sacrifice of Christ, who at his death crucified, [put to death, abolished] the obligation of the Law, Col. 2. 14. and brought in [not a temporal, but] eternal Righteousness, Dan. 7. 24.

ing

ing [consisting] of divers [commandments and] 2 ordinances, that was <sup>17</sup> against us [of the Jewish nation,] which [also] was <sup>17</sup> contrary unto us, and took it out of the way, <sup>18</sup> nailing it to his cross.

15. And having, [by thus disannulling the condemning force of the law,] <sup>19</sup> a spoiled [the] powers and principalities [of evil spirits, who before had dominion over us]; he <sup>b</sup> made a <sup>20</sup> shew of them [now vanquished] openly, triumphing over them <sup>d</sup> in [and by] it [his cross].

16. Let no man therefore <sup>e</sup> judge you in [not-observing distinction of] <sup>f</sup> meat, or in drink; or in <sup>g</sup> respect of an <sup>1</sup> holy-day, or of the new-moons, or of the Sabbath-days, [or other like legal observances.]

17. Which are [but as] a <sup>2</sup> shadow of and [darkly resembling the] things [then] to come; but the body [and substance making, and represented, by those shadows] is of Christ.

18. Let <sup>3</sup> no man <sup>h</sup> beguile you of your reward <sup>i</sup> in a Condemn you, pleasing. <sup>i</sup> By. Thro.

17 1. Because too heavy burden, Act. 15. 10. Gal. 5. 1. Eph. 2. 16. 2. because it could not justify or acquit them before God, not being perfectly obeyed by any. 3. Consequently, that it subjected them to the curse.

18 Three manners the Apostle here expresseth of evacuating a bond, 1. cancelling or blotting it out. 2. Taking it away that it should never be produced or forthcoming. 3. Tearing or rending it with the nails of his cross; shewing thereby that he had undertaken and suffered the penalty and condemnation due to the forfeitures of that bond.

19 The Devil was to be the Executioner of that sentence; which power of his our Saviour by disannulling the bond took away, Heb. 2. 14. 1 Cor. 15. 55. he also diminished his power and jurisdiction, Luk. 11. 21. who before ruled over us as his captives, 2 Tim. 2. 26. The serpent, by bruising the heel, putting our Lord to a presently-ending death, had his own head and power for ever broken. Heb. 2. 14. not that the Devil hath as yet all his power taken from him; for he both reigns in the hearts of the wicked Eph. 6. 12. who renounce this benefit of Christ by their disobedience; and attempts the good. For that power he had before the law was broken. Neither doth it argue any power over us, since it is nothing but that he can ask our consent to his temptations. And in this also we are strengthened against him.

20 As a Triumpher, the Cross being his Chariot. Eph. 4. 8. or, taking exemplary punishment upon them.

1 An holiday which was annual; new Moons monthly; Sabbaths weekly.

2 The law was an obscure and imperfect delineation both of our duty (as making nothing perfect; Heb. 7. 15. nor perfectly representing a man of God); and of the reward, Heb. 10. 1. or the law was an imperfect representation of a body intercepting the light; such was our Saviour interposed between heaven and the law; he a perfect image of heavenly things, the law an imperfect representation of him, and a mere shadow of heavenly things. What need to retain the shadow, when we enjoy the body?

3 Ver. 14. he said our Lord had cancelled the bond, therefore we were not to be Condemned for not observing legal ordinances, Ver. 15. that he had spoiled principalities, &c. and therefore now, let no man lose the reward of his piety, by an unwarrantable worshipping angels. 1. Because the false teachers had no authority for what they said, but affected it, *θελαρτυς*.

whence ver. 23. he calls it *εθελοθρησκεία*. 2. This devotion was vain and fruitless. 3. and had no reward. 4. It was a deserting of Christ. 5. Tho they pretended humility, yet it proceeded from pride, either of their knowledge, or familiarity with Angels, and being favoured by them.

[ground:]

z Eph. 2. 15.

a Despoiled. Develt. ed. c. 1. 13.

b Exposed. Exemplavit.

c Confidently. With authority.

d In him. In himself.

e By his own power.

f Eating or drinking.

g In part.

h Judge against you.

i Seduce you, willing.

i Being  
voluntary,  
in humility.  
Affected.  
l Searching.  
Proudly  
strutting.  
Entering in-  
to possession.  
m Mind of  
his flesh.  
n Eph. 4. 15.

[groundless and] k voluntary humility, and worshipping of Angels, l intruding [himself] into [the knowledge of] those things [concerning God and Angels] which he hath not seen [not revealed, nor taught by God, but] vainly puffed-up by [the foolish imaginations of] his [own] m fleshly mind.

19. And not holding<sup>n</sup> the i head [Christ], from which [and not from Angel], all the body [of the Church] having [all due] nourishment [and vigor supplied abundantly], and ministring by the joynts and bands [of charity and spiritual graces]; and [and the members firmly] knit together [by the administration of divers gifts and discipline by their Pastors] encreaseth with the encrease of God, [and godliness].

o Elements,  
p v. 16, 17.  
Gal. 4. 3.  
Rom. 7. 6.  
q Decree.  
Make ordi-  
nances.

20. Wherefore if ye be, [as ye profess by baptism] s dead with Christ, [as he to the world, so ye] from the o rudiments of the p world [ly and carnal wor-ship]: why as men living in [and to] the world, are ye q subject to [these] ordinances?

21. ([Such as are] touch not [an unclean thing]: taste not [any forbidden meat:] handle not [any consecrated vessel]:

r Mat. 15.  
11, 17.

22. All which [have no effect upon the soul, but] r are to s perish [necessarily] with the [very] using), according to the doctrines and commandments of men.

23. Which things have indeed a 7 shew of wisdom

4 Both of Men and Angels, chap. 1. 18. therefore neither any one Angel, nor the whole nature of Angels could be our head. By our Pastors we are united to the Apostles; by the Apostles to our Lord; and by him to God the father. Eph. 2. 20. note. The Deceivers seem not to have had any consideration of the unity of the Church, or of one head, but attributed one function to one Angel, another to another. This Angel-worship seems to have been the great mystery in heathen-worship, whence Magick, and divers other superstitions. See the note upon Eph. 4. 15, 16.

5 He that is dead with Christ is also dead to all things incompatible with Christ; as he to the world so we to the worldly and carnal worships, which do not conduce towards spiritual life, or heaven, Heb. 9. 1, 10. Gal. 4. 3. note.

6 Of themselves at best indifferent, and after the once performing of them, having no force or power over the conscience or

good life; yet are mortiferous by the abuse of them; in that they are upon mens imaginations, without any authority from God, taught and prescribed as necessary. Prescribed by men, because the command from God to use them was only temporary, and is antiquated by Christ.

7 These first hereticks pretended to great abstinence, humiliations, mortifications and the like; for the Devils temptations must have something plausible. The Apostle disputes not the reality of this their sanctity; but supposing them to be abstemious, to use mortifications, &c. which are in themselves good; yet saith, that these good things are not good in them, but vain and fruitless; because not proceeding from Gods Spirit communicated from Christ the Head, and so from God the Father; but being indeed contrary to him, tending to introduce an antiquated religion, to the deaying of him.

in<sup>s</sup> will-worship, and in [*affected*] humility, and neglecting the body, and not in [*giving*] any honour to the satisfying of the flesh; [*but pretending many abstinences and severities; all which have nothing of spiritual devotion and piety.*]

## C H A P. III.

1 [B] <sup>UT</sup> if ye be risen with Christ [*to a spiritual life, as he is glorious, as you profess in baptism;*]

seek those things [*only*] which are above, [*which concern heaven,*]<sup>2</sup> where Christ sitteth on the right hand of God.

2. Set, [*I say*], your<sup>3</sup> affections on things above, and not on things on [*and concerning*] the earth.

3. For ye are dead [*to them;*] and<sup>4</sup> your [*true*] life<sup>2</sup> is [*laid up securely, and*] hid [*from the world*] with Christ in God.

4. [*And*] when Christ, *who is* our life, shall appear [*in his glory*], then shall ye also, [*and your now-hidden life,*] appear with him in [*the same*] glory.

5. Mortifie<sup>3</sup> therefore the members [*of your old unregenerate man*], which are [*set*] upon the earth [*and earthly interests or pleasures: such are*] fornication, uncleanness,

8. Worship of God, humility, &c. are really wisdom; but have only a show of wisdom, when done *δὲ λαὸς* ver. 18. i. e. affected by men, and prescribed by them, without any authority from God, as the only worship of God. So that *δὲ λαὸς* seems to have influence upon every one of these. Besides these were not entire faults, but abstinence from certain meats because unclean.

1 Chap. 2. 11, 12. He begins to speak of baptism, and our engagements in it; which are, according to the parts of it, 1. dying to a carnal life, (the consequences whereof he deduceth in that chapter;) 2. rising to a spiritual life, which he now prosecutes. If risen with Christ, continue with him, i. e. to be like to him; in regarding only the concerns of heaven, and eternal life.

2 Hid, not only from the world, but even from our selves also, 1 Jo. 3. 1, 2. 2 Cor. 5. 7. Eph. 3. 9. with God, who hath not revealed what he hath decreed that we

shall be. The truth of the Gospel (the way to eternal life) is not hid, 2 Cor. 4. 3. but the secret and internal operations are; as is also the continuance and advance of this life unto that in heaven; called therefore the hidden Manna. With Christ, who declared and promis'd it 2 Tim. 1. 10; merited 1 Jo. 4. 9. and prepared it, for us, Jo. 14. 3. who gives it us, Jo. 10. 28. is the author of it, Heb. 12. 2. makes us capable of it, Col. 1. 12. Eph. 2. 5. and that in due time infuse and complete us in it Jo. 17. 2. 2 Tim. 4. 8. Heb. 5. 9. and hath taken possession of it in heaven, where also he is continually acting, for us.

3 This precept follows both upon our dying and rising again in baptism: but seems chiefly directed against the heretics; who pretending abstinences, and mortifications, yet lived in all filthy and abominable lust. The Apostle therefore forbids these absolutely, and consequently approveth those mortifications that conduce to that end.

e. Passion.  
 Panvencis.  
 f. inordi-  
 nate toll-  
 ing.  
 g. Eph. 5. 5.  
 i. Children  
 disobedient  
 to him.  
 i. Speaking  
 evil of o-  
 thers.

k. Against.  
 l. Eph. 4. 22.

m. Eph. 2. 15.  
 n. 24.  
 o. unto, By.  
 p. Thus the  
 acknow-  
 ledgment.

r. Ecclesi.  
 s. 4. 13.

t. Com-  
 plaint.

ness, e inordinate affection, evil concupiscence, and f covetousness, 4 which is [as it were] g Idolatry.

6. For [the committing of] which things the wrath of God cometh upon the h children of disobedience.

7. In the which [ sins] ye [ your selves] also walked some- times [before your conversion]; when ye i lived in them.

8. But now [that ye are baptized,] you also put-off all these [other parts of sensuality,] j anger, wrath, malice, i blas- phemy, filthy communication out of your mouths.

9. Lie not one k to another; seeing that ye have [made profession to] put-off the l old-man with his deeds.

10. And have [in baptism] put-on the new-man; which is m renewed n in [the] knowledge [of the mysteries of God], after the o image of him that created him.

11. Where, [in which state of renovation,] there is [no re- spect to any mans person or nation, as before there was,] neither Greek nor Jew; Circumcision nor [hitherto despised] uncircumcision: 2 Barbarian, Scythian, bond nor free. But [the obedience to] Christ is p all [that is requisite], and [even] in all [persons].

12. Put on therefore [instead of these], (as [becometh] the elect of God, holy and beloved [of him]) bowels of mercies, kindness, humbleness of mind, meekness, long- suffering:

13. Forbearing one another, and forgiving one another, if any of you [at any time] have an [occasion of] o quarrel against any. [brother]. Even as Christ [freely] forgave [e- very one of] you, so also do ye [to the brethren].

14. And above all these things [put on] 10 charity, which is the bond of [christian] perfectness.

4 *Πλεονεξία* is sometimes applied to inordinate lust, but most frequently to covetousness. The great commendations the heathen gave to wealth and riches; and the great veneration and esteem of them amongst worldly men, is little less than ido- latry, Hol. 8. 12.

5 Living signifies the habit, waiking the acts of sin, Gal. 5. 25. lived after the manner of the Gentiles, with whom those actions were not accounted sinful.

6 Sudden motions and risings of the passion, wrath advancing it to an height, till it improve into malice, and speaking evil of others.

7 Who works, acts, and lives as Adam did, or they do who are not converted to Christ: The new man is one, that forsaking

those old manners and customs, is entered upon a life like to Christ's.

8. The same whether spoke of God the Father, or our Lord. For Christ being the express image of the Father; we, by being conformed to him, are also made like the Father.

9. That the Gospel was propagated, even by S. Paul, amongst the Barbarians, seems probable by this place, and by Rom. 1. 14. the Scythians were accounted the most bar- barous.

10 Chiefly have charity the perfectest bond and union of you amongst your selves; and also containing Christian per- fection 1 Tim. 1. 5. 1 Jo. 4. 16. and all ver- tues bound up together, in and by it, 1 Cor.

13.

15. And

15. And let the <sup>11</sup> peace of <sup>p</sup> God rule in your hearts, to the which also ye are called in [*being members of that*] one body [*of Christ*]: and be ye thankful [*to God for this your vocation.*]

<sup>p</sup> Christ.  
<sup>1</sup> Cor. 7. 15.

16. Let the word of Christ, (*[his Gospel]*) dwell in you richly in all [*godly*] <sup>q</sup> wisdom, teaching and admonishing one another in Psalms, and Hymns, and spiritual Songs, singing <sup>12</sup> with <sup>r</sup> grace, [*devotion and attention*] in your hearts to the Lord.

<sup>q</sup> Eph. 5. 15.  
<sup>r</sup> Col. 4. 6.  
Luk. 4. 22.  
Pl. 45. 3.  
Ad. 2. 27.  
Eph. 4. 29.  
<sup>f</sup> 1 Cor. 10. 31.

17. And <sup>r</sup> whatsoever ye do in word or deed, *do* all in the name of our Lord Jesus, <sup>t</sup> giving thanks to God and the Father [*for all the mercies you receive thro, and*] by him.

<sup>t</sup> Eph. 5. 20.  
<sup>u</sup> Eph. 5. 2.  
Tit. 4. 5.  
1 Pet. 3. 1.

18. <sup>1</sup> Wives submit your selves to your own husbands, as it is fit [*for christian women that are*] in the Lord.

19. Husbands, love your Wives, and be not bitter [*or morose*] against them.

20. Children, obey *your* parents in all [*lawful*] things, for this is well-pleasing to the Lord.

21. Fathers, provoke not your children to anger [*by giving them any just occasion,*] lest they be discouraged; [*and by dejection of spirit become either desperate or stupid.*]

22. Servants, obey in all [*lawful*] things *your* Masters according to the flesh; not [*only*] with eye-service, as men-pleasers [*do in their Master's presence :*] but in singleness of heart, [*as*] fearing God [*the just judge and revenger.*]

23. And whatsoever you do [*for them*], do it heartily as [*a duty*] to the Lord, and not unto men [*only.*]

24. Knowing, that [*for so-doing*] of the Lord ye shall receive the reward of [*your labours,*] the inheritance [*of the sons of God ;*] for [*in this*] ye serve the Lord Christ.

25. But he that doth wrong, [*whether the master defraud the servant, or the servant disobey the master,*] shall receive [*due retaliation*] for the wrong he hath done. And there is no respect of persons, [*master or servant, with God.*]

<sup>11</sup> Peaceable disposition according to Godliness, Rule, i. c. (as the Governour of their games) be umpire to compose all differences amongst you ; for ye are all members of that one body of Christ.

<sup>12</sup> Gracefulness, in form, time, &c. as well as matter.

## C H A P. IV.

1. [A]ND Masters, give unto *your* servants that which is just [*according to compass,*] and equal [*in reason and charity,*]; knowing that you have also a master in heaven, [*from whom you are to expect the like.*]

a Luk. 18. 1.

1 Thel. 5.

12.

1 Eph. 6. 19.

2 Thel. 3. 1.

2. Continue [*instant*] in a prayer, and watch in the same with thanksgiving.

3. [And] be withal praying also for us, [*preachers of the Gospel,*] that God would <sup>2</sup> open unto us a [*free passage and*] door of utterance; to speak, [*with boldness, and without impediment,*] the mystery of Christ; for [*testifying of*] which I am [*now*] also in bonds.

4. That I may make it manifest [*to all men,*] as I ought to speak [*faithfully, boldly, diligently.*]

c Eph. 5. 15.

5. Walk [*also circumspectly and*] in wisdom, toward them that are without [*the Church*]; <sup>3</sup> redeeming the time.

d Graceful.

reels, Phil.

45. 3.

6. Let your speech be always with a grace, [*favoured of piety or edification,*] seasoned with [*the*] salt [*of prudence,*] that you may know how you ought to answer every man.

c Concerns.

7. All my [*present*] estate shall <sup>4</sup> Tychicus declare unto you, who is a beloved brother, and a faithful minister, and fellow-servant in the Lord [*and his service.*]

8. Whom I have sent unto you for the same purpose; that he might know [*and in*] <sup>5</sup> *us of*] your [*chiefly spiritual*] estate; And comfort your hearts.

9. With's Onesimus a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.

10. <sup>6</sup> Aristarchus, my fellow-prisoner, saluteth you;

1 The word signifies to attend assiduously and with great intention, as upon a thing laborious and difficult, ver. 12. vid. Jo. 5. 16.

2 A door of, or for, the word; that we may find the auditors attentive, and well-prepared to receive it, Act. 14. 27. 1 Cor. 16. 9. 2 Cor. 2. 12. or a door open without opposition or hinderance.

3 Recovering that which was taken from you by craft of the enemy, or was lost by your own negligence.

4 It should seem from hence and Eph.

6. 21, that this Epistle was writ at the same time with that to the Ephesians, not long after Paul's first answer; at the time when Timothy was come to him. See the Preface to 2 Tim.

5 Onesimus servant to Philemon a chief man in Colosse. The Ancients say, that he succeeded Timothy in the Bishoprick of Ephesus.

6 Aristarchus a Macedonian, of Thessalonica, frequently accompanying S. Paul in his voyages.



and 7 Marcus, sisters-son to Barnabas (touching whom you have received [*some particular*] commandments) if he come unto you, receive him [*honourably*].

11. And Jesus, who is called Justus, who are of the circumcision; these only *are my* fellow-workers [*here*] unto the Kingdom of God; which have been a comfort to me [*also in my affliction*].

12. 8 Epaphras, who is one of you, a servant of Christ, saluteth you, always <sup>fStriving.</sup> labouring fervently for you in prayer, <sup>g Filled.</sup> that ye may stand perfect, and g compleat in all the will of God.

13. For I bear him record, that he hath a great zeal for you, and them [*of the Church*] that are in Laodicea, and them in Hierapolis.

14. Luke, the beloved Phylician, and Demas greet you.

15. Salute the brethren, *which are* in Laodicea, and Nymphas, and the Church which is in his house.

16. And when this Epistle is read amongst you, cause that it be read also in the Church of the Laodiceans: and that ye likewise <sup>9</sup> read the Epistle from Laodicea.

17. And say to <sup>10</sup> Archippus, take heed to the ministry, which thou hast received in the Lord, that thou fulfil it.

18. The <sup>11</sup> salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

Written from Rome to the Colossians, by Tychicus and Onesimus.

7 This seem to have been that Marcus, who departed with Barnabas from St. Paul Act. 15. 38. and that that dissension lasted not long Philem. 24. 2 Tim. 4. 11.

8 If the Epistle to Philemon was written at the same time with this, as is most probable, then was Epaphras prisoner with St. Paul at Rome, Philem. 23.

9 *Eam, quæ Laodicensium est.* Whence some have feigned an Epistle, as writ by St. Paul to the Laodiceans: which is extant in *Sixtus Senensis* and other places. But this

here is spoke of some other Epistle not to, but from the Laodiceans: what it was is not known.

10 Archippus is by many said to be the Bishop of Colosse. *Archippum Colossensium Episcopum commemorat. Calv. Inst. lib. 4. cap. 3. scilicet. 7.* And *Diodati*, chief among the Pastors; whether substituted to Epaphras now a Prisoner: or Epaphras being (as it seems) the Apostle of that region, Archippus was the particular Bishop of Colosse.

11 To testify this to be his Epistle.



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THE  
FIRST EPISTLE OF S. PAUL  
TO THE  
THESSALONIANS,  
PARAPHRASED.

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**T**HIS seems to have been the first-written of all St. Pauls Epistles that are extant. Thessalonica was a Metropolitan City in Macedonia, and is now called Salonichi. The occasion was; that S. Paul having been shamefully treated at Philippi, Act. 16. went thence to Thessalonica. Where after he had preached a very short time, and converted divers, the unbelieving Jews raised a tumult, and sedition, rather than a persecution, against him, Silas and Timotheus. But the brethren, fearing the worst, sent them away immediately to Berea, whither those seditious Jews also followed them : and St. Paul went thence by Sea to Athens, whither also he sent for Silas and Timotheus (left at Berea) to come speedily unto him. But being in great fear and apprehension, lest his Thessalonians should, by these persecutions (which seem to have continued against them in his absence) be in danger of falling away ; after a little while he sent Timotheus back to them, to know the state of their Church, and the steadfastness of the new converts. Timotheus returning found the Apostle at Corinth ; and gladed him with the account of the courage and steadfastness of the Believers amidst their persecutions. Whereupon S. Paul seems to have addressed this Epistle unto them. Vid. Act. 17. 18.

1. Commending their ready and cheerful obedience to the Gospel by him lately preached amongst them ; and their constancy in adhering to, and owning, it ; notwithstanding the persecutions and troubles raised against them by the unbelieving Jews. And animating them by the example of his own constancy, and particular affection to them, to perseverance in their holy profession.

2. And having stayed but a short while with them, it is probable that he had not time so thoroughly to in-

form them of the particular duties of Christianity as was requisite ; nor to order things as they ought to continue. Which default he supplies by this Epistle : especially taxing a certain sort of idle persons, that had no profession, but went from one good house to another, taling and tale-bearing, too frequent amongst them. Because of his short stay, and the hot persecutions, the Judaizers or other Hereticks seem not to have as yet crept in amongst them ; (as indeed they seldom appear, where more fear of danger than hopes of profit) : wherefore here is little or nothing tending to the discovery or confutation of them.

3. To encourage them the more cheerfully to suffer for the Gospel ; he puts them in mind of the great reward laid up for them, and the severe punishment for their enemies. Upon which occasion he informs them concerning the Resurrection and their future state.

This Epistle seems to be written from Corinth, where he was, when Timothy returned, Act: 18. 5. but the subscription is from Athens. It may be the Apostle went to Athens after his stay at Corinth, tho this not expressed in the history of the Acts of the Apostles.

**T H E**

THE  
FIRST EPISTLE OF S. PAUL  
THE APOSTLE  
TO THE  
THESSALONIANS.

---

C H A P. I.

1. **P**AUL, and 1 Sylvanus, and Timotheus, unto the Church of the Thessalonians, *which is [established] in [the obedience and worship of] God the Father, and in [that of] the Lord Jesus Christ*: Grace be unto you and peace from God, our Father, and the Lord Jesus Christ.

2. We give thanks to God always for you all, making mention of you in our prayers; *[therein]*

3. Remembring without ceasing your 2 work *[proceeding]* of faith, and labour of love, and patience of hope *[placed]* in our Lord Jesus Christ, in the sight of God, *[his]* and our Father.

4. Knowing, brethren <sup>a</sup> beloved, your 3 election of God. <sup>a</sup> Beloved of God, your election.

5. For our *[preaching the]* Gospel came not unto you in <sup>on. 2 Thes. c. 13.</sup> *[bare]* <sup>b</sup> word only, but also 4 in power, and in the Holy <sup>c. 13.</sup> *[v. 1 Cor. 2.]*

1 It is very probable that this was Silas (the Hebrew name being somewhat changed to render him more acceptable to the Gentiles) v. Act. 15. 40. 17. 10, 14. 18. 5. S. Paul waves his title of Apostle, condescending to be equal with those his Companions.

2 Seeming to intimate either the care they took of the persons of the Apostles in that sedition, Act. 17, or more generally their embracing the faith in that difficult season.

3 By the constancy in their profession,

and proficiency in the great virtues of christianity; (faith, hope, and charity,) he was fully persuaded, that they were elected by God to eternal life.

4 Our preaching was accompanied and confirmed by miracles, giving the Holy Ghost, and whatever else was requisite to produce a full and perfect assent to the truth of the Gospel. Even as ye saw that we were not men of eloquence, worldly wisdom, or greatness; but the power of our preaching was only from God.

Full pers-  
wasion.

Ghost, and in much assurance; *even* as ye know what manner of men we were *[in our conversation]* amongst you, for your sake *[and salvation; not our own glory or advantage.]*

6. And *[this our preaching was not in vain, for]* ye became followers of us *[your teachers]*, and *[therefore also]* of the Lord; having received the word in *[a time of]* much affliction, *[yet]* with *[great spiritual]* joy of the Holy Ghost.

7. So that ye were ensamples *[of ready receiving of, and constancy in, the faith]* to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord, not only in Macedonia and Achaia; but also in every place *[where christianity is embraced, the same of]* your faith to God-ward is *[divulged, and]* spread-abroad; so that we need not to speak any thing *[of it to other persons;]*

9. For they themselves, *[all without our suggestion]*, shew of us, what *[effectual]* manner of entring-in we had unto you; and how *[readily and constantly upon our preaching,]* ye turned to God from Idols, to serve the *[only]* living and true God.

10. And to wait *[with assured hope]* for *[the coming of]* his Son from heaven *[at the last day]*, whom he raised from the dead, *even* Jesus, who delivered us from the wrath to come.

5 Either the Word, which ye received from us was published, and echoed, as it were, from you. Or, your Conversion was divulged thro all the Churches, to the great honour both of your selves and the Gospel; that had such power as to convince

the noble Thessalonians notwithstanding so many difficulties. Thessalonica, being then, as now, a City of great commerce; their conversion was divulged into the neighbouring, and distant Countries.



## C H A P. II.

1. **F**OR your selves [*also*], brethren, know [*and well remember*] our [*first*] entrance in unto you, that it <sup>1</sup> was not in vain.

2. But even after that we had suffered [*not long*] before, and were shamefully entreated, (as you know) at <sup>a</sup> Philippi; <sup>2</sup> we [*not discouraged thereby*] were bold, in [*and thro*] our God, [*strengthening us*], to speak unto you the Gospel of God, with much contention [*with the enemies thereof amongst you.*]

3. For our exhortation [*to you to receive the Gospel*] was not [*out*] of <sup>3</sup> deceit, [*or practice upon your ignorance*]: nor of <sup>b</sup> uncleannels, [*as many new religions be*]; nor in guile [*in* <sup>b</sup> *Corrupt affection.*]  
craftily promoting our own interests.]

4. But as we were <sup>4</sup> allowed of God, [*as fit*] to be put in trust with the Gospel, even so we speak [*it, in sincerity to you,*] not as pleasing men, but God; who trieth our hearts, [*and judgeth according to their uprightness.*]

5. For neither at any time used we <sup>c</sup> flattering words, [*either in our preaching or conversation*], as ye know; nor [*managed we our trust, as*] a cloak of covetousness, [*to encrease our own private wealth*]: God is [*our*] witness.

6. Nor of [*any*] man sought we glory; neither of you, not yet of others: [*no not*] when we might [*lawfully*] have been <sup>d</sup> burdensome [*to our converts,*] as the Apostles of Christ.

7. But we were <sup>e</sup> gentle among you; [*not standing upon our just power or authority: but*] even as a nurse cherisheth her [*tender*] children; [*taking nothing from, but bestowing all her labour, upon them*]:

8. So being affectionately desirous of [*gaining*] you [*to the Gospel*], we were willing to have imparted unto you, not

<sup>1</sup> It wanted neither power and efficacy, nor success.

<sup>2</sup> *Παύριος*, a word much used by this Apostle, and in divers significations, here denotes his great courage in publishing the Gospel: Inasmuch that the great persecution he suffered at Philippi made him not afraid to preach at Thessalonica. Where he also found no small difficulty and opposition.

<sup>3</sup> Not imposture, preaching a lye, either devised, or entertained by, us. Nor of sordid desires of covetousness and profit; or somewhat worse, as is recorded of Simon Magus. Nor of any sort of craft to overreach and overwit you.

<sup>4</sup> God would not have intrusted his Gospel with us, if he, the searcher of hearts, had not seen us sincere and faithful.

the Gospel of God only, but also our own [*lives and souls*], because ye were dear unto us.

9. For ye remember, brethren, our labour and travel [*as* <sup>f. Act. 20. 34. *among you*</sup>]: for <sup>1 Cor. 4. 12.</sup>labouring [*with our hands*] night and day <sup>2 Thess. 3. 8.</sup>because we would not be chargeable to any of you, <sup>we</sup> preached unto you the Gospel of Christ.

10. Ye <sup>are</sup> witnesses [*to us*], and God *also*, how holily and justly, and unblameably we behaved our selves amongst you that believe.

11. As [*like wise*] ye know, how we exhorted, and comforted, and charged every one of you [*according to his necessity*], (as a father *doth* his children;)

<sup>g Eph. 4. 1.</sup> 22. That ye would <sup>Phil. 1. 27.</sup>walk worthy of God, who [*by the* <sup>Col. 1. 10.</sup>Gospel] hath called you unto his Kingdom and Glory.

13. For this cause also thank we God without ceasing [*in all our prayers*]; because when ye received the word of God, (which ye heard of us,) ye received *it* not, <sup>as</sup> the word of men; but (as it is in truth) the word of God, which effectually worketh also in you that believe.

14. For ye, brethren, became followers of the Churches of God, which in Judea are in Christ Jesus, [*in faith and patience*]. For [*as much as*] ye also have suffered like things (*persecutions*) of your own Country-men even as they have of the Jews [*in Judea*].

<sup>b Chaced away. Chaced us out.</sup> 15. Who both killed the Lord Jesus, and [*before him*]; their own [*acknowledged*] prophets, and have [*since*] <sup>h</sup>persecuted us [*the Apostles and first believers*]: and they [*herein*] please not God, and are <sup>7</sup>contrary to all men.

<sup>i To the end.</sup> 16. Forbidding, [*and (as much as they can) hindring*], us to speak [*and preach*] to the Gentiles, that they might be saved; to fill up [*the measure of*] their sins alway: for the <sup>8</sup>wrath [*of God, (his patience having been so long despised)*] is com[ing] upon them <sup>i</sup>to the uttermost.

17. But we, brethren, being [*by their sedition*] taken from you for <sup>9</sup>a short time; [*and that only*] in [*bodily*] presence,

<sup>5</sup> Not as Plausible and Eloquent discourses concerning human wisdom and knowledge; but things of greater consequence concerning God, and the salvation of our souls, declared also with great power and efficacy both of miracles, and evidence of the matter.

<sup>6</sup> Many of these believing Thessalonians were Jews, who were also persecuted by others of the same nation, Act. 17. 5.

<sup>7</sup> Please not God by their zeal for the law antiquated, and opposing the Gospel, the word of God. And contrary to men by their rigid uncomplyantness with other

nations; by their frequent seditions; and by hindring the salvation of the world by the Gospel.

<sup>8</sup> The measure of their sins and of God's patience is even full; and then wrath, threatened by Moses, the Prophets, and our Lord himself comes upon them, to their utter destruction; or, the Wrath not to have end, as their other captivities have had, till they return and embrace the Gospel. Luk. 21. 22. Zech. 5. 7, 8. Deut. 28.

<sup>9</sup> Therefore the Apostle writ this Epistle, when he had not been long from them.

not

ot in heart [*and affection*], endeavoured the more abundantly to see your face [*again*] with great desire.

18 Wherefore we would have come unto you, (even I Paul [*especially*]), once and again : but Satan <sup>10</sup> hindered us.

19. For <sup>11</sup> what is [*the cause of*] our hope, or joy, or crown of <sup>k</sup> rejoicing? are not <sup>l</sup> even ye, in the presence of <sup>k</sup> Glorifying, <sup>l</sup> Ye also.

20. For ye are our glory and joy.

## C H A P. III.

1. **W**HEREFORE, when we could no longer forbear [*the satisfaction of our ardent desire to know your estate and constancy, and of shewing our affection unto you*], we thought it good to be left at Athens alone [*tho very inconvenient unto us*].

2. And [*therefore we*] sent Timotheus our brother, and [*co*]-minister of God, and our fellow-labourer in [*preaching*] the Gospel of Christ, to establish you, and to comfort you concerning your faith, [*against the persecutors*].

3. That no man should be moved [*from his steadfastness*] by these [*or the like*] afflictions : for your selves know, that we [*christians*] a are <sup>2</sup> appointed hereunto [*by God*]. a 1 Pet. 2. 21

4. For verily, when we were with you, we told you before [*it came to pass*], that we should suffer tribulation ; even as it [*shortly after*] came to pass, and ye know.

5. For this cause, [<sup>b</sup> as I said], when I could no longer b Ver. 1. forbear, I sent to know your faith ; left by some means the tempter [*in the absence of your pastors should*] have tempted you, and our labour be in vain.

6. But now, when Timotheus came from you unto us, and brought us good tidings of your faith and charity ; and

10. By casting in his way such hindrances ; that it was not adviseable for him to come unto them. Perhaps the Jews, who persecuted him as far as Berea, still continued their malice.

11 No wonder that I am so careful of, and affectionate unto you ; for at the day of Judgment you (being my converts, and continuing so steadfastly) will be the great cause of my joy ; when for your sake I shall obtain such a crown of glory.

1 This seems to follow upon the 18th.

verse, of chap. 2.

2 Who (having once decreed not always to restrain evil) set up the Gospel, (the greatest good), as the mark, wherewith the Devil, the prince of evil, should level all his force. For the proving the believers constancy, and encreasing their reward ; for the magnifying his own power in their weakness, and conquering the enemy by them also, as well as by their head ; and for the greater propagation of the Gospel.

[particu-

[*particularly*] that you have good remembrance of us always, desiring greatly to see us, as we also *to see* you :

c Verf. 1.

7. <sup>c</sup> Therefore brethren, we were comforted over, [*and for,*] you in all our affliction and distress, by your [*constancy in the*] faith.

d Rom. 7. 9.

8. For now we <sup>d</sup> live [*contentedly*], if ye stand fast in the Lord [*'s Gospel,*]

9. For what [*sufficient*] thanks can we render to God again for you, [*and*] for all the joy, wherewith we joy for your sakes before our God ?

10. Night and day praying exceedingly, that we might [*again*] see your face, and 3 might perfect that which is [*yet*] lacking in your faith, [*and the entire knowledge of it.*]

e Guide.

11. Now God himself, and our Father, and our Lord Jesus Christ <sup>e</sup> direct our way unto you.

12. And the Lord make you to encrease and abound in love, one towards another, and towards all men, even as we do towards you.

f 1 Cor. 1.  
8. 1 Thesf. 5.  
23.

13. To the end, he may establish <sup>f</sup> your hearts unblameable in holiness, before God, even our Father, at the [*glorious*] coming of our Lord Jesus Christ, with all his Saints.

## C H A P. IV.

a Request.  
b Beseech.

1. **F**urthermore then we <sup>a</sup> beseech you, brethren, and <sup>b</sup> exhort you by the Lord Jesus ; that, as ye have received of us how ye ought to walk and to please God, so ye would abound [*therein continually*] more and more.

2. For ye <sup>1</sup> know what commandments we gave you by the [*authority and in the name of the*] Lord Jesus.

3. For this is the will of God, [*and the chief intent of the Gospel,*] even your <sup>2</sup> sanctification : [*particularly*] that ye should abstain from fornication.

3 The shortness of his stay amongst them not permitting so full and compleat an explication of the Gospel and its mysteries.

1 Knowing how to please God, if you do it not, ye confess your selves guilty.

2 Sanctification or holiness of life is the great perfection of a Christian, to which all the commands of our Savior tend, and whereby we become most like to God himself. And as Solomon in the Proverbs

exemplifies all sin by whoredom, and under the notion of a strange Woman ; because that the greatest temptation so seems our Apostle here to make lust the general opposite to sanctity or holiness ; as he useth fornication for all sorts of lusts. Tho some conceive him to speak only of the sins of lust, as most directly contrary to sanctity ; those sins being most properly called filthy.

[*That*

4. [*That is ;*] that every one of you should know how to possess [*and make use of*] his *body, and its members, as a* 3 vessel, [*and instrument of the soul,*] in sanctification and honour:

5. Not in the lust of concupiscence, even as the Gentiles, which know not [*the true*] God, [*nor account lust a sin against God.*]

*c* Passion of desire.

6. That *no man* 4 go beyond, and *d* defraud his brother *e* in any matter: because that the Lord *is* the avenger of all such [*injurious persons*], as we have also forewarned you and testified.

*d* Oppress.  
*e* Overreach.  
*e* In the matter.

7. For God hath not called us [*christians*] unto uncleanness, but unto holiness.

8. He therefore, that despiseth [*these commands,*] 5 despiseth not man, but God [*the Law-giver*]: who hath also given unto us his holy Spirit; [*to advance us in obedience.*]

*f* Rejoiceth.

9. But as touching brotherly love, ye need not that I write unto you: for ye your selves 6 are 6 taught of God to love one another.

*g* Jn. 13-34.  
15. 12.

10. And indeed ye do it towards all the brethren, which are in all Macedonia: but [*yet*] we beseech you, brethren, that ye increase more and more [*in this great duty and virtue.*]

11. And that ye 7 study to be quiet, and to do your own business, and to work with your own hands, (as we commanded you.)

12. That ye may walk honestly [*and without blame*] toward them, that are without [*the Church*], and that ye may have lack of *h* nothing, [*nor depend upon others for your maintenance.*]

*h* Cf no man.

13. But I would not have you to be ignorant, brethren, concerning them, who are asleep [*in Christ*]; that ye sorrow not [*immoderately for their loss*], even as others, [*the heathen,*] who have no hope [*s after this life.*]

14. For if we believe that 8 Jesus died, and rose again:

3 Most interpret this of the body and its members, because of 1 Sam. 21.5. Rom. 1. 24, 26. 1 Cor. 6. 18. 2 Cor. 4. 7, others understand it of the wife, called also a vessel, 1 Pet. 3. 7.

4 Generally not to defraud, or over-reach in any negotiation, &c. others more particularly; that every man be content with his own wife, and not to break the bonds of matrimony; by coveting or corrupting his neibours wife, Eph. 4. 9. which is usually done by overwitting the husband.

5 Despise Gods commands, and the inspirations of Gods Spirit, given us to

that intent that we should be holy.

9 By the Gospel and by the Holy Spirit.

7 The Charity and Bounty of these Thessalonians perhaps occasioned some to be idle, and to carry tales from house to house; seeking by such flatteries and insinuations to feed themselves without working. He therefore commands every man to work at some calling, manual or other, that they neither be a burthen to the Church, nor give scandal to the heathen 2 Thel. 3. 10, 11.

8 The Apostle 1 Cor. 15. urgeth this argument very effectually.

O o \* even

<sup>1</sup> Cor. 15. 23. even so [must we confess, that] i them also, who sleep in Jesus, will God bring with him [at the great day.]

15. For this we say unto you by the word [and revelation] of the Lord, that <sup>9</sup> we, [as many christians as live according to their profession,] which are [or shall be then] alive, and [so] remain unto the coming of the Lord, shall not prevent [in their resurrection] them, which are [then] asleep.

<sup>5</sup> Matt. 24. 6. <sup>1</sup> 1 Cor. 15. 52. A mighty trumpet. 16. For the Lord [Jesus] himself shall descend from heaven [into the air] <sup>10</sup> with a k shout, with the voice of the Archangel, and with the <sup>1</sup> trumpet of God, and the dead in Christ shall rise first;

<sup>10</sup> 1 Cor. 15. 52. 17. Then we [of the christian profession], which are [then] alive, and remain, shall be caught up together with them, [who are already risen], in the clouds to meet the Lord in the air: and so [thence-forward] <sup>m</sup> shall we [for] ever be with the Lord.

<sup>1</sup> Exhort. <sup>1</sup> 1 Cor. 15. 58. 18. Wherefore <sup>n</sup> <sup>11</sup> comfort [ye] one another <sup>o</sup> with these words.

## C H A P. V.

1. <sup>1</sup> **B**UT of the times and seasons, [when these things shall come to pass,] brethren, you have no need that I write unto you:

2. For you selves know perfectly, [what is of chief con-

1. The Apostle speaks not here of himself and the persons at that time alive, as some of the Thessalonians misapprehended, and himself explains himself, 2 Thess. 2. otherwise.

2. The description of the Lords coming to judgment is represented by his descent in giving the law, Exod. 19. the shout here interpret the command, as it is said, Jo. 5. 28. of our Saviour to the dead to rise; proclaimed by the Archangel, probably Michael, the Angel of the Church of God, and besides whom no other Archangel is named. To which voice the Saints should give ready obedience, as rejoicing to meet their Lord: but others that were to undergo the severe trial, and terrible judgment, not till afterwards: perhaps not till our Lord is descended nearer the earth accompanied with his Saints, vers. 4. The faithful, who shall be then alive, shall be suddenly changed from this mortal

life, 1 Cor. 15. 52. and be joynted into one body with the rest of the Church already raised. So both in their bodies changed from dark, natural, mortal, &c. to immortal, spiritual, glorious, &c. shall mount up into the Air. Where meeting the Lord, they shall accompany him to the judgment of the rest of the world, and after that live with him for ever. Others interpret the shout to be of the Angels, (the dead being not yet raised) as shouting for the victory. The trumpet is called the last trumpet 1 Cor. 15. 52. perhaps in respect of the seven trumpets mentioned in the Revelation.

3. No greater consolation can be in all their persecutions and sufferings, then that they shall be so highly rewarded.

4. As the hope of our rising with Christ is the greatest consolation, and encouragement to piety, so is the ignorance and uncertainty of the time the greatest motive to watchfulness and vigilancy.

certainty,]

ment], that the 2 day of the Lord [*s coming to judgment*] cometh, <sup>3</sup> as a thief [*comes*] in the night.

d Mar. 24.  
4. 2 Pet.  
10. Rev. 3.  
3. 10. 12.

3. For when they [*of the world*] shall say, [*all is*] peace & safety; then sudden destruction cometh upon them; [*they*] travel upon 4 a woman with child, and they shall it escape [*it*].

4. But ye, brethren, are not in 5 darkness [*of infidelity or ignorance*], that that day should overtake you [*unprepared*] a thief.

5. Ye are all, [*being illuminated by the Gospel*], the children of light; and the children of the day; we are not of the night, nor of darkness.

6. Therefore 6 let us not [*carelessly*] sleep, as do others [*not sleepers*]; but let us watch and be sober.

7. For they, 7 that sleep, sleep in the night: and they, that are drunken, are drunken in the night.

8. But let us, who are of the day, be 8 sober, [*and stand upon our guard*], 8 putting on the 8 breast-plate of faith and love; and for an helmet the hope of salvation;

8 watchm.  
8 1 Cor. 13.  
13. 12. 13.

9. For God hath not appointed [*or decreed*] us to [*be in*] 9 the wrath; but to obtain salvation by our Lord Jesus Christ, [*whose religion we profess*].

10. Who died for us, that, 9 whether we wake or sleep, [*so that we live according to our profession*], we should live together with him [*in eternal happiness*].

11. Wherefore 11 comfort your selves together [*mutually*] 11 with this hope of the resurrection; and edify one another, even as also [*I am confident that*] ye do.

12. And we beseech you, brethren, to 12 know [*and take*] 12

e Heb. 13. 17.

2 Not a certain space of time, but in a judiciary sense.

3 When men are most secure, least susceptible, and therefore unprovided against: as a snare, Luk. 21. 35.

4 The thief may perhaps not come; but the pangs of child-birth must come, and also be painful.

5 You know the will of God, and have warning of that day, Mark 13. 23. but others not; and as long as you perform that will, there is no danger to you. The Gospel is every-where called light, because it is a plain and full discovery of the way of happiness; which none besides can know, and are therefore in darkness. And the day of the Lord coming as a thief in the night cannot lay hold upon you, who are not in that night.

6 They, who will not know the will

of God, cannot perform it, nor escape the punishment; take heed that ye be not like to them, i. e. careless and negligent about your salvation; if you mind the pleasures, and advantages of the world, that day will come upon you unawares, Luk. 21. 34. as they, who are then found negligent of their salvation, are said to be found sleeping, Mark 13. 35.

7 Drunkenness, Carelessness, &c. are night-actions, i. e. of them who are in darkness.

8 Standing upon our guard as soldiers completely armed, and ready to resist the enemy.

9 If we observe the spiritual watch, and keep us upon that guard, no matter whether our bodies sleep or wake; Christ having obtained the favour of God for us.

*notice with honour and respect of*] them, who labour among you, and are [*set*] over you in [*things belonging to the Gospel*] the Lord, and admonish you, [*exercising the functions of Pastors and Bishops in the Church*:]

13. And to esteem them very highly, in love, for their works sake. *And* be at peace among your selves.

f Reſpect.  
g Diſorder-  
ly.

14. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, ſupport the weak, be patient toward all men.

h Prov. 17.  
i. Ro. 22.  
Mat. 5. 44.  
Rom. 12.

15. <sup>h</sup> See that none [*of you*] render evil for evil to any man: but ever follow that which is good, both among your ſelves, and to all men.

17. 1 Pet.

16. <sup>i</sup> Rejoice evermore.

3. c.  
i Phil. 4. 4.

17. <sup>k</sup> Pray without ceaſing.

k Luk. 18. 1.

18. *In every* <sup>l</sup> thing give thanks: <sup>lo</sup> for this is the will [*and commandment*] of God in Chriſt Jeſus concerning you.

Col. 4. 2.

19. <sup>11</sup> Quench not the Spirit.

Eph. 6.  
l Every  
place.

20. <sup>11</sup> Deſpiſe not prophecies.

21. <sup>11</sup> Prove all things; [*but*] hold faſt that [*only*] which is good.

22. <sup>12</sup> Abſtain from all appearance of evil.

23. And the very God of peace ſanctify you wholly: and *I pray God*, your <sup>13</sup> whole ſpirit, and ſoul, and body be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.

24. Faithful *is* he, who calleth you [*to this holineſs under the Goſpel*], who alſo will do [*and perform*] it [*in you*.]

25. Brethren, pray for us.

26. Greet all the brethren with an holy kiſs.

m Adjure.

27. <sup>1</sup> <sup>n</sup> charge you by the Lord, that this Epiſtle be read unto all the holy brethren.

28. The Grace of our Lord Jeſus Chriſt *be* with you. Amen.

This firſt *Epiſtle* unto the Theſſalonians was written from <sup>14</sup> Athens.

<sup>10</sup> God by Chriſt turneth every condition to the beſt for you, Rom. 8. 29.

<sup>11</sup> Firſt, do not, by an impure, cloſely, carnal life, diminiſh the effects of the Holy Spirit; cool or extinguiſh that ſpiritual heat and activity correſſed upon you by him. 2. If the Holy Spirit in an extraordinary manner work upon any of you, do not hinder or quench its motions: But, alter the things ſo revealed are tried by the other Prophets, and approved, let them be eſteemed and followed.

<sup>12</sup> Give no juſt occaſion of ſcandal to any one.

<sup>13</sup> Some by *Spirit* underſtand the Cognitive part of the ſoul, by *soul* the affecti-

ons. Others by *ſpirit* the higher faculty of the mind, whereby we apprehend matters ſublime, divine, &c. by *soul* the ſenſitive or rational part. Others think them to be diſtinct eſſences: and the *ſpirit* to be that part whereby we Communicate and are ranked with Angels. By *soul* the reaſonable or ſenſitive part.

<sup>14</sup> It ſeems to be writ from Corinth, S. Paul being departed from Athens, before Timotheus returned out of Macedonia, A. D. 19. c. compare with 1 Theſ. 3. 2, 5, 6. Theſe ſubſcriptions are noted not to be of any great authority. The Vulgar Latin hath no ſubſcription at all.



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THE  
SECOND EPISTLE OF S. PAUL  
TO THE  
THESSALONIANS,  
PARAPHRASED.

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**T**HIS second Epistle seems to have been written shortly after the first, because the same persons are named in both ; and it seems chiefly intended to rectify them in some things misunderstood by them in the former. For having almost promised to return to them, 3. 10. and (as it seems) not being able to effect what he desired, he writes this letter unto them ;

First, Congratulating their constancy in the profession of the Gospel, comforting, and exhorting them to encrease and advance daily in spiritual grace and wisdom.

2ly. Reforming their mistake of what he had said concerning the coming of our Lord ; as if it would have come to pass in their times, out of 1 Thes. 4. 15. shewing them that it was very far-off, chap. 2, 3.

3ly. Desiring their prayers, and recommending divers christian duties unto them ; but chiefly commanding them to admonish, and proceed to censure those idle persons amongst them, who would not work, but live upon other mens labours ; and by flatteries and vile insinuations sow divisions, and seditions amongst them.



THE  
SECOND EPISTLE OF S. PAUL  
THE APOSTLE  
TO THE  
THESSALONIANS.

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C H A P. I.

1. **P**AUL, and Silvanus, and Timotheus unto the Church of the Thessalonians in God our Father, and the Lord Jesus Christ,

2. Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

3. <sup>a</sup> We are bound to thank God always for you, brethren, as it is [ *fit and* ] meet : because that <sup>2</sup> your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth. <sup>a</sup> 1 Thes. 1. 2, 3.

4. So that we our selves glory in [ *and of* ] you in the [ *other* ] Churches of God for your patience and [ *constancy of* ] faith, in all your persecutions and tribulations, that ye endure, [ *for Christ's sake.* ]

5. <sup>3</sup> Which is a manifest [ *sign and* ] token of the righteous judgment of God ; that you may be <sup>4</sup> accounted worthy of the kingdom of God, for which ye also suffer :

6. [ *And of justice to your enemies also* ], seeing it is a right

1 The salutation is the same with that in the former Epistle.

2 Probably the Apostle had received some new message from them, since the sending of his first Epistle. Faith groweth, either when more propositions are known; or those, which are already known, are more firmly believed and assented unto. The increase of their faith he knew

by their constancy in sufferings.

3 Which tribulations, or which patience is in Gods justice rewardable to you, but to your persecutors a certain forerunner of punishment hereafter : however they escape for the present.

4 By your being purged as gold in the furnace.

teous thing with God, to recompence tribulation to them that trouble [*and persecute*] you.

7. And to you, who are troubled, [*everlasting*] rest [*to-  
b 1 Thes. 4. 16.* *gether*] with us; 5 when <sup>b</sup> the Lord Jesus shall be revealed from heaven [*accompanied*] with his <sup>c</sup> mighty angels,

<sup>c</sup> Angels of his power. 8. In flaming fire <sup>d</sup> taking vengeance on them that know not [*nor acknowledge the true*] God, and that obey not the Gospel of our Lord Jesus Christ:

9. Who shall [*therefore*] be punished with everlasting destruction from the <sup>e</sup> presence of the Lord, and from the <sup>e</sup> glory of his power;

<sup>e</sup> Glorious power. 10. When he shall come to be glorified in [*and by*] his 7 Saints, and to be admired in [*and because of*] all them that believe; (*particularly in you*) because our testimony was believed among you), in that day.

11. Wherefore also we pray always for you, that our God <sup>f</sup> would account you <sup>f</sup> worthy of *this* calling [*to his kingdom and glory*], and [*world*] fulfil [*completely in you*] <sup>g</sup> all the good pleasure of *his* goodness, and the work of faith with power.

12. That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.

## CHAP. II.

<sup>a</sup> 1 Thes. 4. 14. 17. Luk. 17. 37. <sup>b</sup> From your mind. <sup>c</sup> Judgment. <sup>d</sup> Frighted. <sup>e</sup> 1 Thes. 4. 15. 17. **I.** NOW we beseech you, brethren, <sup>1</sup> by the coming of our Lord Jesus Christ, and by our <sup>a</sup> gathering together unto him [*in that great day.*]

2<sup>c</sup> That ye be not soon [*or easily*] <sup>b</sup> shaken in mind [*from your steadfastness,*] or <sup>c</sup> be troubled; neither by [*any that pretend a revelation from the*] spirit, nor by [*the pretence of any*] word [*or message*], nor by <sup>d</sup> letter, as [*sent*]

<sup>5</sup> Companions with you in the same sufferings.

<sup>6</sup> From the Lord, by whose sentence the judgment shall be executed, Psal. 17. 2. or, from all happiness in beholding, and being present with the Lord. To the wicked it shall be said, Depart from me; and to the Godly, come ye blessed.

<sup>7</sup> Because of his highly glorifying his Saints, who are here so much despised and afflicted.

<sup>8</sup> All that goodness, which of his own free-will and good-pleasure he designed and decreed for you; and which, on your part, was to be wrought-out with faith, and constant obedience.

<sup>1</sup> By is an adjuration or obtestation: but it may also be meant as concerning the coming, &c. which is the subject of the following discourse. The original admits either explication.

from

from us, as [if] that the day of <sup>e</sup> Christ[*s coming*] is <sup>2</sup> at <sup>e</sup> The Lord's hand.

3. Let no man, [*I say*], deceive you [*in this article*] <sup>3</sup> by any means, for *that day shall not come*, except there come first a [*great*] <sup>4</sup> falling-away [*from the Catholick faith,*] and <sup>5</sup> that man of sin be revealed, [*even*] the <sup>6</sup> son of perdition :

4. Who <sup>7</sup> opposeth [*against*], and exalteth himself, [*and his*]

2 To come in a few years ; which cannot be, since such great alterations are to precede it.

3 In this point of so great consequence : for if once perfwaded of the speedy coming of our Saviour, ye find your expectation frustrated, and your belief false, (as you certainly will do ;) you will be in danger to Apostatize from the faith.

4 A great Apostacy from the faith, vers. 9, 10, 11. which began when those great heresies of Gnosticks, Arians, Nestorians, &c. flourished; and withdrew many from the Church ; but was completed in the coming of the man of sin ; when so great a part of Christianity fell from their profession.

5 Perhaps alluding to Antiochus, the type of Antichrist : who 1 Mac. 2. 62. is called *Vir peccator*. Now who more truly and properly a man of sin, than Mahomet ? both in his person, and doctrine or religion ? by the way, we suppose *this man of sin* to be the same with the Antichrist in Sr. John 1 Jo. 2. 4.

6 Alluding to Judas an Apostate from Christ, and possessed by the devil, Jo. 17. 12. Antichrist so called because vers. 8. he should by our Lord be utterly destroyed ; and his kingdom, which had been so long contrary to the Saints, should perish without any hopes of recovery, vers. 8, 9. which see done in Apoc. 13. 20. 17. 8. 11. In Apoc. 11. 7. He is also called *Apollyon*, the Destroyer. The son of perdition therefore both actively as Antiochus, and passively as Judas. First destroying, at last destroyed.

7 The like is spoken of the recur'd, or last head of the persecuting beast, Apoc. 13. 6. *That he opened his mouth in blasphemy against God, to blaspheme his name, and his Tabernacle, and them that dwell in Heaven, the Saints.* And of the little or last horn Dan. 7. 25. *He shall speak great words against the most high, and shall wear out the saints of the most high, and think to change times and*

*laws.* And of Antiochus, a type of this man of sin, Dan. 8. 11. *That he magnified himself against the Prince of the righteous hosts ; and by him the daily Sacrifice was taken away, and the place of his Sanctuary was cast down.* And again, either of Antiochus the type, or the very son of perdition, Dan. 11. 35, 37. *That he should be exalted against every God, and against the God of Gods, speaking great things. That he should not regard the God of his fathers, nor regard any God, for he should magnify himself above all.* Now this Character agrees to none so well as to Mahomet, who hath decried all former religions whatsoever ; abolished all the heathen Gods, and cried down nothing so much as Idolatry. And the ancient Fathers took much notice of this Character of Antichrist. See Irenæus, l. 3. c. 6. l. 5. c. 25. Cyr. Hieros. Catech. 15. S. Hierome frequently. 2ly. As for the true God ; whereas there were but two worshipps of him by himself approved, and wherein he was known by his own revelation : Mahomet hath also exalted himself above these, i. e. both above Moses's Law, and Christs Gospel : very cunningly denying the truth of neither, but advancing his own, as being to abolish the other grown useless and ineffectual. 2. For Christianity in particular, whereof Saint Paul here writes : there hath not been any person, who hath set up a religion diametrically opposite to it, as he hath done. So that he is elsewhere most properly titled Christs adversary, or Antichrist. For what else is he, who denies Christ to be the Son of God ? to have suffered in the flesh ? Consequently to have redeemed mankind ? taking away both his Regl and Pontifical office, evacuating the Cross, and making it an empty and insignificant sign. And indeed the whole design of his religion is against Christ ; and consequently, 3ly. against God himself, 1 J. 2. 22, 23. *He is Antichrist, that denieth the Father and the Son. Whosoever denieth the Son hath not the Father.* The Apostle interprets what he

*his religion,*] above all, that is called God, or that is worshipped [*by other men*]: so that he, as God, <sup>8</sup> sitteth in the temple of [*the true*] God, [*the Church*]; shewing himself [*with great ostentation*] <sup>9</sup> that he is God.

5. Remember ye not, that when I was yet with you, I told you these things.

f Holdeth.

6. And now ye know [*also*] <sup>10</sup> what f withholdeth, that

means by denying the Father; which is, that he who denieth Christ to be the Son of God, denieth God to be his Father; and consequently makes him a liar in giving false testimony to our Saviour; and so makes him not to be God. But moreover, He that takes away the true worship of God, abrogating the daily Sacrifice, defacing his altars, changing the times and places of his worship, may well be laid to set up himself above all that is called God. Tho he deny not all divinity, or preacheth himself to be God. For neither so did Antiochus, of whom the like things are spoken, Dan. 11. 36. yet of him, verl. 38. it is said, that he shall honour a God, whom his Fathers had not known. Nor the Prince of Tyre, Ezek. 28. 2, 6, 14. Nor is it likely, that any one, who should profess Atheism, or set up himself, should, for any long time at least, delude many men. Simon Magus indeed so boasted himself to some of his Auditors, that he was God the Father, or the Son, or the Holy Ghost; but those gross fictions grew presently ridiculous; and his followers, each of them moulded anew what he had first broached, on their own fashion; holding the *Primam virtutem*, the original God, unknown to all; *sed non confitentes nomen magistri sui*. Iren. l. 1. c. 21. 22. 30. But Mahomet makes himself the next in power and dignity to God; that his name is writ in the highest place of Gods throne; that God made the world for his sake; and by him shall judge it. By this means making himself the most abominable Idol, and most hateful to God, that ever was, or can be. 5. Opposing and deriding the blessed Trinity, &c. carrying the cause against it by withdrawing such infinite numbers from the worship thereof to himself; himself instead of Father, Son, and Holy Ghost.

8 Sitting, ruling, and domineering in those flourishing Churches, where the Gospel was first planted, and most of all flourished. Mahomet also at the taking of Constantinople, made the most glorious Christian Church, that ever was built, (that of Sancta Sophia) the Seat of the Empire. the Church it self being a Mosque, and

the Bishops and Priests houses his Seraglio, or Court. In brief, all the flourishing Churches of the East and South, with Jerusalem, and a great part of the West (all the Churches to which St. Paul writ, but one) subjected to his new worship. And the woman, (the true Church) driven into the West; at the time of St. Pauls writing, as to Christian religion, desert: (God grant she may not be into the still more desert parts of the West-Indies) till the time of his tyranny be fulfilled. This the greatest Apostacy, that ever was or can be. Mahomet himself an Apostate, and causing the Apostacy. Some understood this Apostacy from the Roman Empire, which was also fulfilled in the Mahometan.

6 Not that Antichrist shall own himself the great God (as was said before) for that were ridiculous, since his birth and death must consult him. But God, 1. taking away all other worship and setting up his own. 2. Joyning himself in their creed (if I may so call it) consisting only in 2 Articles, there is one God, and Mahomet his Prophet. 3. Setting up a religion of his own devising, whereby God is not worshipped. For he neither revealed, nor commanded, nor accepteth it: and therefore all the worship falls upon Mahomet, and he alone is the God that is worshipped.

10 This, I think, is generally interpreted to mean the Roman Empire; perhaps the Ancients had such a tradition from the Apostles, which made divers of the Primitive Christians, out of dread to this fatal adversary, to pray for the continuance of the Roman Government, tho at that time violently persecuting the Church. Which taking away the first enemy of Christianity, to be succeeded to by a much greater, seems foretold, both, Apoc. 13. where the beast receives a mortal wound, and then is revived much worse than before; and Apoc. 17. 8. Where the beast is, i. e. at that present, and afterwards is not, and then again is; and in this his last being ascends out of the bottomless pit, the greatest depths of the operations of Satan verl. 9. to the killing of the souls of men more than their bodies.

he



he might [not] be revealed [till] in his [due] time.

7. For the g<sup>11</sup> mystery of [this] iniquity doth already [begin to] work: only he, who now <sup>12</sup> letteth [that it do not presently break forth,] will [continue to] let, till he be taken out of the way.

8. And then shall that wicked [one] be revealed [in his power], whom <sup>13</sup> the Lord shall [at length] <sup>b</sup> consume with <sup>b</sup> the spirit of his mouth; and shall [utterly] destroy with <sup>b</sup> brightness of his coming: b 1f. 11. 4.  
Hof. 6. 5.  
Rev. 2. 16.

9. Even him [shall he destroy,] whose coming is [<sup>14</sup> according to, and] after the working of Satan, with all [his] power, and signs, and lying wonders:

10. And

<sup>11</sup> This exactly agreeth with what St. John saith, 1 Jo. 2. 18. That many Antichrists were already come. And chap. 4. 1, 2, 3. That he then was in the world. And 2 Jo. 7. many deceivers that confess not that Jesus Christ is come in the flesh, this is an Antichrist. It seems clear that St. John in all these places points out the first Hereticks who troubled the Church with their erroneous doctrines, chiefly concerning the person of our Saviour: some denying him to be God, others to be man; all of them did solve *Jesum*, 1 Jo. 4. 3. Even the Judaizers granted our Lord to be a true Prophet, but denied him to be the Son of God, or Redeemer of mankind. Wherein they and all such Hereticks were precursors, and made way for the great Apostacy, and preluded to Mahomet; whose religion in opposition to Christianity is grounded upon those very opinions. And if they were Antichrists, who introduced one single heresy, he, that brought in all, must needs be the Antichrist. He expressly denies the Trinity under the notion of many Gods; and whereas all hereticks urge the impossibility of a Trinity being a doctrine so much against reason; he hath taken this hint also, and glories that he proposeth nothing against reason. Consequently he denies our Saviour to be God, or to be incarnate; because he saith God hath no wife, nor child. Our Saviour he saith, was not God, nor took our nature upon him, nor died for us; but another person was crucified in his stead. Finally, that himself was the Paraclete; and a greater Prophet than either Moses or Jesus.

Now if Christianity be called the mystery of Godliness; which is, that Christ was manifested in the flesh, (not only or merely flesh) and 1 Tim. 3. 16. certainly

that religion which goes about to subvert this, is the mystery of ungodliness or iniquity. And so it is, whether we consider belief or worship. Of the Articles of his belief we have spoken already; only I add that, how sorry soever they be, he permits them not to be questioned or disputed, under pain of death or slavery. But in practice he encourageth all libertinism, as in lust, violence, revenge, and the like. And for the greatest sins propoeth slight reconciliations, washings, shavings, and at most, alms to the rich. Commanding justice only towards, and amongst, his own followers.

<sup>12</sup> This (as was now said) is generally taken to be the Roman Empire: For that absurd Religion could not prevail without Arms; nor could the Arms of the barbarous Arabians prevail against the Roman, except first broken by divisions, and intestine wars.

<sup>13</sup> By the Spirit of his mouth many understand the publishing of the Gospel with great power, Apoc. 14. 6. Upon the Angels preaching the everlasting Gospel, it follows; that Babylon is fallen. But it should seem that such effectual publication shall be only preparatory to the destruction of Antichrist. Which is to be effected by Christ's Almighty power, Apoc. 16. 17, 19. at his second coming.

<sup>14</sup> In seducing from the profession of Christianity those who did not firmly and cordially believe or love the truth of God: and persecuting with violence those, whom he could not seduce by other Arts. This power of Satan is, 1. external in signs and lying wonders. 2. Internal vers. 10. the licentiousness of the doctrine it self, the deceptableness of unrighteousness. Both together make up the depths and crafts of the

10. And with all [*plausible*] <sup>15</sup> deceivableness of unrighteousness in [*and toward*] them that perish : because they received not [*seriously*] the love of the truth, that they might be saved [*thereby*.]

11. And for this cause God shall send them [*by permitting the Devil to use his*] <sup>16</sup> strong delusions, that they should believe a ly-*[ing religion]*.

12. That

the Devil : all which he displayed in setting-up this man of sin. The like is mentioned, Dan. 7. and Apoc. 13 ; where the beast is said to receive his power from the Dragon ; and vers. 13. to work great wonders ; so great, as if he should cause fire to come down from heaven in the sight of men. And so vers. 14. to deceive them that dwell on the earth by means of those wonders. Now the signs, he pretended to shew, were not like those of our Saviour, curing, healing, &c. but *wonders*, for admiration, not benefit of mankind. And these wonders also not true, but lies ; yet what matters it as long as they had the wished effect ; to be believed, and by being believed to deceive ? Now, tho Mahomet every-where professeth, that he came not with miracles, (which is most true ; for he could not perform any miracle whatsoever, nor any such wonders as were sufficient to deceive wise, considering and pious persons ;) yet he very frequently sets down wonderful things done by himself, or by God upon him. As, that he was carried by a certain beast from Mecca to Jerusalem in one night, and from thence up to heaven ; (the Stone, whence he took his rise, being still shewed to Pilgrims) and that God there did him many favours, &c. That the Moon falling down upon the Earth was burst in 3 pieces, which himself set together again. That trees bowed to him, and beasts saluted him, testifying that he was the great and true Prophet. Besides his frequent pretended extasies and conferences with the Angel Gabriel ; who brought him the Alcoran written with the finger of God himself. With many such absurd trifles, yet such were believed as firmly as the truth. And for his making fire to come down from heaven ; if it be not to be taken literally (as it seemeth not to be) it may refer to the effect of the like miracle wrought by Elijah, i. e. destruction and ruin ; and ruin also chiefly by the sword or war. (Com. Luk. 12. 49. 5. with

Mat. 10. 34.) To this sign, his Wars and Conquests, he every-where appeals, as done in their sight. And his continual pretence is ; that God sent him with the sword (the great instrument of his wrath), with which fire he really consumed those that believed not his lies. Or, fire may be taken for illuminations, which he pretended, and the people believed. However this fence seems not to be interpreted literally, more than his giving life to an image. Whereby may be meant either setting up himself, the greatest idol that ever was ; or, his giving vigor, force and life to a new Empire, persecuting the Saints, and enemy to the Church, instead of heathen Rome, then in great part destroyed : yet in very many things represented by this. And chiefly in that the Mahometan, as the Roman before, was of a martial Constitution ; founded in the art of war, and aiming at greatness only by Soldiers and Conquests.

15 By this seems to be meant his wicked laws and doctrine, so set forth as to become plausible, and apt to seduce such as seriously obey not the truth ; but would be willing that so sensual a religion should be acceptable to God. Now the wickednesses countenanced by his law are many : as lust, plurality of wives, and divorce upon every occasion ; revenge, making the propagation of his religion a sufficient reason to make war ; prescribing easie penances, as having for unnatural lust, &c. To make these plausible to his followers, he commanded extraordinary cleanliness, frequent, short, and insignificant prayers, abstinence from divers meats and drinks ; accounting all men besides themselves, Infidels, unclean, and Dogs. Forbidding wine because of the many inconveniences it often produceth, especially among Soldiers, yet allowing other inebriating drinks or medicines.

16 God in his just judgment punished those, who believed not the Gospel, by permitting the Devil to exert all his subtilty

12. That they all might be damned who believed not the truth, but had pleasure in *[the doctrine of]* unrighteousness.

13. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath <sup>i</sup>from *First-fruits.* the beginning <sup>k</sup>chosen you to *[inherit]* salvation, thro <sup>k</sup>*1Thes. 1.4.* sanctification of the Spirit, and belief of the truth.

14. Whereunto he called you by our *[ministry of the]* Gospel to the obtaining of the glory, *[purchased and converted]* of our Lord Jesus Christ.

15. Therefore, brethren, stand fast *[in your profession]*, and hold *[steadfastly]* the traditions which ye have been taught, whether by word, or *[in our absence]* our Epistle.

16. Now our Lord Jesus Christ himself, and God, even our Father, who hath loved us, and hath given *us* everlasting consolation and good hope thro grace,

17. Comfort your hearts, and stablish you in every good word and work.

tully to withdraw them to the belief of things much more unreasonable, than the Gospel was pretended by them to be. His Arts were such as these: 1. to make use of all arguments against former religions, yet 2. to retain somewhat of every one. To please his Idolatrous Arabians he commanded great veneration towards the Moon and Venus, the Gods adored by them. 3. He pretended antiquity, that his

was the law of Abraham, and Mecca the place where Abraham worshipped. 4. He made it easie and pleasant, indulging their humours and vices, yet pretending great holiness. 5. In chusing so fit an instrument to publish, and such auditors to receive, it. Mahomet was a person of great parts, knowledge and experience, at least in comparifon of his poor, ignorant, barbarous, fierce country-men.

## CHAP. III.

<sup>a</sup> Eph. 6. 19.  
Col. 4. 3.  
<sup>b</sup> May run.

<sup>c</sup> Absurd.  
Importu-  
nate.

<sup>d</sup> Patience  
of Christ.  
Expecta-  
tion.  
<sup>e</sup> 1 Cor. 5.  
11.

I. **F**INALLY, brethren, pray for us, that the word of the Lord may <sup>a</sup> have <sup>b</sup> free course [*in the publishing of it*], and be <sup>c</sup> glorified [*and embraced in the whole world*] even as it is amongst you.

2. And that we may be delivered from <sup>c</sup> unreasonable and wicked men, [*who endeavour to interrupt the progress of it*]: <sup>2</sup> for all men have not faith:

3. [*By whose wicked endeavours be not ye discouraged, for*] the Lord is faithful, [*in all his promises*], who shall stablish you, and keep you from evil, [*especially that of Apostacy.*]

4. And we have confidence in the Lord touching you, that ye both [*now*] <sup>3</sup> do, and will do [*from time to time,*] the things which we command you [*whether by word or Epistle.*]

5. And the Lord direct your hearts into the love of God, and into <sup>d</sup> the <sup>4</sup> patient waiting-for [*of*] Christ.

6. Now we command you, brethren, in the name of our Lord Jesus Christ; that ye <sup>5</sup> withdraw your selves from every <sup>e</sup> brother that walketh disorderly, and not after the tradition which he received of us.

7. For your selves [*by my instruction*] know, how ye ought to follow [*and imitate*] us; for we behaved not our selves disorderly amongst you.

8. Neither did we eat any mans bread for nought [*without earning it*]; but, [*we*] wrought with [*hard*] labour and travel, night and day, [*with our own hands*], that we might not be chargeable to any of you.

1 By the conversion of many. By the good and exemplary conversation of the believers. By the testimony of those out of the Church.

2 Neither the Persecutors, whose conversion it is in vain to hope or endeavour; for their intentions and actions are contrary and opposite to faith. Nor wicked men, professing Christianity (such as the Judai- zers) who, whatever they pretend, have not true faith. Or such wicked men as are *infi- di* faithless, without honesty, prudence, or virtue; but act only for their own interest.

3 For you cannot expect the assistance of God, except you add also your own en-

deavour, as I have commanded.

4 Patience in tribulations and persecutions like to Christs. Or, in patience waiting for your redemption and reward at the coming of Christ.

5 Not to keep company with them in familiar conversation, verse 14. it is the same spoken of, 1 Cor. 5. 11. v. note. And was a lesser degree of excommunication; and, as Chrysostom saith, was out of use before his time; as indeed it is not to be used where all profess Christianity. These he here mentions seem to be those of whom he spake, 1 Thel. 4. 11, 12. disorderly, who walk not according to the rules of their calling and profession.

9. [*And*

9. [*And this;*] not because we <sup>f</sup> have not power [*to de-* <sup>f</sup> 1 Cor. 9.  
*mand sustentation of them whom we teach*], but to <sup>s</sup> make  
our selves an ensample unto you, to follow us, [*and our acti-*  
*ons.*]

10. For even when we were with you, this we command-  
ed you; that if any would not work; neither should he eat.

11. For we hear, that there are some [*notwithstanding*  
*our command both by Word and e Epistle*], who walk among <sup>e</sup> 1 Thes. 4  
you disorderly, working not at all, but are busie-bodies.

12. Now them, that are such, we command and exhort  
by our Lord Jesus Christ, that with <sup>7</sup> quietness they work  
and eat their own [*earned*] bread.

13. But ye, brethren, [*who continue to labour,*] be not  
<sup>h</sup> weary in well-doing; [*nor in your beneficence towards them*]  
*who really stand in need.* <sup>h</sup> Gal. 6. 2.  
Saint not.

14. And if any man obey not our word [*and further ad-*  
*monition*] <sup>i</sup> by this Epistle, note that man; and have no  
company with him, that he <sup>k</sup> may be ashamed:

15. Yet <sup>8</sup> count him not as an enemy, [*till incorrigible;*]  
But admonish him as a brother, [*for his amendment.*]  
<sup>i</sup> Ver. 6.  
Signify tha  
man by an  
Epistle.  
<sup>k</sup> 1 Cor. 5.  
5. 9. 11.

16. Now the Lord of peace himself give you peace al-  
ways by all [*lawful and prudent*] means [*to be endeavoured*  
*by you*]. The Lord be with you all.

17. The salutation of Paul with mine own hand, which  
is the token in every Epistle [*of the truth, that it proceeds*  
*from myself.*] So I write.

18. The grace of our Lord Jesus Christ be with you all.  
'Amen.

The second Epistle to the Thessalonians was written  
from Athens.

6 St. Paul upon several occasions la-  
boured with his own hands for his susten-  
tation among the Corinthians (as it  
should seem) rich and interested men,  
that he might not hinder the admission  
the Gospel amongst them by the pretence  
of its chargeableness; and thereby also to  
confound the Judaizers and Hereticks, who  
sought their own gain. Here, to give an  
example, where were many idle, sitting  
people.

7 Quietness; is opposed to their tale-  
bearing, and by that means sowing sediti-  
ons, and making factions, contrary to the  
peace of the Church.

8 Do not absolutely excommunicate him  
till he be refractory; nor count him as the  
Jews do Heathens or publicans, Mat. 18. 17  
therefore neither doth the Apostle her  
forbid actions of duty and obligation either  
natural or civil towards such.



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THE  
TWO EPISTLES OF S. *PAUL*  
TO  
TIMOTHY,  
PARAPHRASED.

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**T**IMOTHEUS was the son of Eunice, the daughter of Lois, both Jewesses and believers ; but his father was a Gentile. He was brought up in the Christian Religion from a child, and when yet young (as it seemeth) was taken by S. Paul to go along with, and assist, him in his preaching the Gospel. Wherein he was very diligent ; and as obedient to the Apostle, as a son to his father.

When this Epistle was writ seems not very difficult to determine. For it was not long after that Timothy was left at Ephesus by S. Paul chap. 3. 14, 15. Now there being mention of S. Pauls being thrice at Ephesus, or thereabouts: once when he stayed but a very short time, Act. 18. 19, 20. again when he remained a long time ; when happened that sedition raised by Demetrius, Act. 19. and a third time, when he took his leave of them, Act. 20. now at the first time of his being there, he stayed a very little while ; and seems not to have made such progress in his preaching, that it was necessary to settle there a Bishop over so small a flock. And at the third journey S. Paul was not at Ephesus, but only Miletum. And chap. 3. 14. he tells Timothy that he hoped shortly to come to him, whereas Act. 20. he saith that they should never see his face again. He seems therefore to have left Timotheus at his second being there : because chap. 1. 3. it is said, that the Apostle besought him to stay at Ephesus, when himself went into Macedonia ; which his journey is mentioned, Act. 20. 1, 2. whether he had sent Timotheus before, chap. 19. 22. who returned to Ephesus before S. Paul left that place. This Epistle is by some said to have been written from Laodicea of Phrygia ; but this is unlikely, since Col. 2. 1. (an Epistle written long after this) he saith they had never seen his face there. By others therefore more probably  
from



from Macedonia. Because that S. Paul saith that he hoped shortly to come to Timothy again, chap. 3. 14. which he did in Greece, where S. Paul abode three months after his return out of Macedonia; and where Timothy was with him, Act. 20. 4. and accompanied him into Asia: and from Miletum went to Ephesus. And there seems to have resided; we not finding any thing concerning him, till he came to the Apostle prisoner at Rome. Yet his residence was not such but that he visited the Churches under his charge, and attended also upon S. Paul at Rome, when sent for by him in the beginning of S. Pauls imprisonment, Phil. 2. 19.

It is, I think, agreed by all the Ancients, that Timothy was the first Bishop of Ephesus; but he seems to have had greater Jurisdiction than the ordinary Episcopal: either of a *secondary Apostle*, as Theodoret, and divers of the Ancients; or (as others say) *Archiepiscopal*. Tho the name *Archbishop* came not into the Church till a long time after. Yet our Apostle himself seems by divers instances to give preeminence to the Churches of such Cities as were *Metropolis* of their Province. As, writing to them what he intended for the whole Province. Naming the Provinces severally as they were then separated in the secular Government: distinguishing also the Churches of one Province from those of another. As writing to the Corinthians what he designed for Achaia. To the Thessalonians and Philippians what was intended for the two Provinces of Macedonia. So to the Ephesians for the Proconsular Asia. To the Churches of Galatia (tho the neighbouring Churches also were troubled, but not so dangerously, with the same false-teachers) as a distinct Province, the Metropolis whereof was Ancyra. So 1 Pet. 1. are named Pontus, Asia, Bithynia, &c. and S. Paul mentions the Churches of Macedonia, 2 Cor. 8. 1.

of

of Achaia, Rom. 15. 26. of Galatia, &c. Titus also seems to have had jurisdiction superior to Episcopal. For these Bishops being settled in those Cities, to which was greater resort, dignity, and which were the head, original, and influencing all the Province, the Bishops also had the like by the general deference of the rest of the Bishops, which advancing into a custom, was afterwards in the Council of Nice made into a Canon.

What was the intention of the Apostles writing this Epistle, himself declares, c. 3. 14, 15. *These things write I unto thee, that thou mayst know, how thou oughtest to behave thyself in the house of God, which is the Church of the living God.* So that both these Epistles, as also that to Titus, are instructions how a Bishop ought to behave himself in his office. A thing very convenient, if not necessary, to be recorded at the first institution of them, and settlement of the Church in that course, wherein it was to continue, being destitute of the extraordinary assistance of the Apostles. And hereby is also manifested the power, as well as the duty of a Bishop. Which is,

1. To take care, charge, command that no innovation in doctrine be admitted, c. 1. 3. and to punish such teachers as transgressed their commands, as himself had excommunicated and delivered over to Satan some of them.

2. To order the publick assemblies, both as to prayers, and teaching chap. 2.

3. To elect and ordain the Clergy or Church-Officers, both such as were to supply vacant places, and to succeed him, and them also, both Bishops and Deacons chap. 3. and of their qualifications.

4. To teach himself, and command others to teach found doctrine; and to refuse or reject all novelties either in doctrine or practice. Where he also gives warning, with what heresies he must expect to be troubled

troubled chap. 4. 11. and how he ought to carry himself in his own particular conversation and affairs.

5. To execute Ecclesiastical jurisdiction, over Elders, Widows, Church-Officers, and the whole Church, chap. 5. and to be wary in his ordinations, c. 5. 21, 22.

6. To see that every sort of men Lay well as Clergy (as Masters, Servants; rich, poor and the like) perform their duty as they ought to do.

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**T H E**



THE  
FIRST EPISTLE OF St. PAUL;  
THE APOSTLE  
TO  
TIMOTHY.

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C H A P. I.

1. **P**AUL, an Apostle of Jesus Christ, by the <sup>a</sup> com<sup>d</sup> <sup>a</sup> Injunction  
mandment of God our Saviour, and [our] Lord Ordinations  
Jesus Christ, [*who is*] <sup>1</sup> our hope.

3. Unto Timothy, <sup>2</sup> my <sup>b</sup> own son in the faith [*of Christ*]; <sup>b</sup> Beloved.  
Grace, 3 mercy and peace from God our father, and Jesus <sup>1</sup> Cor. 4. 17.  
Christ our Lord.

3. 4 As I <sup>c</sup> besought thee to abide still at Ephesus, when <sup>c</sup> Exhorted,  
I went <sup>t</sup> [*thence*] into Macedonia, that thou mightest [*go-*  
*vern the Church there, and especially*] charge some, that  
they teach no <sup>d</sup> other doctrine, [*then what they received* <sup>d</sup> Gal. 1. 8.  
from us.] note. 1 Tim.  
6. 3.

1 Who declared to mankind the hopes  
of glory: who 2. merited and obtained  
that hope for us: 3. and gave it to us, in  
and thro whom, and not any legal or other  
observances, alone we attain to hope  
for eternal life; in the enjoyment of his  
presence, and by him also of the fathers.

2 Tho not converted or begotten to the  
faith, yet instructed and perfected in it, by  
me; wherein also we served together.  
But I in my old age, as a father; he, as a  
young man, in all deference and obedience  
as a son; not dissenting from me either in  
life or doctrine: therefore beloved as a  
son, Phil. 2. 22.

3 Mercy, in forgiveness of sins; 2. In pre-  
paring thee for this great and high calling

vers. 12, 13, he useth this word only to-  
wards Timothy and Titus, and hence Bi-  
shops anciently borrowed it.

4. This sentence is imperfect; our trans-  
lation adds *so do*; others, *I write this to the*  
*same purpose*, as or somewhat like. It seems  
suspended till vers. 13. where the sense is  
completed, as I besought thee then, *so*  
*do I now*. His going into Macedonia is  
mentioned, Act. 20. 1, 2. where he seems  
to have stayed a considerable time. At his  
return Timotheus seems to have met him  
in Greece; and accompanied him thro  
Macedonia into Asia; and there to have  
relided, whilst the Apostle went to Jeru-  
salem, and was there made prisoner and  
sent to Rome.

88 \*

Neither

e 4. 7. 6. 4.

2 Tim. 2. 23.

Tit. 1. 14.

3. 9.

f Undeter-  
minable.g Edifying  
of God,godly. Dif-  
pensation.

h 2 Tim. 1.

3. 5.

i Not aim-  
ing at. Er-  
ring from.

Swerving.

k Unprofi-  
table,

4. Neither [*that they*] give heed to <sup>e</sup> fables, and <sup>f</sup> end-  
less genealogies; which minister questions [*and occasi-  
ons of dispute*], rather then godly <sup>g</sup> edifying [*in the know-  
ledge of God*], which is in faith [*only*]: *so do*.

5. For the <sup>h</sup> end [*and intention*] of the Commandment  
[*of God contained in the law*], is charity [*and love towards  
God and all men*], out of a pure heart, and of a good <sup>i</sup> con-  
science, and o<sup>n</sup> faith unfeigned.

6. From which [*charity, purity, faith*] some having <sup>i</sup>  
swerved have turned aside [*out of the right way*] unto <sup>k</sup> vain  
jangling.

7. Desiring to be [*accounted*] teachers of the law [*yet*]  
understanding neither what [*it is*] they teach, nor of what  
they affirm [*their new and quaint notions*].

8. But we [*willingly confess, and*] know, that the <sup>l</sup> law  
[*in it self*] is good, if a man [*make*] use [*of*] it lawfully,  
[*and as it ought to be used*]:

9. Knowing this [*by the law it self*] that the law is not  
made for [*coercing*] <sup>9</sup> a righteous man, but [*only*] for the  
lawless and disobedient, [*who will not be advised from their  
own lusts*], for the ungodly and for sinners, for unholy and  
profane [*persons*], for murderers of fathers, and murder-  
ers of mothers, for man-slayers,

10. For whoremongers, for them who defile themselves

<sup>5</sup> These seem not to have been those who preached the necessity of Circumcision; but some others: Who, under pretence of recommending the law and the mysteries of it, troubled the Church with Jewish scruples, unprofitable and undeterminable controversies concerning it. The particulars we find not set down by any of the ancient interpreters. But if we may judge of the Jews then by those now; their Talmud and other writings are filled with trifles, tales, and frivolous observances and disputes, Tit. 1. 14. - 3. 9. where commendments of men seem to be such as our Saviour blamed, Mat. 15. 9. Genealogies are not thole mentioned in Scripture; which have their use, and are determinate; but perhaps some questions upon them; or endeavours of particular persons to prove themselves sons of Abraham and Isaac; privileges they much valued. Others apply this to the Gnosticks; and their Genealogies were of their *Aones, Bithos* and *Sige*, and the like fables.

<sup>6</sup> Or, perfection, as Rom. 3. 31. 10. 4. the Apostle gives this a rule for trial of do-  
ctrines.

<sup>7</sup> The Jews taxed by our Saviour, Mat. 23. for affecting to be Rabbies, Masters, for honour, gain, &c. or, teachers of the law, in opposition to the Gospel, yet not understanding the principles, intention, or consequents of the law: Or what of it was to be observed, what abolished.

<sup>8</sup> The law is good, given by God, &c. but only to them that use it, as God intended Rom. 3. 31. 7. 14. Mat. 5. 17. i. e. not as to expect justification by observing it; not to oppose it to the Gospel; not observe the ceremonies, the Messiah being come: But to observe the weightier and essential precepts confirmed, explained, and fulfilled by the Gospel.

<sup>9</sup> As the law had not been at first written, if men had lived according to the law of nature and right-reason; so is it useless to them who live according to the intension of it; as to the punishments and threats of it, Rom. 13. 3. nor are the precepts of it, as such, necessary to the Christians, verse 11. who, living after the Gospel obey the law in a higher, more spiritual and effectual manner, then the letter of it requires, Mat. 5.

wit

with mankind, for men-stealers, for liars, for perjured persons, and [in sum, the law is in like manner contrary to it], if there be any other thing [whatsoever] that is contrary to sound doctrine.

11. [Which sound doctrine is that] according to the <sup>1</sup> glorious Gospel of the blessed God : which was [by him] committed to my trust [to be faithfully and diligently published.]

12. And I thank Jesus Christ our Lord, who hath enabled me [to perform this ministration], for that he <sup>11</sup> counted me [willing] faithful [ly to discharge it, as appears by his] putting me into the ministry [and dispensation of it.]

13. [Me, I say,] who was before [his miraculous calling me] a blasphemer, and a persecutor, and in injurious [oppression against his Church and Gospel]. But I obtained mercy [from him] <sup>12</sup> because I did it ignorantly, in unbelief [before I obtained the knowledge of him].

14. And the grace of our Lord was <sup>o</sup> exceeding <sup>13</sup> abundant [in producing in me a greater measure of assent] with faith, and [that fervent] <sup>p</sup> love which is in Christ Jesus.

15. [And truly] this is a faithful [and most true] saying, and worthy of all [mens] acceptance : <sup>q</sup> That Christ Jesus came into the world to save sinners; [(as appears by his mercy to me,)] of whom <sup>14</sup> I am [one of] the chief.

16. Howbeit, for this cause I obtained mercy, that in me [the] <sup>r</sup> first, [so great a sinner], Jesus Christ might shew forth all long-suffering ; for a <sup>15</sup> pattern to them, which, [being sinners like me,] should [not despair of mercy, but] hereafter believe on him, [the obtaining of] life everlasting.

17. Now unto the king eternal, immortal, invisible,

to For God is much more glorified (which ought to be the intention of the law) by obedience to the Gospel, then by that to the law.

11 Faithful, trusty, and therefore fit for it, 1 Thel. 2. 4. yet this, to be faithful, he obtained by the mercy of God, 1 Cor. 7. 25. faithfulness necessary to a Steward, 1 Cor. 4. 1, 2, 3.

12 Mercy both to be called to be a Christian, and an Apostle. His mercy more magnified, because the Apostle's contrariety was the greater : by his violence in persecuting, putting himself into an indisposition of ever discovering, or coming to, the knowledge of the truth. His ignorance from a judgment prejudiced by education, and the like, in our Lords and the Apostles mild judgment, may somewhat di-

minish the sin ; yet St. Paul by less sinning did not merit mercy, Phil. 3. 6. but because God would thus magnify his mercy the more, he called St. Paul.

13 This mercy of God being so great had also greater effects in him of faith, and love both towards God and his Saints. Faith opposed to his former incredulity, and love instead of his former persecuting.

14 To save sinners only, Mat. 9. 13. Luk. 19. 10. of whom St. Paul in his own judgment, severe towards himself, counts himself one of the greatest : notwithstanding his repentance and remission, still reflecting upon his former condition.

15 For an example to all, that hereafter should forsake their evil and wicked lives, and turn unto Christs religion, that they should be accepted and pardoned.

St 2

the

m Contumelious. Reproacher.

n Luk. 25.

34. Act. 3.

17.

o Super-

abundant.

p Luk. 7. 47.

q Mat. 9. 13.

Mark 2. 17.

r This.

<sup>1</sup> Only God, the only wife God be honour and glory for ever and ever. Amen.

18. This charge [*therefore*] I commit unto thee, Son Timothy, according to the Prophecies, which went before [*thy conversion and ordination*] on thee; that thou [*incited and encouraged*] by them mightest war a good [*and holy*] warfare [*in defending the Gospel against these false-teachers; and*]

<sup>a</sup> Repelled. Rejected. 19. Holding [*the*] faith [*in thy teachings*] and a good conscience [*in thy practice*]: which some having <sup>u</sup> put away <sup>16</sup> have [*also*] concern ing the faith made shipwrack.

<sup>z</sup> 1 Cor. 5. 5. 20. Of [*the number of*] whom is <sup>17</sup> Hymeneus and Alexander: whom I have <sup>x</sup> delivered unto Satan, that they may <sup>18</sup> learn not to blaspheme.

## CHAP. II.

<sup>a</sup> Desire. 1. **I** a Exhort [*thee*] therefore, <sup>1</sup> that [*in your publick devotions*] first of all, supplications, prayers, intercessions, and giving thanks be made [*by you*] for all men:

<sup>b</sup> Eminent place. 2. [*Especially*] for kings, and all that are in <sup>b</sup> authority that we may lead [*under their government*] a <sup>2</sup> quiete and peaceable life in [*performing with liberty*] all [*actions of*] Godliness, and honesty [*towards men.*]

<sup>16</sup> For they, who abandon themselves to wickedness, think to quiet their conscience, by perswading themselves that the faith is false or doubtful.

<sup>17</sup> 2 Tim. 2. 15. Hymeneus is named as denying the resurrection of the body. Who Alexander was, is not known, except it were the Copper-smith, mentioned, 2 Tim. 4. 14.

<sup>18</sup> See 1 Cor. 5. 5. note. Either that God will have mercy upon them because of this correction; or they will be ashamed to be by all avoided; or perhaps the Devil was permitted to inflict some corporal pain upon such. S. Paul seems by this example of his own to authorize Timothy also to punish false-teachers. So that to charge them, vers. 3. was not barely to command, but also to punish severely, even with the greatest of Ecclesiastical censures, as this was. The same power have the Bishops still. How Timothy (who is generally supposed to be that Angel of the Church of

Ephesus) performed his duty in cleansing that Church from false-teachers, see Rev. 2. 1, 2.

<sup>1</sup> Because Christ came to save sinners chap. 1. 15. and as that was the chief end of his coming, so in all your devotions be sure to recommend all men to his mercy. Those divers expressions add more weight to the exhortation, and may also signify divers parts or matters of prayer; as for the obtaining of what we want, averting an evil, interceding in a danger, &c. and thanksgiving for benefits received is as necessary a part of prayer, as petitioning for what we want.

<sup>2</sup> The Emperors and Magistrates at the time when S. Paul writ this, were infidels and persecutors; yet under them more quiet and peace than under Anarchy. And in war neither can devotion towards God, nor justice towards our neighbour be well performed,



3. For this [*prayer*] is good and acceptable in the sight of God our Saviour.

4. Who <sup>c</sup> will have all men to be saved, and to come to the knowledge of the truth. c 2 Pet. 3.9.

5 For *there is* [*but*] one <sup>d</sup> God [*the creator of all*]; and one [*only*] <sup>e</sup> mediator between God and men, the man Christ Jesus.

6. Who gave himself [*up to death*] <sup>f</sup> a ransom [*sufficient*] for all [*men, which was*] <sup>g</sup> to <sup>h</sup> be [*confirmed and*] testified in [*the*] due time [*appointed by God*]. d A testimony. Heb. 9. 15.

7. Whereunto [*the testifying of which ransom, and of the Gospel declaring it*] <sup>i</sup> I am ordained [*by Christ himself*] <sup>j</sup> a Preacher and an Apostle, (I speak the truth in Christ and lye not) a teacher of the Gentiles in [*the*] faith [*of Christ*], and verity [*of the Gospel*]. e 2 Tim. 1. 11.

8. I [*having this authority*] will therefore that men pray <sup>k</sup> every-where, <sup>l</sup> lifting up [*towards God*] <sup>m</sup> holy hands, <sup>n</sup> without wrath [*against their neighbours*], and <sup>o</sup> doubting [*of*] <sup>p</sup> Gods readines to hear. f Pure. g Disputings. Contentions. h 1 Pet. 3.3.

9. In like manner also [*I will*] that <sup>q</sup> women, [*especially when they come to the publick devotions*], <sup>r</sup> adorn them-

3 As appears, by his publishing and expoling to all mankind (all nations and languages) the means of salvation; by commanding his Stewards and Ministers to endeavour the conversion of all, and to pray for them amongst themselves.

4 God created all, and therefore is kind to all, Rom. 3. 29. and who may be known to, and by, all. And one Mediator both for Jews and Gentiles. Who merited and satisfied sufficiently for all; who declared the way of salvation to all; and who being man, partaker of our nature, witheth well to all. Yet had he not been God also, his sufferings had not been sufficient for all.

5 The word signifies such a ransom, wherein a like or equal is given or paid for a like or equal, as an eye for an eye, life for life, &c. Our Saviours ransom, according to the greatness of the price, and the dignity of the person redeeming, was equivalent to all mankind. Yet because all men did not believe and obey the Gospel, all men were not actually redeemed, Mar. 20. 28, 29. Mark 14. 24. Heb. c. 28. But all may here be meant out of all nations as Apoc. 5. 9.

6 The redemption, purchased by his death, was in due time performed, and

testified by us his Apostles. It self also was a testimony to the truth.

7 He returns to speak of the publick prayers, speaking only of men and every-where to be performed (not only in the Temple at Jerusalem,) where safety and convenience could be had in those times of persecution. By the water-side, Act. 16. upper-rooms, &c. or, wherever they pray, that they do it with those conditions.

8 A ceremony anciently used in prayer, as expecting to receive an answer from heaven, Exod. 17. 11. Luk. 24. 50. holy and pure from rapine, avarice, or other wicked actions, 1st. 1. 15. particularly without wrath, Mat. 5. 23. 6. 15. and doubting, Jam. 1. 6. or, wandering thoughts, or, contention. The word signifies any of these.

9 Use such apparel as becometh modest, chaste women; not such as is used by women unchaste, or, as may designedly provoke to unchastity, 3. 2. Tit. 1. 8. 2. 2. 4. Yet are not persons of quality hereby prohibited to wear such garments, tho' costly, as become their degree, Pl. 45. 10, 14. But none are to study the external adorning of the body, so much as to neglect the inner man by good works,

selves

<sup>i</sup> Modestly.  
<sup>k</sup> Chastity.  
<sup>l</sup> Curled.  
<sup>m</sup> Plaited.  
<sup>n</sup> Promising.

selves in modest, [*not gaudy*] apparel, with <sup>i</sup> shamefacedness and sobriety; not with <sup>k</sup> broidered hair, or gold, or pearls, or [*other*] costly array:

10. But (which becometh women <sup>l</sup> professing godliness) with good works.

11. Let the woman also [*in your assemblies*] learn in silence with all subjection [*to the teacher proper for her sex.*]

<sup>m</sup> 1 Cor. 14.

<sup>n</sup> Gen. 3. 16.

12. But I <sup>m</sup> suffer not a woman to teach, [*publickly*], nor to <sup>o</sup> usurp authority over the man [*to whom her self was <sup>n</sup> subjected*], but [*I command her*] to be in silence [*which in publick most becometh them.*]

13. For <sup>o</sup> Adam was first formed, then Eve. [*Therefore he the more worthy.*]

14. And Adam was not [*first and immediately by the devil*] deceived; but the woman being deceived was [*first*] in the transgression.

15. Notwithstanding [*tho she be not permitted to teach in the congregation, yet*] she shall be saved in [*and thro*] child-bearing, [*and the good <sup>o</sup> education of her children*]; if they [*especially being by her well-instructed*] continue in faith and charity, and holiness with sobriety. <sup>o</sup>

## CHAP. III.

<sup>a</sup> Faithful.

1. **T**HIS is a <sup>a</sup> true saying, If a man desire the Office of a Bishop, he desireth a good, [*and weighty*] work.

<sup>b</sup> Tit. 1. 6.

2. [*It is commanded*] then, [*that*] <sup>b</sup> a Bishop must be

<sup>o</sup> None ought to teach but who have authority; and teaching is exercising that authority. A woman therefore teaching usurps an authority not due unto her. And it may happen that her husband (to whom God hath made her subject) may be her auditor. Yet privately a woman may instruct a man as Priscilla did Apollos, Act. 21.

<sup>o</sup> Adam was first created, therefore the more worthy; the woman first deceived, therefore more frail, weak, and unfit to take upon her.

<sup>o</sup> The word signifies, as commonly amongst the Hebrews, not only bringing forth of children, but the nourishing and education of them, chap. 5. 10, 4. Act. 7. 19, and the whole duty of parents towards them. The women might think themselves in a

worse condition than men, if they may not teach; the Apostle therefore shews, that they also may teach, i. e. their own children at home, and receive a reward also for it: if they do her endeavour that her children be brought up and continue in piety and virtue.

<sup>o</sup> Some here add, *This is a true saying.*

<sup>o</sup> The Apostle neither commends nor dispraises the desire of governing in the Church; but only shews the great difficulty of well-performing the duty. Yet it is rather to be submitted unto when enjoined, than sought for when not offered. Yet was not Timothy, and so not any one who hath the power, to admit them that offer themselves, but chuse such as are rightly qualified.

blanc-

blameless, the husband of [no more than] 2 one wife, c vigilant [in the performance of his duty,] d sober, e of good behaviour, 3 given to hospitality, apt [and ready] to teach :

3. Not 1 given to wine, 4 no striker, not greedy of filthy lucre, but g 5 patient ; not a brawler, not covetous :

4. One that ruleth well his own house, having his children in [due] subjection with all gravity :

5. (For if a man know not how to rule his own house, how shall he [be able to] take care of the Church of God ?)

6. Not a h Novice, lest being lifted up with pride he 6 fall into the condemnation of the Devil.

7. Moreover, he must have a good report of them that are without [the Church] ; lest he fall into reproach, and [by that, into] the 7 snare of the Devil.

c Sober.  
d Prudent.  
Discreet.  
e Modest.  
f Not quarrellous, or injurious, as wine-drinkers often are.  
g Modest.  
h One newly converted to the faith.

2 Not only, of no more then one at a time ; for that, tho formerly used by the Jews, yet they (being now governed by the Roman laws) could have no more then one. Nor only of one taken after a former divorced ; for that case seldom happened even amongst the Romans, and was by our Saviour forbidden to all Christians, Mat. 5. 32. But by the constant practice of the Church *Bigamus* was he, who married a second wife after the death of the first ; according to chap. 5. 9, 11. nor do I remember any example of a Bishop in this sense *Bigamus*, tho Tertullian, when a Montanist did accuse some (not naming any) Catholick Bishops that did so. The Apostle might think it necessary to require a greater degree of chastity of both the governors and Deacons of the Church : and the Apostles themselves went higher, in leaving, i. e. not accompanying their wives, Luk. 18. 28, 29. but as yet neither was celibacy, nor leaving their wives commanded by the Church to her Clergy. Bishops (I think) from the beginning married not, tho marriages were made Bishops, and kept their wives.

2 The Apostle seems here to propose a greater degree of chastity unto the Church-governours, then to other Christians. Now the Roman Laws forbade men to have more then one wife at a time. And our Saviour declares it to be adultery to marry another after a former divorced, Mat. 5. 32. But to marry a second after the death of the first

seems not so very plainly prohibited to the Clergy, and Tertullian says of the Orthodox Christians, *Bigami president apud nos*. Tho the 17 and 18 Canons of those called Apostolical, as likewise the 3d. Canon Trullo are by most both of our Church and others so interpreted ; yet I find Theodoret defending his ordination of Irenæus (a Bigamist in this sense) Bishop of Tyre by the custom of the Church in his Epistle to Domnus ; where he names 3 or 4 in that qualification so ordained. And tho the Emperor caused Irenæus to be deposed, for suspicion of Nestorianism, and Bigamy, as being ordained against the Canons ; yet do not I find any thing done against Theodoret.

3 Entertaining Strangers, poor Christians, that travelled upon their affairs.

4 Either with hand or tongue.

5 Meek, not rigidly exacting his due, nor acting *jummo jure*.

6 Proud, because of the greatness of the honour he either become insolent, or fall from the faith ; and become guilty of the Condemnation, into which the Devil also fell because of his pride. Yet if there were no such danger, the Church did chuse Neophytes sometimes ; as Ambrose, Nestorius, and others.

7 Becoming contemptible, and so not able to perform his duty as he should ; and giving occasion to the heathen to blaspheme Christianity.

f Modelt.

8. Likewise *must* the 8 Deacons be i grave, not double<sup>s</sup> tongued, not given to much wine, not greedy of filthy lucre:  
9. [But] holding [(the Gospel)] the mystery of the faith in a pure conscience.

10. And let these also first be proved [some considerable time]; and being found blameless, let them [be ordained, and] use the office of a Deacon.

k Women.  
Deaconesses.  
l Sowers of  
discord.  
m Vigilant.

1. \* Even so *must* their k wives [if they have any] be grave, not l slanderers, m sober, faithful in all things.

12. [And] let the Deacons be the husbands of [no more then] one wife, ruling [also] their children, and their own houses well [and prudently, according to Christianity.]

13. For they, that have used the office of a Deacon well, purchase to themselves a good degree, [and further hopes also of being advanced in the Church to the office of a Presbyter and Bishop], and <sup>10</sup> great boldness in [preaching] the faith, which is in Christ Jesus.

14. These things I write unto thee, hoping to come to thee shortly.

15. But if I <sup>11</sup> tarry long [(as I am uncertain)], that thou maist know, how <sup>12</sup> thou oughtest to behave thy self in the

8 He omitteth Presbyters, perhaps because then not established in all Churches; or, because being ordinarily chosen out of the Deacons, and often advanced to be Bishops, their functions were not so much different; or, because there being only two sorts of Clergy, Governours and Ministers, and he including all in these two; there needed no distinct enumeration of their qualifications. Deacons were at first instituted for the service of the poor: and because the Alms of the Church were brought to the Altar, and the Deacons thence received and distributed them, they also attended and served there. And because they were employed often to go from house to house; the Apostle admonisheth them to beware of such faults as are usually committed in much and frequent Conversation: as light discourse, saying one thing to one, another to another; seeking profit by low and sordid compliance. But as they make profession of the Gospel, so to live according to the rules of it.

9 Because the higher Officers of the Church were usually chosen out of the Inferior; wherefore also the qualifications of them all are for the greatest part the same both for Bishops and Deacons, both in this, and the Epistle to Titus. For the Clergy were to be educated into that holy

Discipline.

10 The Deacons sometimes preached, as did S. Steven, Philip, and others; ministering in the Gospel by exhortation, reproof, &c. which they could both more confidently and successfully perform, if themselves were before-hand such as they desired their Auditors should be.

11 It doth not appear that S. Paul did ever after come to Ephesus, tho to Miletum he did, where Timothy was present, having accompanied him thither from Greece.

12 Some read, *quomodo oportet in domo Dei conversari*, and omit *te*, it being writ, not for Timothy alone, as Bishop of Ephesus, but as a rule for all Bishops in the Church. For every Bishop, or the Bishop of every Diocess, is (if not by censures cut off) a Bishop of the Catholick Church; the divisions of, and appropriations to, particular Diocesses being not at first instituted. So that by Church here is not meant the Church of Ephesus alone: but the whole Catholick Church is the pillar and ground of truth: to whose Officers and Governours the Gospel is committed; wherein it is taught, preached, and practised; and to which belongs the promises of indestructibility. And the collecting into Churches, and the subordination hath been, and still is, the great means of preserving religion in the whole, Eph. 4.

house

ause of God, which is the Church of the living God, the  
llar and <sup>n</sup> ground of the truth.

16. And without Controversie, great is the mystery of  
odliness: [*which is; that*] <sup>o</sup> God was manifested in the  
esh, <sup>13</sup> justified in [*and by*] the Spirit, <sup>14</sup> seen of, [*and*  
*admired by the holy*] <sup>p</sup> Angels, preached unto the Gentiles,  
elieved on in the world, received up into glory.

<sup>n</sup> Stay.

Eph. 4. 12.

<sup>o</sup> Mystery,

which was

manifested

in the flesh.

<sup>p</sup> Appeared

unto.

## C H A P. IV.

**N**OW the Spirit [*of God to, and by, the Apostles*] speak-  
eth <sup>a</sup> expressly; that in the <sup>1</sup> later times <sup>2</sup> some <sup>a</sup> Manifest-  
shall depart from the faith [*of Christ*] giving heed ly-

<sup>b</sup> seducing spirits, and doctrines of [*men teaching errors*] <sup>b</sup> Impostors;  
suggested by] Devils. Deceivers.

2. [*Such are men*] speaking [*and teaching*] lies in hypo-  
cristie, [*under a pretext of holiness*]; yet] having their consci-  
ences [*hard and searceless, as if*] <sup>3</sup> seared with an hot iron.

13 Approved to be the Son of God by  
he Spirit's descending upon him at his  
aptism; by his miracles and resurrection  
tributed to the Spirit, and its operations;  
llo by giving and continuing the Holy  
pirit to his Apostles, who were thereby  
oided into all truth, enabled to work  
miracles, convert, &c.

14 For till our Saviour's appearance the  
ngels did not fully understand the my-  
lery of our redemption, and of the Gospel.

1 If by *later times* are meant the first  
imes of the Gospel published by our Sa-  
iour and the Apostles; as in Heb. 1, 2.  
1st. 2. 17. and many other places; the  
ame persons may be meant of whom he  
peaks, chap. 1, 3, 4. but if be meant the  
imes about to succeed, or near approach-  
ng after the writing this Epistle; then  
hole before-mentioned, chapter 1. are  
ot here intended, (because they were  
ctually in the Church, when Timothy  
as made Bishop.) But rather those in  
1st. 20. 29. *molus*, who would appear at-  
er S. Paul's decease, yet whilst Timothy  
as alive. Then also these seem to be  
he same with those, 2 Pet. 2. 1, 2. 1 John

2. 18. - 4. 1. and speaking expressly is of our  
Saviour, Mat. 24. 9, 12. or the Apostles as  
Jude 17.

2 To know who these were seems not  
difficult, since there were in and near the  
Apostles times so many Hereticks, who  
held these opinions. Now the Apostle  
doth not say, that any one Sect asserted  
them all; tho the Gnosticks, Marcionites,  
Encratites, Ebionites, &c. did, as appears  
by Ignat. Ep. ad Philadelph. and Iren. l. 1.  
c. 22. Clem. Alex. Stromat. l. 3. Epiphani-  
us and others. And especially the Mani-  
chees: concerning whom see St. Austin *de*  
*moribus Manichæorum. &c. contra Faustum*.  
Nor doth this Apostacy of these Hereticks  
seem to be that great Apostacy mentioned  
2 Thes. 4. 2. Apoc. 12. but only precur-  
sors of that great one: and therefore it is  
here said, *some*, i. e. not very many, or  
some eminent persons in the Church; but  
not any great part of the whole Church;  
or many whole particular Churches.

3 Or, stigmatized and marked out *as* in-  
corrigibly wicked. The manner being to  
stigmatize such slaves as were notorious  
for villany and wickedness.

3. 4 Forbidding to marry, *and commanding to* abstain from [certain] meats, which God hath created, [and ordained] to be received [so, as it be] with thanksgiving; [especially] of them, which believe, and know, the truth [in the Gospel, that nothing is of it self unclean.]

c Gen. 1. 21.

4. For every creature of God [in it self] is good, [and was as such created,] and nothing to be refused [as evil or unclean], if it be received with thanksgiving [and so acknowledged to be Gods creature, and good.]

5. For [tho by the law some meat was accounted unclean, yet now] it is sanctified [from that legal blemish]; by the word of God [better informing us], and prayer, [or thanksgiving.]

6. If thou put the brethren in remembrance of these things, [and so fortifie them], thou shalt [show thy self to] be a good minister of Jesus Christ, <sup>d</sup> nourished up in the words of faith, and of [that] good doctrine, whereunto thou hast attained [in great perfection.]

d Nourishing them.  
Much conversant in.  
e Reject.  
Avoid.  
f Foolish.  
Silly.

7. But <sup>e</sup> refuse [all these] <sup>f</sup> profane [opinions, no better then] old-wives fables; and exercise thy self rather unto Godliness [and the real service of God.]

g For a little time.

8. For bodily exercise [only whereunto these observance, solely or chiefly pretend, without internal piety], profiteth <sup>g</sup> little [as to true or real holiness or happiness:] but Godliness is profitable unto all things, [both of soul and body; as] having <sup>h</sup> promise [of the good things] of the life that now is, and [especially] of that which is to come.

h Mat. 6.  
33. 19. 29.

9. This is a faithful saying, and worthy of all acceptation.

10. For therefore, [that we may obtain these promises], we both labour and suffer reproach: [even] because we trust in the living God; who is <sup>7</sup> the <sup>i</sup> Saviour of, [and giver of all good things unto], all men, [but] especially of [and to] them that believe [in Christ.]

i Acts. 14.  
16. 17. 25.  
Pb. 36. 5.

11. These things command and teach.

4. As a thing unlawful; for S. Paul himself forbade some persons to marry, chap. 5. 11. and advised others, who desired a greater degree of perfection 1. Cor. 7. see notes.

5. As unlawful or unclean; which the Apostle here more largely confutes, because there was some probability for it out of the law. St. Paul indulgeth the forbearance of some sort of meats, even to avoid scandal, Rom. 14. 1. but doth not anywhere allow the forbidding of them as unclean, tho he might, as not expedient; which Physicians do for the body, and our spiritual pastors for the soul.

6 Or, which created all things good, and for our use; and giveth us the free liberty of using them, especially in the Gospel. Prayer or Thanksgiving (acknowledging him to be the donor, and these his gifts and creatures) is, to the users an application of their native and primigenial goodness to our benefit.

7 Or, who publisheth salvation to all, tho the believers only be actually saved. Or, tho he gives the things of this life to all promiscuously; yet the true Christians have the greatest and best part of Gods gifts, eternal life.

12. Let

12. Let no man despise *[thee, or thy function, because of]* thy youth: but be thou an example of *[all]* the believers in *[knowledge of the]* <sup>k</sup> word, in *[gravity of]* conversation, in *[fervor of]* charity, in <sup>l</sup> spirit, in faith, <sup>m</sup> in purity.
13. Till I come, give attendance to reading, to exhortation, to doctrine, *[and instructing others.]*
14. Neglect not the <sup>8</sup> gift that is in thee; which was given thee, *[for the better performance of thy function],* by *[and according to]* <sup>n</sup> Prophecy, with the laying on of the hands of the Presbytery.

<sup>k</sup> In word and deed. <sup>l</sup> Wanting in some copies. <sup>m</sup> Chastity. Chap. 5. 22. <sup>n</sup> Chap. 1. 18.

15. Meditate *[diligently]* upon these things, give thyself wholly to them; that thy profiting *[in them]* may appear <sup>o</sup> to all.

<sup>o</sup> In all things.

16. Take heed to thyself *[in thy own conversation],* and unto the doctrine *[in thy teaching;]* continue in *[well-performing]* them: for in doing this thou shalt both save thyself, and them that hear thee.

## C H A P. V.

1. **I**<sup>n</sup> thy exercising discipline, rebuke not an elder *[person with too much severity, or harsh language],* but <sup>a</sup> intreat him *[rather]* as a father, and the younger men as brethren.

<sup>a</sup> Exhort.

2. The elder women, as mothers; the younger as sisters, with all purity *[and chastity; having care both to avoid sin and scandal.]*

3. Honour *[and sustain the]* <sup>1</sup> widows, that are widows indeed, *[desolate vers. 5. and without help of husband or children.]*

4. But if any widow have children or <sup>b</sup> nephews; let

<sup>b</sup> Grand-children.

<sup>8</sup> Excite by reading, meditation, and practice, those good gifts of spiritual knowledge and wisdom in the mysteries of this holy Religion; which were given thee according to the prophecies concerning thee. Or, neglect not the gift, i. e. the function and office of a Bishop, Eph. 4. 8, 11, to which thou art called, being so young a man; yet by the Holy Spirit in the mouth of a Prophet, declared to be worthy; and by my hands, 2 Tim. 1. 6. together with those of the other Bishops and Church-governours ordained.

<sup>1</sup> The Apostle gives Timothy instruction

in another part of this Episcopal function; that which concerneth punishing offenders. And Timothy, being a young man, he adviseth to beware of harsh and contumelious chiding, i. e. except the greatness of the fault require it. And especially to be careful of the widows, as Act. 6. 1. where neglecting, is opposed to honouring them. Widows were such as were really destitute of Parents to help them, and who resolved or vowed to continue in virginal chastity; such were ordinarily received into the maintenance and service of the Church.

T t 2

these

*c* Kindness. these first, [*before they shew kindness to strangers,*] <sup>2</sup> learn to shew <sup>e</sup> piety at home, and to requite their parents [*for the trouble and charge of educating them*]: for that is good and acceptable [*even*] before God.

*d* Let her trust. Let her continue. <sup>e</sup> Luk. 2. 27. <sup>f</sup> Delicately. <sup>g</sup> This. <sup>h</sup> Vers. 4. <sup>i</sup> Kindred. <sup>5</sup> Now she, that is a widow indeed, and desolate [*of human help,*] <sup>3</sup> trusteth in God, and continueth in prayers and supplications <sup>e</sup> night and day:

<sup>6</sup> But she, that liveth <sup>1</sup> in pleasure, is [*even*] dead [*to Christ and the Gospel,*] whilst she liveth [*to the world.*]

<sup>7</sup> And <sup>g</sup> these things give in charge, that they, [*who are concerned;*] may be blameless [*being thus forewarned.*]

<sup>8</sup> But if any provide not for his own [*relations,*] and especially for those of his own <sup>1</sup> house [*and family,*] he hath [*in effect*] denied the faith, and is worse than an infidel, [*who ordinarily make such provision.*]

<sup>9</sup> Let not a widow be <sup>k</sup> taken into the <sup>4</sup> number [*of Church-widows or Deaconesses*], under threescore years old, having been the <sup>5</sup> wife of one man [*only.*]

<sup>10</sup> Well-reported of for good works [*in her younger years, as*] if she have [*well and vertuously*] brought up children; if she have [*used hospitality, and*] lodged [*Christian travellers, or*] strangers; if she have washed the Saints feet [*in their journeyings*]; if she have relieved the afflicted; [*in sum*], if she have diligently followed every good work.

<sup>11</sup> But the younger widows refuse [*to admit into that number*]: for when they, [*being well nourished and honoured by the Church,*] have begun to wax wanton against Christ,

<sup>2</sup> Some read *let her learn* (as speaking of the widow) *to shew*, &c. before she be received to the Churches beneficence. But it seems rather spoken of the children: and first, is either before the widows come to be sustained by the Church; or, before they contribute to the maintenance of others. As vers. 8, or before the Church be burdened with them, vers. 16.

<sup>3</sup> Is apt, ready, hath nothing to hinder but she may trust in God. Or, hath none to trust in, or depend upon, besides God.

<sup>4</sup> The Apostle seems not to speak of all widows maintained by the Church: for what need election of such strict qualifications for them; who were to be received if they were really poor widows vers. 4? But of those who were by a special name called widows; and sit. 2. 3. Presbyteresses; and commonly Deaconesses. Phebe Rom. 16. 1. was one of these; and probably those mentioned, Phil. 4. 2, 3. their office

was to attend the sick, especially women in labour, to assist at the baptism of women, and the like. The rigor of the electing them at 60 years old, was in succeeding times abated, and brought down to 40, if they were eminent for virtue and sanctity. But the Apostle gives the reason of this precept, vers. 11, 13.

<sup>6</sup> Having had only one husband, i. e. not marrying after his death; for to interpret this of not marrying again after one divorced, seems not according to reason. Since it could have place only concerning those, who married again in the time of their infidelity; it being absolutely forbid to Christians to marry after a divorce. Besides, the Apostle, had he meant this only, would have expressed it more plainly. He seems therefore to require, that she should never have known more than one husband, whether the former were alive or dead.

[*whom*



[whom they had chosen to be their husband], they will marry:

12. Having [hereby committed a sin worthy of] damnation; because they have cast off their first faith, [which they plighted to our Lord, when they took upon them the profession of] *vidual chastity*.]

13. And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busy-bodies, speaking things which they ought not.

14. I will [rather] therefore <sup>1</sup> that the younger women, [which have not *so* vowed]; marry, <sup>1</sup> bear, [and educate,] <sup>2</sup> *ult.* children, guide the house, [and] give none occasion to the adversary [of our religion] to speak reproachfully [thereof.]

15. For some [such young widows] are already turned aside [from Christ to follow] after Satan, [by their incontinency.]

16. If any man or woman, that believeth, hath widows [nearly related unto them], let them relieve [and maintain] them: and let not the Church be charged, that it may [have *wherewith to*] relieve them, who are widows indeed.

17. Let the <sup>7</sup> Elders [Bishops and Presbyters], that rule well [the Church under them], be counted worthy of double honour, [and a larger proportion of maintenance]: especially they, who labour [diligently and painfully] in [administering] the word and doctrine.

18. For the scripture saith; <sup>m</sup> Thou shalt not muzzle the <sup>m</sup> Deut. 25. ox that treadeth out the corn. And, the <sup>v</sup> Labourer is <sup>4</sup> <sup>n</sup> Mark 10. worthy of his reward. <sup>10.</sup>

19. Against [such] an <sup>8</sup> Elder receive not, [nor admit], an accusation; but before [and under the testimony of,] two or three witnesses.

20. [But such of] them, that sin [and are convicted of it, and so are become scandalous], rebuke before <sup>9</sup> all [the Church, or

<sup>6</sup> Yet St. Paul, 1 Cor. 7. 7. wisheth all would (as himself) live unmarried: but in both these places he only adviseth, or exhorteth; and commandeth not. Also, in that to the Corinthians he sheweth what is absolutely and in itself best, in this what is best in such circumstances. And in that to the Corinthians he speaks of Virgins, who could more easily forbear, here of widows.

<sup>7</sup> He seems to speak of those Presbyters, Act. 20. 17, 28, 31. whereof some had a greater talent in governing, others in teaching also. And that all were not admitted to preach. Also that these, both persons and actions, were in the power of Ti-

mothy, and of the Bishops.

<sup>8</sup> A Lay-man could not be condemned for a fault except witnessed by two or three; but against a Presbyter no accusation to be admitted, nor he to be questioned; except the accusation were testified before hand by two or three. Both because it is the interest of the whole Church that the reputation and authority of the Clergy be preserved; and because factious and heterodox persons will be ready to accuse without reason. After-Councils have been very careful in this matter.

<sup>9</sup> Or, before the rest of the Clergy, as in a Synod.

publick-

publicly]; that others also may fear [to sin, seeing thee <sup>8</sup> judge and punish so impartially.]

21. I charge thee before God, and the Lord Jesus Christ, and the [holy and] elect Angels, [present both in your assemblies and judgment at the last day], that thou observe these things [especially these rules of judicature], without <sup>o</sup> preferring one [man] before another, doing nothing by partiality.

<sup>o</sup> Prejudicating.

<sup>p</sup> Chaste.

22. <sup>10</sup> Lay hands suddenly on no man; neither be thou partaker of other mens sins. Keep thy self pure.

23. Drink no longer water [alone]; but use a little wine [with it], for thy stomachs sake, and thine often infirmities [thence proceeding.]

24. Some <sup>11</sup> mens sins are open [notorious] before-hand, going before to judgment, [and censure:] and some mens they follow after.

25. Likewise also the good-works of some are manifest before hand; and they, that are otherwise, cannot be hid [from thy knowledge, if thou be not too hasty to lay on thy hands upon them.]

## CH A P. VI.

1. **L**ET as many servants [among you], as are under the yoke [of servitude], count their own Masters worthy of all [due] honour; that the name of God, and his doctrine be not blasphemed, [as dissolving natural or civil obligations.]

to Imposition of hands was the application of a blessing desired in prayer to such a person; or recommending a person to receive such a blessing from God. So Jacob upon the sons of Joseph, Gen. 43. So Moses upon Joshua. So our Lord frequently in healing and blessing. So the Church to S. Paul, Act. 13. here it may be applied both to ordinations; (that the Bishop should not ordain any to any holy function without due and sufficient examination; lest the persons afterwards sinning, the Bishop also be partaker of the guilt, giving him such an opportunity by unadvisedly ordaining him:) And also to absolving penitents, q. d. if a Clergy-man be found guilty, and be put under penance, be not hasty to absolve him (for this also, was

done by imposition of hands) till some trial made of his reformation, lest thou by that means become guilty of his future faults. Keep thy self pure and blameless both in thy own carriage, and in thy judging others.

11 If thou beest diligent to observe, and not over-hasty either in ordaining or absolving, thou shalt perceive who are worthy, and who unworthy. If thou layest hands upon them who are actually faulty, thou partakeest with them in being occasion of their sinning: but if thou canst not discover their faultiness before-hand, tho they afterwards prove wicked, it is not thy fault; but the way also to discover that, is not to hasten the laying on of thy hands.

1 Whether Christian or Infidels.

2. And

2. And they, that have believing Masters, let them not <sup>a</sup> despise *them* because they are brethren [*in Christ*]: but rather do *them* [*more*] service, because they are a faithful <sup>a Believer.</sup> and beloved [*of God*], partakers of the [*same great*] benefits [*of salvation*]. These things teach and exhort.

3. <sup>3</sup> If any man teach otherwise [*then I have taught*]; and consent not to wholesome words, *even* the words of our Lord Jesus Christ [*declared by me*], and to the doctrine, which is according to godliness:

4. He is <sup>b</sup> proud, knowing nothing [*in reality*], but <sup>c</sup> do-  
ting about questions, and strifes of words, whereof cometh  
[*nothing but*] envy, strife, railings, evil surmisings:  
<sup>b A fool.</sup>  
<sup>c sick.</sup>

5. <sup>e</sup> Perverse <sup>4</sup> disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thy self.  
<sup>d Blasphemings.</sup>  
<sup>e Gallings.</sup>  
<sup>f one of another.</sup>  
<sup>f Chap. 4. 8.</sup>

6. But <sup>f</sup> Godliness with Contentment is <sup>5</sup> great gain.

7. [*And we have reason to be content, and not covetous*]; for we brought <sup>g</sup> nothing [*with us*] into this world; and it <sup>g</sup> Job 1. 21. is certain we can carry nothing out: [*the short time also we are here a little will serve us.*]

8. And having food and raiment, let us be therewith content.

9. But they, that will be rich, fall into temptation, and a snare, and *into* many foolish lusts, which drown men in destruction and perdition.

10. For the <sup>6</sup> love of money is the root of all evil; which while some coveted after, they have <sup>h</sup> erred from the faith, and pierced themselves through with many sorrows.  
<sup>b Been seduced.</sup>

11. But thou, O man of God, flee these things: and follow after righteousness, godliness, faith, love, patience, meekness.

12. <sup>7</sup> Fight the good fight of faith, lay hold on eternal life;

2 For the title of brethren and privileges of Christianity do rather oblige them to more service; even for love and mutual kindness. It is very probable that there were at that time many Controversies, brought before the Church-governors, concerning Masters and Servants, or Slaves. Which was one cause why it was afterwards forbidden to Christians to keep Christians slaves.

3 This seems to refer to those mentioned, c. 1, 3, 4.

4 Other copies read *απαρριβαι*, which signifies *mutuos attritus*, galling and biting one another, till both lose their reputation, and be ruined.

5 Godliness, i. e. the practice of Christian Religion is the great, and the only, gain;

even in this world with contentedness, which it also confers; but especially in the world to come.

6 Because a covetous man is ready to commit any wickedness to satisfy his desire of wealth.

7 This whole verse refers to the *Agones* or Games, q. d. strive not about worldly advantages, but to overcome and excel others in those things, which are of the faith of Christ: and lay hold upon eternal life; as they, who run in the race, catch away the prize which hung at or upon the goal. To which race thou gavest in thy name, when being baptized and ordained, thou madest a publick profession of the faith: before many witnesses, as they before many Spectators.

wh. c.

whereunto thou art also called [*both at thy baptism, and ordination to be a Bishop*]; and hast professed a good profession before many witnesses, [*present at the professions made at those times.*]

13. <sup>8</sup> I give thee charge in the sight of God, who quickeneth all things [*that have or shall have life*]; and before Christ Jesus, who before Pontius Pilate witnessed a <sup>i</sup> good confession.

<sup>i</sup> Profession.  
Mat. 27. 11.  
Joh. 18. 36.

14. That thou keep *this* commandment without spot [*or failure,*] unrebukeable, until the appearing of our Lord Jesus Christ.

15. Which [*at his glorious coming,*] in his [*due*] times, he shall shew [*forth*], <sup>k</sup> who is the blessed and only potentate, the King of Kings, and Lord of Lords:

<sup>k</sup> Apoc. 19.  
18.

16. Who only hath [*of himself*] immortality, dwelling in the light, which no man can approach unto; whom no man hath seen, or can see, [*or comprehend by natural means or faculties*]: to whom *be* honour and power everlasting. Amen.

17. Charge them, that are rich in this world, that they be not high-minded, nor trust in <sup>l</sup> uncertain riches, but [*only*] in the living God, who [*alone*] giveth us richly all things [*that we have*] to enjoy, [*and use for our own conveniences to his glory.*]

<sup>l</sup> Uncertain-  
ty of.

18. That they do good, that they be rich in good works, ready to distribute, <sup>m</sup> willing to communicate.

<sup>m</sup> Sociable.

19. Laying up in store for themselves a good [*unfailable*] foundation against the time to come, [*both against tribulations and afflictions, and chiefly*] that they may [*thereby*] lay hold on eternal life.

20. O Timothy, keep that which is committed to thy trust, avoiding profane and <sup>n</sup> vain babblings, and oppositions of <sup>9</sup> sciences falsely so called [*by them, who oppose them to the true knowledge of Christianity*];

<sup>n</sup> Novelties  
of words.

21. Which some professing have erred concerning the faith. Grace *be* with thee. Amen.

<sup>8</sup> St. Paul; as an Apostle, sent immediately by Christ, and <sup>l</sup> superior to Timothy, gives him many things in charge, concerning false-teachers, c. 1. 18. concerning impartiality in judicature, chap. 5. 21. here, to avoid covetousness, and looking after gain. And minds him of the judgment of God, to which the Bishop is immediately subject.

<sup>9</sup> The ancient fathers have observed, that the great pretence of the first Hereticks (as of Simon Magus, Nicolaus and the rest) was for science; wherefore they were afterwards called Gnosticks. Contrary to these the Apostle commands to keep himself close and fast unto faith, and the doctrine of Christian Religion, committed unto; and deposited in charge with, him.

**T**His second Epistle to Timothy is much-  
what of the same tenor as the first.

The same charge in both : compare  
2 Tim. 1. 6. with 1 Tim. 4. 14. and 2 Tim.  
1. 14. with 1 Tim. 2. 6. 20. the same rules and  
instructions concerning his behaviour in his  
Office, 2 Tim 23. ---3, 5, 16, 17. 4, 1, 2, 5.  
with 1 Tim. 6. 13. 4. 13. and other places  
speaking of the same, or like, adversaries, er-  
rors, and faults. Foretelling what wicked and  
perverse, both Teachers and Hearers, should  
afflict the Church ; charging him to ordain,  
and transfer the Doctrine, as it was delivered  
unto him, to able and faithful Pastors, 2 Tim.  
2. 2. 1 Tim. 3. 2. complaining and warning of  
the same refractory persons at Ephesus, 2 Tim.  
2, 17. 4, 14, 15. 1 Tim. 1, 20. Acts 19, 33.  
All which argue Timothy to have resided  
there, and probably ever since the Apostles  
leaving Asia, Act. 20. Which is also further  
prov'd by the Apostles telling him, that he  
*knew* how all those *in* Asia had forsaken him  
2 Tim. 4, 11, 15. 2 Tim. 1, 15. (*All* except Onesiphorus)  
by his sending recommendations to  
several living at Ephesus, 2 Tim. 4. 19. com-  
pared with Act. 18. 26. by his giving account  
of Trophimus and Erastus ; and lastly, by or-  
dering him to bring his Cloak and Books from  
Troas, which was not much out of his way  
from Ephesus to Rome.

But the greatest difficulty is concerning the  
time, when this Epistle was writ. For if we  
suppose it to have been some short time before  
St. Paul's Martyrdom ; there are very many  
difficulties : as, That he should mention to him

U u \* things

things done so many years before, many, if not all of which, Timothy could not but know. See divers of them reckon'd up in the Note on Phil. 1. 25. 2 Tim. 3. 11. 4. 10, 11, 12. Notes. That there are many testimonies of Timothy's being with St. Paul at Rome near the beginning of his imprisonment, Phil. 1. 1, 2, 19. Col. 1. 1. Philem. 1. (which Epistle seems to have been the last that St. Paul writ, and yet long before his death). Timothy also seems to have been his co-prisoner at Rome, Heb. 13. ult. On the contrary are those words, c. 4. 6, 7. which seem peremptorily to foretel his speedy Martyrdom. But that place may, and probably hath, another meaning : because he saith, v. 17, that he was deliver'd out of the Jaws of the Lyon; that the Lord then stood by him, and would still deliver him, v. 18. that the preaching might be *fully* known among the *Gentiles*, by his Ministry no doubt. As if he were still to go and preach amongst them ; as the Historians generally say, that he did. Besides, if he were presently to suffer, why should he order Timothy to come to him, if he could, before Winter ? to bring his Cloak from Troas ? to bring with him Mark, who would be useful to him in his preaching ? Again, Demas and the rest, who had forsaken him, v. 10, 16. returned to him again, long before his Martyrdom : and even then he hoped for his liberty. See Philem. 22, 24. Phil. 2. 19. 1. 1. Col. 1. 1. Again, this Epistle seems to have been written before that to the *Colossians*, because then Mark was with him, Col. 4. 10. and

and Demas, Col. 4. 14. and before that to the Philippians also, Timothy being then with him. Which instances, and some others the like, cannot be evaded, unless we say, that Timothy came twice to Rome to him; once in the beginning of his imprisonment, when with S. Paul he writ those Epistles, and again a little before his death. But neither will this solve the difficulties; for besides, that there is no mention of any such second journey, the circumstances will not bear it. For Tychicus seems to have been newly sent to Ephesus to carry his Epistle, yet was that written in the beginning (in the first year) of his imprisonment, which he only mentions, and that twice in that Epistle; in the second year he came to his hearing; and then having beyond his expectation escaped, he sent for Timothy by this Epistle. Timothy being come, he writ to the Philippians, Colossians, and Philemon; and all this about An. Ch. 58, or 59, or about An. 3. *Neronis*. But he suffered not till Ann. *Neronis* 12, as *Epiphanius*, or the 14th. as others, or more probably, An. 13. of *Nero*, which was An. Ch. 69, or 70.





THE  
SECOND EPISTLE OF S. PAUL  
THE APOSTLE  
TO  
TIMOTHY.

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CHAP. I.

1. **P**AUL, an Apostle of Jesus Christ, by the <sup>a</sup> will of God, <sup>b</sup> according to the [*Gospel, wherein is contained*] the promise of [*eternal*] life, which is [*only*] in Christ Jesus. <sup>a</sup> 1 Tim. i. 1. Commandment.  
<sup>b</sup> Concerning.

2. To Timothy *my* dearly beloved son : grace, mercy, and peace from God the Father, and Christ Jesus our Lord.

3. I thank God, whom I serve from *my* forefathers with a <sup>1</sup> pure conscience, that without ceasing I have remembrance of thee in my prayers night and day.

4. Greatly desiring to see thee, being <sup>2</sup> mindful of thy tears, [*at my departure*], that I may [*now*] be filled with joy.

5. [*Especially*] when I call to remembrance the unfeigned faith that is in thee : which first dwelt in thy Grandmother Lois, and thy mother Eunice : and I am persuaded that in thee also.

<sup>1</sup> A<sup>c</sup>t. 23. 1. 24. 16. 26. 5. Phil. 3. 6. 1 Tim. i. 13. He worshipped always the same, the true God, according to his conscience then informed ; before his Conversion, by the Law ; afterwards, by the

Gospel. Which is a justification of himself both against Jews and Judaizers.

<sup>2</sup> Probably for S. Paul's departure, A<sup>c</sup>t. 20. 37.

e Grace.

6. Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee, by the putting on of my hands:

d Rom. 8.

15.

e Cowardise.

7. [And be not discouraged by persecutions] for God hath not given us [his messengers and governors of the Church] the spirit of fear, but of [courage,] power, of love [to him and his Church], and of a sound [and prudent] mind.

f Copartak

k 1.

8. Be not thou therefore ashamed [or afraid] of the [giving] testimony [to the Gospel] of our Lord, [whether by preaching or suffering,] nor of me his prisoner: But be thou [a cheerful] partaker of the afflictions of [and for] the Gospel, according to the power of God [enabling thy endeavours].

g Tit. 1. 3, 5.

9. Who hath saved us, and called us with an holy calling, [both to Christianity and to this function]; not according to [the merit of] our works, but according to his own purpose and Grace, which was given us in Christ Jesus, [in his eternal decree] before the world began.

h Eph. 1. 4.

T. 1. 1. 2.

i Chap. 2. 11.

3, 4.

10. But is now [in the appointed time] made manifest by the appearing of our Saviour Jesus Christ: who hath abolished [the power and malice of] death, and hath brought life and immortality to light through the Gospel.

k 1 Tim. 2.

7.

11. Whereunto [and the divulgation whereof] I am appointed a preacher, and an Apostle, and a teacher of the Gentiles.

l Trusted.

m Certain,

assured.

12. For the which cause [and not as an evil-doer] I also suffer these things, nevertheless, I am not ashamed [nor do I repent] for I know whom I have believed: and I am [fully] perswaded, that he is able, [and willing], to keep that which I have committed unto him [safe and entire]

3 This is to the same effect as 1 Tim. 4. 14. Only this seems to be meant not of the Office, but of the grace of God for the right and faithful discharge of it. Here also this gift is said to be given by imposition of the Apostles hands; there, with those of the Presbytery. So that even in the Apostles times, the authority and power was given by the Apostle, the Presbytery concurring only as assistants. But that of the Presbytery without the Apostle, neither practised nor effectual. This is also the pattern of succeeding Episcopop Ordinations.

4 Had I been imprisoned as a Malefactor, thou mightest well be ashamed, but suffering only for the Gospel there is no reason.

5. The salvation of mankind through

Christ was predestined, and prepared, before the beginning of the world; to be manifested by his coming in the flesh; and by his meriting [thro his obedience and sufferings] for us, the abolishing of, and our freedom from, death; both eternal, and temporal in our resurrection. Which great blessings are declared unto us in the Gospel; the publishing whereof was begun by our Saviour himself, and after him by the Apostles; amongst them by St. Paul.

6 The Gospel to be preserved till Christ's second coming, against the power and violence of the adversaries; or, my reward, salvation of my soul, eternal glory, deposited, because not as yet to be received, c. 4. 8.

again

against [*and until*] that day, [*when myself shall be made partaker of it*].

13. Hold fast the 7 form of sound words, [*and solid doctrine*] which thou hast heard of me, [*consisting*] in faith and love, which is in Christ Jesus.

14. That good thing, which was [*by me*] committed unto thee, keep by the [*power and assistance of the*] Holy Ghost, which dwelleth in us.

15. This thou knowest, that [*almost*] all they <sup>9</sup> which are in Asia, are turned away from me : of whom are Phygellus and Hermogenes.

16. The Lord give mercy unto the House of Onesiphorus : for he oft refreshed me, and was not ashamed of my chain.

17. But when he was in Rome, he sought me out very diligently, and found me.

18. The Lord grant unto him, that he may find mercy of the Lord in that [*great*] day [*of severe judgment*] : and in how many things he ministered unto me at Ephesus, thou knowest very well.

## C H A P. II.

1. **T**HOU therefore, my Son, be strong in the Grace which is in Christ Jesus.

2. And the things, that thou hast heard of me <sup>a</sup> among many witnesses, the same <sup>2</sup> commit thou to [*other*] <sup>a</sup> By, before. <sup>b</sup> Suffer evil.

3. Thou therefore <sup>b</sup> endure hardness, as a good Soldier of Jesus Christ.

7 The Gospel ; or the Creed, which is more properly so called.

8 1 Tim. 6. 20. the Gospel deposited with thee, that thou also mayest deposit it with others ; and they with others to the worlds end ; against all prophane innovations, and diversity of opinions, however boasted of as knowledge, science, &c.

9 All my Companions and Followers in Asia, now they see me imprisoned in Rome, have forsaken me : or, all my followers of the Jewish Nation. For in Ep. Eph. he commends the constancy of the Gentiles there.

1 This seems to be inferred from c. 1. 14. the Apostle having interposed that relation of so many of his followers deserting, to make Timothy more stedfast, and valiant, both in retaining and preaching the Gospel ; and the grace of God contained in it.

2 That *deposition*, c. 1. 14. which I committed to thee in the publick Assembly at thine Ordination, and in all other my publick preachings, do thou also in like manner deposit with other faithful men ; that the truth may be continued in an uninterrupted succession of such persons.

c Goeth to war.

4. No man, <sup>3</sup> that <sup>c</sup> wårreth, entangleth himself with [any other of] the affairs of *this* life ; that [by being so much the more expedite] he may please him, who hath chosen him to be a Soldier.

5. And if a man also strive for masteries, yet *is* he not crowned, except he strive lawfully, [and according to the rules of the Game].

d Labouring first, must be pattaker.

6. The <sup>3</sup> husbandman, that <sup>d</sup> laboreth, must be first partaker of the fruits, [for which he laboured.]

7. Consider what I say, and the Lord give thee understanding in all things [appertaining to Christian Religion.]

8. [Nor shall thy hopes, ever fail, if thou] Remember, that Jesus Christ [the promised Messiah], of the seed of David, was raised from the dead, [and thereby establisht our hopes of the like resurrection] according to my Gospel.

9. Wherein I suffer trouble, as [if] an evil-doer, even unto bonds : but [be not discouraged], the <sup>4</sup> word of God [the Gospel] is not bound [nor prejudiced by my sufferings.]

10. Therefore I [cheerfull<sup>y</sup>] endure all [these] things for the elects sake ; that they [being thereby confirmed] may also obtain the salvation, which is in [and thro] Christ Jesus, with eternal glory.

e Rom. 6. 5. 8.

11. *It is* a faithful saying : For <sup>5</sup> if we be <sup>c</sup> dead with him, we shall also live with him.

12. If we suffer, we shall also reign, with him : [but] if we deny him, he also will deny us :

f Luk. 12. 9. g Rom. 3. 3, 4.

13. <sup>g</sup> If we believe not, yet <sup>e</sup> he abideth faithful, he cannot deny himself [nor his own veracity].

14. Of these things put them [under thy charge] in remembrance : charging them before the Lord, that they strive not about words, to no [spiritual] profit, but [rather] to the subverting of the hearers.

<sup>3</sup> The Apostle persuades Timothy to behave himself valiantly in his Office [tho he should endure persecutions], by the example of Soldiers, Wrestlers, or those that contended in their publick Games, and of Husbandmen ; who all endure labour and hardship in hopes. In that of Husbandmen he seems to add, that Timothy was to be sustained by those for whom he laboured.

<sup>4</sup> Or, tho I be bound in prison, yet my preaching is not : I preach the Gospel notwithstanding, no man forbidding me, Act. ult.

<sup>5</sup> If we dye to sin as he to nature, Rom. 6. 8. Or, if we suffer with and for him, 2 Cor. 4. 10.

<sup>6</sup> Tho some that hear the Gospel, do not embrace it, that cannot prejudice those who do believe.

15. Study to shew thy-self [*in thy office*] approved unto God, a workman that needeth not to be ashamed, 7 rightly dividing the word of truth.

16. But shun prophane and vain babblings; for they will encrease [*still*] unto <sup>8</sup> more [*and more*] ungodliness.

17. And their word, [*if once received into the soul,*] will [*soon, and*] eat as doth a <sup>h</sup> canker, [*till the whole be cor-* <sup>b</sup> Gangrene.] rupted] of whom is <sup>9</sup> Hymeneus and Philetus;

18. Who concerning the truth have erred, saying, that the resurrection is past already: and overthrow the faith of some.

19. Nevertheless, [*notwithstanding their falling away,*], the <sup>10</sup> foundation of God, [*whereupon his elect put their confidence*], standeth <sup>i</sup> sure [*and unmoveable*]: having this <sup>i</sup> steady seal [*for the confirmation of it on Gods part, that*] <sup>k</sup> The <sup>k</sup> Num. 16. Lord knoweth [*and acknowledgeth*] them that are his. <sup>5</sup> Plal. 1. 6. And [*on their part;*] Let every one, that nameth the name of Christ, [*and pretendeth to be his servant*] depart from iniquity.

20. But [*as*] in a great house, there are not only <sup>l</sup> vessels <sup>l</sup> Utensils. of gold and of silver, but also of wood and earth: and some [*of them*] to honour-<sup>l</sup> [able uses], and some to dishonour-<sup>l</sup> [able: So it is also in the Church; <sup>11</sup> some are indued with great gifts and offices, others not having any thing extraordinary; and again, some elect, others reprobate].

21. If a man therefore [*will*] purge himself from <sup>12</sup> these [*heresies, obstacies, wickednesses*], he shall be a vessel unto honour, <sup>m</sup> sanctified, and meet for the masters use, and pre-<sup>m</sup> Consecrated. pared unto, [*or made ready to perform,*] every good work.

7 Rightly, equally cutting out, as the Master of the Family, doth the portions of meat, to each according to his occasion. Or, as an Husbandman cutteth his furrows straight, to let thy preaching in all things be straight and conformable to the Gospel.

8 Or, unto the subversion of more souls. For the endeavour of all hereticks is, to gain more to their party; or, to encrease and spread into more and more heresies and wicked opinions.

9 Concerning Hymeneus, see 1 Tim. 1. 20. where the Apostle saith that he had made shipwrack of his religion, and was therefore delivered over to Satan. Here he shews his error. The ground whereof seems to have been, that the resurrection to piety, &c. was the only resurrection to be ex-

pected, not that of the body, 1ren. 1. 2. c. 57.

10 Some say, that this word signifies a contract or obligation, which is mutual between God and his Saints, and confirmed by both their seals. But it is not unusual with this Apostle to join more metaphors; to express the same thing.

11. For Hereticks and evil-livers are for some time tolerated in the Church, Mat. 13. 47. 20. 16. 1 Cor. 11. 19. Some by vessels of Gold do understand the elect, which are in honour and esteem with God: by wood; &c. those that are rejected by him.

12 Some say, from these vessels of wood and earth. Or, from Hymeneus and other hereticks. Or, from profane and vain babblings, v. 16. i. e. from all heresies and evil works.

22. Flee also <sup>13</sup> youthful lusts, [*as well as the vain babblings of hereticks*]: but follow righteousness, faith, charity, peace, [*and such things as conduce to these*], with them that call on the Lord out of a pure heart.

23. But foolish and unlearned questions avoid, knowing that they do gender [*and produce*] strifes.

And the servant of the Lord must not strive: but be gentle unto all men, apt to teach, <sup>n</sup> patient.

<sup>n</sup> Forbear-  
ing.

25. In meekness instructing those that oppose themselves [*to the truth, out of ignorance, or preoccupied judgment*]: <sup>o</sup> if God peradventure will give them repentance to the acknowledging of the truth.

<sup>o</sup> Let God  
should not.

26. And that they may <sup>p</sup> recover themselves out of the snare of the Devil, <sup>14</sup> who are <sup>q</sup> taken captive by him, at his will.

<sup>p</sup> Awake.  
<sup>q</sup> Taken  
away.

### C H A P. III.

1. **T**HIS know also, that in the <sup>r</sup> last days perillous times shall come [*upon the Church*.]

2. For [*some*] men [*professing Christianity*] shall be immoderate lovers of their own selves, [*and their own interest*], covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

<sup>a</sup> Make-  
bats.

3. Without natural affection, truce-breakers, <sup>a</sup> false-accusers, incontinent, fierce, despisers of them that are good,

4. Traitors, heady, high-minded, lovers of pleasures more then lovers of God.

5. Having an [*outward shew, and*] form of godliness,

<sup>13</sup> The word signifies more properly new or of late; and then the Apostle adviseth Timothy to avoid newly-invented, or new-fangled opinions, or phrases: which ignorant men are wont greedily to embrace, that they may seem wiser then others.

<sup>14</sup> Taken captive of the Devil, and so forced to obey his will. Or, that they may recover out of the snare of the Devil (by whom they are taken captive) to [*perform*] the will of God; it being *ἐξέλευσεν* not *αὐτὸν* or according to his will, *i. e.* a his will (the donor of repentance) shall dispose or give them grace.

<sup>15</sup> It seems to me, that these were not the same mentioned, 1 Ep. 4. 1. .... because these are characterized more by their im-

piety and schismaticalness then by their false doctrine and heresie; and because they are said to come in the last times, *i. e.* say they, toward the end of the world. But 'tis more likely they are the same; for tho here noted to be guilty of schism, and disobedient to governours and superiors, yet v. 8. they are also said to be reprobate concerning the faith; and they were also to come in Timothy's time, because of the exhortations given to him concerning them, verses 5. 10. indeed such seem to have been in all ages of the Church; tho not always in the same degree, or equally notorious, or numerous; they began in Timothy's time, and therefore the warning is given to him.

but

but [in their conversation] denying the power thereof: from such <sup>2</sup> turn away.

6. For of this sort are they, [in these very times,] <sup>b</sup> who <sup>2</sup> Eph. 4.15 creep [insinuatingly] into houses, [where by their glossings they can get admittance], and lead captive [to their party] silly women, [easily deceived,] laden with sins, led away with divers lusts [whereat these schismaticks connive],

7. Ever learning, [and pretending to be taught by these persons,] and <sup>3</sup> never able to come to the knowledge of the truth.

8. Now as Jannes and <sup>c</sup> Jambres [the Egyptian Magicians] <sup>c</sup> Mambres. withstood Moses, so do these [deceivers] also resist the truth: men of <sup>d</sup> corrupt minds, <sup>e</sup> 4 reprobate concerning <sup>d</sup> Tim. 6. the faith. <sup>e</sup> Of no judgment.

9. But they <sup>5</sup> shall proceed no further [to seduce or corrupt the Church]: for their folly shall be manifest unto all [considering and discreet] men, as theirs also was.

10. But <sup>1</sup> thou hast fully known my doctrine, manner of <sup>f</sup> H. H. been life, <sup>g</sup> purpose, faith, long suffering, charity, patience, <sup>a</sup> Diligent

11. Persecutions, afflictions, which came unto me at <sup>b</sup> Antioch; at <sup>i</sup> Iconium, at Lystra, what persecutions I endured: but out of them all the Lord delivered me. <sup>g</sup> Knowledg intention, conduct, <sup>b</sup> Act 13.14.

12. Yea, and all, that will live godly in Christ Jesus, shall suffer persecution.

13. But evil men and <sup>k</sup> seducers shall wax worse and worse; deceiving, and being deceived. <sup>h</sup> Act. 14. <sup>i</sup> Impostors.

14. But continue thou in the things, which thou hast learned, and hast been assured of; [as well-] knowing of whom thou hast learned them.

15. And [remembering] that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, thro faith which is in Christ Jesus.

<sup>2</sup> If after sufficient admonitions they repent not, Tit. 3. 10. dispute no more with them; but turn away from them, Tit. 3. reject them, refuse, 1 Tim. 4. 17. shun, 2 Tim. 2. 16. avoid, v. 23.

<sup>3</sup> Both because their pretended teachers do not themselves understand it; nor they care to understand it, only to have so much as to talk and make a shew: for they are possessed by their lusts.

<sup>4</sup> Having rejected the truth of the Gospel, they are also rejected from receiving any blessing by it.

<sup>5</sup> Yet the Apostle c. 2. 17. saith, that they will encrease as doth a canker, and

here, v. 13. they shall wax worse and worse. Some say, that in the Apostles time they should be almost extinguished; but afterwards recover again in the latter times with more strength: others, that they shall still proceed in their deceiving, but not to any great detriment of the Church: nor so, but that they shall be discovered and contuted by the Doctors of the Church: Or, thou see the depth of their craft and malice, as also of the danger; therefore be not afraid, but oppose them vigorously, and suffer them not to proceed or advance any further.

16. All [*the holy*] Scripture is given by inspiration of God, and is profitable [*to the man of God, or Pastor*] for doctrine, for reproof, for correction, for instruction in righteousness.

17. That the man of God may be perfect [*both as to his own practice, and his teaching others, perfectly*]<sup>1</sup> thoroughly furnished unto all good works, [*especially those of his ministry, or Episcopal function*].

## C H A P. IV.

a 1 Thes. 4.  
14. 1 Cor.  
14. 23.  
b By.  
c Lenity.

1. I charge thee therefore [*because of the danger of these wicked men*], before God [*the Father*], and the Lord Jesus Christ, who shall judge<sup>a</sup> the quick [*which shall be alive,*] and the [*then already*] dead,<sup>b</sup> at his appearing, and [*the manifestation of*] his kingdom :

2. Preach the word, be instant in season,<sup>1</sup> out of season; reprove, rebuke, exhort with all<sup>c</sup> long-suffering [*tho the auditors seem to neglect thee*], and doctrine [*according to every mans necessity*].

3. For the time will [*shortly*] come, when they, [*many of them who profess religion*], will not endure sound doctrine, [*which will discover or hinder their wicked designs*]; but after their own lusts shall they heap to<sup>2</sup> themselves teachers, having itching ears :

4. And they shall turn away *their* ears from [*hearing*] the truth, and shall be turned unto<sup>3</sup> fables.

d Labour,  
2 Tim. 2. 3.  
e Fulfil.

5. But watch thou in all things [*that concern thy office*];<sup>d</sup> endure affliction, [*and persecution for so doing*]; do the work of an<sup>4</sup> Evangelist; <sup>e</sup> make a full proof of thy ministry, [*omitting nothing that belongeth unto it*].

<sup>1</sup> Not waiting for opportunities, but even to importunity.

<sup>2</sup> Forsaking those who are set over them by the Apostles and their successors, they will chuse for themselves; and, to satiate their own vain itchings, and secular advantages, have many false-teachers; who shall flatter and humour them, by telling them, that they are the children of God,

truly righteous, have great knowledge, &c.

<sup>3</sup> Jewish fables, Tit. 1. 14. 1 Tim. 1.

<sup>4</sup> and the fables of the Gnosticks, and other Hereticks. All so fabulous, false doctrines; which scratch and pickle the ears, but do not (as the truth) Circumcise their hearts, and quench their evil affections.

<sup>5</sup> Or, Preacher of the Gospel, Eph. 4. 11. v. note 9.



6. For I am now, ready to be offered, and the time of my departure is at hand.

7. [Notwithstanding my great imminent danger, yet I have not shrunk;] I have fought a good fight [and came off conqueror.] I have finished my course, [and in this great trial] I have kept the faith, [of, and to my Lord, without either wholly denying, or betraying any part of it.]

8. Henceforth [therefore] there is laid up for me [with God] a Crown of righteousness, [as for one that had well performed his combat]; which the Lord, the righteous judge [and rewarder] shall give me at that [great] day [of his righteous judgment]; and not to me only, but unto all them also, that love his appearing [and diligently prepare themselves to receive him.]

9. Do thy diligence to come shortly unto me.

10. For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus to Dalmatia.

11. Only Luke is with me: Take Mark and bring him with thee: for he is profitable [and useful] to me for the ministry, [and further preaching of the Gospel.]

12. And Tychicus have I sent to Ephesus.

13. The Cloak, that I left at Troas with Carpus, when thou comest, bring with thee; and the books, but especially the parchments.

5 By these and the next words, it seems to most interpreters, that St. Paul writ this Epistle a little before his death; and that these words refer to his death very shortly to follow. Others think, that he doth not foretell his death presently to succeed; but that by a prudent conjecture from his present condition, imprisoned, deserted by his friends, persecuted by his enemies, and to be judged by a cruel Emperor, Nero, he imagined his martyrdom would not be long deferred; or, having escaped the great danger in his first hearing, he was afraid, that his second (which seemed not to be long deferred) would be more difficultly, or not at all to be avoided. Others literally interpret the words; I am already as it were poured out, or made a sacrifice, and the time of my departure hath been so nigh at hand, that in my own judgment, I could not escape. For all my friends forsook me, v. 16. only I was delivered, even out of the jaws of the Lyon, by the immediate hand of God, v. 17. See the argument and notes upon these verses.

6 In this great combat, wherein the Power, wisdom, learning, and malice of

the world was against him; and none even of his friends for him; he succumbed not, nor fainting; but held out his course to the very end of it. Amongst the *ἀγῶνες* running was one of the chiefest.

7 It seemeth that having gotten the victory in this great Combat, and race, that he thought that he had obtained the goal, and that no more remained now but to receive the Crown: he had fulfilled his course in his publick appearing and defence before Nero, v. 17.

8 This Epistle seemeth to have been written early in the spring, and therefore S. Paul martyrdom was not then very near, v. 22.

9 Gone about his worldly affairs; not forsaken the Christian religion, for he shortly after returned again to S. Paul, Philem. 24.

10 Sisters son to Barnabas, Col. 4. 10. Philem. 24. hereby it appears that S. Paul designed further and more preaching, v. 17.

11 To carry thither the Epistle writ to them: Eph. 6. 21, 22. or, to govern that Church in thy absence.

12 Therefore it is not likely that S. Paul had been long absent thence.

14. Alex.

Will re-  
ward.

& Preach-  
ings.

14. <sup>12</sup> Alexander the Coppersmith did me much evil: the Lord <sup>i</sup> reward him according to his works.

15. Of whom be thou ware also, for he hath greatly withstood our <sup>k</sup> words.

16. At my <sup>13</sup> first answer no man stood with me, but all men forsook me: *I pray God*, that it may not be laid to their charge:

17. Notwithstanding the Lord <sup>14</sup> stood with me, and strengthened me; that by me <sup>15</sup> the preaching [of the Gospel] might be fully known, and *that* all the Gentiles might hear: and [for this cause] I was delivered out of the mouth [and very jaws] of <sup>16</sup> the Lyon.

18 And the Lord shall [continue to] deliver me from every evil work; [especially that great one of shrinking in defence of the faith]; and will preserve me [faithful and constant till I, having performed my duty and Apostleship, shall be removed] unto his heavenly kingdom. To whom be glory for ever and ever. Amen.

19. Salute <sup>17</sup> Prisca and Aquila, and the household of Onesiphorus.

20. <sup>18</sup> Erastus abode at Corinth, [when I went unto Jerusalem, whence he is not yet returned]: but <sup>19</sup> Trophimus have I left at Miletum sick.

12 Who this was is not known, except he be mentioned, Act. 19. 32. whom the Jews perhaps thrust forward to accuse the Apostles.

13 It doth not appear by this that S. Paul writ this Epistle after a second hearing, which by Phil. 2. 23. seems not to have been till some time after, and that then he had great hopes to be set at liberty. Nor is it probable that he would, after so many years, give now Timothy account of his first hearing.

14 This seems by Act. 23. 11. and 27. 23. to have been some real apparition of our Lord to him in that time of his great exigence. There he is told that he must bear witness to the truth of the Gospel at Rome, in like manner as he had done at Jerusalem; which was now fulfilled in this terrible danger of the Apostle.

15 He seems to say that as the Lord had delivered, so he would also continue to deliver him: That he might, being at liberty, go abroad again, and preach the Gospel in the west, as he had done in the east; that all

the Gentiles might have knowledge thereof by him their Apostle. Most of the Ecclesiastical writers say, that being freed he went into Spain, and there preached. See Athanas. Epist. ad Dracontium. Cyril. Hierol. Catech. 17. Epiph. hæres. 27. Chryl. in Matth. hom. 76. Theod. in Ep. ad Phil. c. 1. Hieron. in Isai. c. 11. Greg. M. moral. l. 31. c. 22. Martyrol. Rom. ad Mart. 22. Adonem ad an. 59. Menolog. Græc. ad Sept. 25.

16 The general interpretation is of Nero; but it may also signify the greatness of the danger.

17 These were at Ephesus, Act. 18. 24.

18 Act. 19. about his ordinary affairs, being Chamberlain of the City. Rom. 16. 23.

19 Trophimus was with S. Paul at Jerusalem, Act. 21. 29. and probably accompanied him in the ship, till they came upon the coasts of Asia, where falling sick St. Paul sent him to his friends, and there left him, Act. 27. 2. 5. others for Miletum read Miletam.

21. Do thy diligence to come before winter [*unto me*]: Eubulus greeteth thee, <sup>21</sup> and Pudens, and Linus, and Claudia, and all the brethren.

22. The Lord Jesus Christ *be* with thy Spirit. Grace *be* with you. Amen.

<sup>22</sup> The second *Epistle* to Timothy, ordained the first Bishop of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

<sup>21</sup> Pudens and Claudia were husband and wife, and Claudia a Britainess, if those be the same mentioned in several epigrams by Martial. Baronius also supposeth Pomponia Græcina a Britainess, mentioned by Tacitus, accused of a foreign religion, to

have been a Christian. Linus is conceived to have succeeded S. Peter in the Bishoprick of Rome.

<sup>22</sup> This subscription, as others, found only in Greek Copies, is not of any great Authority.

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T H E



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THE  
EPISTLE OF S. PAUL  
TO  
TITUS,  
PARAPHRASED.

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Yy



**T**itus was from Gentilism, Gal. 2. 3. converted to Christianity by St. Paul, and (as it seems) very early; since S. Paul accounted him as his Brother, and had an extraordinary respect for him at his first going into Macedonia, 2 Cor. 2. 13. 7. 6, 13. 8. 6, 16, 23. and he had managed and settled the Churches of Macedonia, when the Apostle thought not fitting to go thither himself. The Apostle, having great experience of his Prudence and Religion, left him in Crete to govern all the Churches there, and probably also in the neighbouring Islands. But the Scripture mentions not the time when S. Paul was in Crete, neither when this Epistle was writ: it is most probable S. Paul to have been in Crete in his passage from Greece into Macedonia, Act. 20. 2. which was about an. Chr. 54. and not long after, when he returned into Greece (about an. Chr. 55.) to have writ this Epistle.

Which is (as being to a like person) to the same intent as those (especially the first) to Timothy; but shorter, because Titus seems to have been the ancients and more experienced person. He instructs him in the Election and Qualifications of Church-Governors; in the censuring of false-Teachers and Heretics; in governing the Laity, ancient, and younger Persons, and Servants; in the prescribing what doctrines he should most insist upon; the great Grace of God in sending our Lord Jesus Christ; the obedience due to Magistrates; maintaining of good works, and the like.





THE  
EPISTLE OF St. PAUL  
THE APOSTLE  
TO  
TITUS.

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C H A P. I.

1. **P**AUL a servant of God, and an Apostle of Jesus Christ, [*to serve him*] according to the faith of Gods elect, and the acknowledging of the truth, which is after godliness;

2. <sup>a</sup> In [*publishing and preaching the*] hope of eternal life; which God, who cannot lie, <sup>b</sup> promised, [*and decreed to give us, even*] before the world began;

3. But hath in due times manifested [*this*] his word thro [*the*] preaching, which is committed unto me [*now, as it was to his Son and his Apostles*] according to the <sup>c</sup> commandment of God our Saviour [*ordering me thereunto*]:

4. To Titus mine <sup>d</sup> own son after the common faith [*now mentioned,*] grace, mercy, and peace from God the Father, and the Lord Jesus Christ our Saviour.

5. For this cause left I thee in Crete, that thou shouldst set in order the things that are [*as yet*] <sup>e</sup> wanting, [*and left unsettled by me*]; and ordain <sup>f</sup> elders in every City, as I had appointed thee.

1 It followeth not hence, as neither from Phil. 1. 1. nor 1 Tim. 3. 1. that tho the name of Bishop and Presbyter often signifie the same person, yet that they signifie also the same degree and dignity. The names are common, the qualifications the same; every Bishop is also a Presbyter; and a Presbyter is in the next capacity to be a Bishop. Both have many the same actions and employments. Yet a Bishop can do many things which a Presbyter cannot; and

therefore the offices are divers. Here he seems to mean Bishops of the Superior Order; who were to be ordained by him (having the power of a Metropolitan) one in every City, where there was a sufficient number of believers. And from this allurges seem to have observed the placing of Bishops in Cities only. The qualifications here mentioned are much what the same with those in 1 Tim. 3. see the note.

f<sup>1</sup> Tim. 3.

6. If any be f blameless, the husband of one wife, having [if any at all] faithful children, not accused of <sup>2</sup> riot, or unruly.

7. For a Bishop must be blameless, as [becometh] the steward of God, [and dispenser of his mysteries]: not self-willed, [untractable, unadvisable], not soon angry, not given to wine, no striker, not given [up] to [the getting of] filthy lucre.

g Things.  
b Prudent.

8. But a lover of hospitality, a lover of good <sup>g</sup> men, <sup>h</sup> sober, just, holy, temperate.

9. Holding fast the <sup>3</sup> faithful word [of the Gospel], as he hath been taught; that he may be able, by sound doctrine, both to <sup>i</sup> exhort, and convince the gain-sayers.

i Comfort  
those in  
tribulation.

10. For there are many unruly and vain talkers, and deceivers; especially they of the circumcision.

k Repro-  
ted, put to  
silence.

11. Whose mouths must be k stopped, who subvert [by their false-doctrines] whole houses [and families]; teaching things which they <sup>5</sup> ought not, for filthy lucre's sake.

12. One of themselves, even a <sup>6</sup> Prophet of their own [so acknowledged by them] said; The Cretians are alway liars, evil beasts, slow bellies.

l Severely,  
harshly.  
m 1 Tim. 1.  
4.

13. This witness [against them] is true: wherefore rebuke them l sharply, that they may be found in the faith, [for mild reproofs will not work upon persons so obdurate.]

14. Not giving heed to <sup>n</sup> Jewish <sup>7</sup> fables, and commandments of men, that turn from the truth.

n Rom. 14.  
22.

15. n Unto the <sup>8</sup> pure all things are pure; but unto them that are defiled, and unbelieving, is nothing pure; but even their mind and conscience is defiled,

2 Any way intemperate, unruly, refractory to their Parents, or good advice.

3 This is a necessary qualification, and frequently repeated by our Apostle; that no Heretic or Dissenter from the received doctrine of the Church be entrusted with any office in the Church.

4 To exhort as long as there is hopes of converting them by fair means: when that fails, to convince them. The first requires great meekness, and command of his own spirit: the second learning and well-digested knowledge of the faith.

5 Things false, wicked, heretical.

6 Epimenides, who writ of Oracles, and was by themselves conceived to have foretold many things.

7 These false teachers seem to be Judaizers; Col. 2. 16. who preached many tales and fables (of which there are many in their Talmudick books); and command-

ed abstinences from certain meats, &c. as unclean. Others apply it to the Gnosticks, against whom they conceive S. Paul writes the greatest part of this Epistle.

8 Nothing is of its own nature unclean: but the uncleanness was from the positive law of God, prohibiting certain things to the Jews, for some further intention. But our Saviour hath restored us to our natural liberty; and the uncleanness of the meat cannot render the inner man unclean, Mat. 15. 17.---but to them that are unclean in their souls, polluted either with these false opinions, or wicked practices, things are unclean, Rom. 14. 14. to them that believe (tho erroneously) things to be unclean, to them they are unclean; and they sin if they use them. They have also an evil eye, Prov. 22. 6. Mat. 6. 22, 23. Mark 7. 22. nor do they receive it with thanksgiving, 1 Tim. 4. 3.

16. They

16. They <sup>o</sup> profess that they know God; but in works <sup>o</sup> Confess.  
they *deny* him, being abominable, and disobedient [*unto* <sup>p</sup> Void of  
*him*], and to <sup>9</sup> every good work <sup>p</sup> reprobate. judgment.

## C H A P. II.

**B**UT [*contrary to these*] speak thou the things, which  
become sound doctrine:

2. That the <sup>1</sup> aged men be <sup>a</sup> sober, grave, temper- <sup>a</sup> Vigilant.  
ate, sound in faith, in charity, in patience.

3. [*Teach*] the aged women likewise, that *they be* in <sup>2</sup> be-  
haviour as becometh <sup>b</sup> holiness; not <sup>c</sup> false-accusers, not gi- <sup>b</sup> Holy wo-  
ven to much wine: teachers of good things: <sup>c</sup> Make-  
bates.

4. That they may teach the young women to be <sup>d</sup> sober, <sup>d</sup> Wife, dis-  
to love their husbands, to love their children, creet.

5. To be discreet, chaste, <sup>3</sup> keepers at home, good, <sup>e</sup> obe- <sup>e</sup> Eph. 5. 23.  
dient to their own husbands, that the <sup>4</sup> word of God be not  
blasphemed.

6. Young men likewise exhort to be <sup>f</sup> sober-minded. <sup>f</sup> Discreet.

7. In all things shewing thy self a <sup>g</sup> pattern of good works <sup>g</sup> 1 Tim. 4.  
[*and well-doing*]: in doctrine shewing uncorruptness, gra- <sup>12. 1 Pet.</sup>  
vity, sincerity, <sup>5. 3.</sup>

8. Sound speech that cannot be condemned; that he, that  
is of the contrary part [*either Infidel, or Dissenter from  
the Church*], may be <sup>h</sup> ashamed [*of his being adverse to* <sup>b</sup> Afraid.  
*you,*], <sup>4</sup> having no evil thing to say of <sup>i</sup> you. <sup>i</sup> Us.

<sup>9</sup> The blindness of their judgment, and  
habit of sinning, rendering them unfit, and  
undisposed for every good work.

<sup>1</sup> Some conceive this to be meant not  
in general of any ancient persons, men or  
women, tho the words signify so largely;  
but of Church-Officers; Deacons and Dea-  
conesses; as *Πρεσβύτερος* (an elder, or  
more ancient) signifies a Presbyter or  
Priest. For as the Apostle to Timothy gives  
charge, first, concerning Bishops, and next  
for Deacons, and after for Deaconesses, so  
he might use the same method here. Nor  
were there any-where Bishops ordained,  
where were not also Deacons; to wait upon  
them. Besides the Office of the Deaconesses  
was amongst other things, to instruct the

younger women: and they were also an-  
ciently called *Πρεσβύτερες*, Conc. Laod.  
c. 11.

<sup>2</sup> If these were Deaconesses, then the  
meaning of this phrase is; that being  
placed in the rank of Church-Officers, they  
ought to be sacred persons, or to do as be-  
cometh persons employed about holy  
things.

<sup>3</sup> 1. Not gadders abroad. 2. Minding, ta-  
king care of the household-affairs.

<sup>4</sup> For the faults of believers would by  
the adversaries be imputed to the doctrine  
it self: as their doing better after their  
conversion would be attributed to the Re-  
ligion in which they learned it.

& Eph. 6. 5.  
 Col. 3. 22.  
 1 Pet. 2. 18.  
 1 Gainlay-  
 ing.  
 m Cousen-  
 ing, steal-  
 ing, filch-  
 ing.  
 n Salvation  
 to all men  
 hath ap-  
 peared.

9. <sup>s</sup> Exhort <sup>k</sup> servants to be obedient unto their *own* masters, and to please them well in all things [*concerning their duty, readily performing their commands, and*] not <sup>l</sup> answering again :

10.<sup>m</sup> Not <sup>6</sup> purloining, but shewing all good fidelity [*and honesty*], that [*thereby*] they may <sup>4</sup> adorn the doctrine of God our Saviour in all things.

11. For the Grace of God, that bringeth salvation <sup>n</sup>, hath appeared [*from heaven*] to all men, [*in the Gospel published to all the world*]:

12. Teaching us, that denying [*all*] ungodliness and worldly lusts, we should live <sup>7</sup> soberly, righteously, and godly in this present world :

13. <sup>o</sup> Looking for that blessed hope, and the <sup>p</sup> glorious appearing of the <sup>8</sup> great God, and our Saviour Jesus Christ.

14. Who gave himself for us, that he might redeem us from all iniquity, [*to which we were formerly in bondage*], and purifie to himself a <sup>9</sup>, peculiar people, zealous of good works.

15. These things <sup>10</sup> speak, and exhort; and rebuke [*the gain-  
sayers to it*] with all authority. Let no man despise thee.

5 The Apostle is so careful concerning servants, because their state of life, being more burdensome, they were more apt to grow weary.

6 Making unlawful advantage, without the knowledge or consent of their masters, in smaller matters.

7 The sum of our duty towards our selves, our neighbours, and God.

8 Some interpret this of God the Father; others, as it seems more properly, of God the Son; because God the Father is not said properly to appear, and in the original the article is prefix'd only before *great God*; and the Apostle also had spoken of the Father, v. 11. whose grace it was, tho manifested by God the Son: and the like is 1 Tim. 6. 14, 15, 16. 2 Tim. 4. 1. Rev. 17. 4. 19. 16. 2 Thes. 2. 8. so that hence is taken a strong argument for the divinity of our Saviour, which the adversaries endeavour to elude by thus understanding it. *The appearing of the glory of the great God,*

*which glory is our Saviour Jesus Christ.*

9 This phrase is borrowed from the great dearth and love God shewed to his former Church of the Jews, signifying that the Gentiles are now admitted into the same esteem and nearness to God as were the Jews, Exod. 19. 5. *a peculiar treasure*, Deut. 7. 6. *a special people*, Deut. 14. 2. 26. 18. *a peculiar people*, Plal. 135. 4. Mal. 3. 17. *peculium*, i. e. his wealth, estate, stock, possession: all signifying the great love, care, esteem, that God had for them above all other people, sects, conditions, or religions of the world. When they are purified, and sanctified unto his service; and do sincerely and zealously obey him.

10 To Teach, preach these, as containing the chiefest and most material points in religion: exhort, these being the greatest arguments and motives, why Christianity should be embraced. Rebuke those, who instead thereof preach up Jewish fables, heresies, pretended science and the like.

## C H A P. III.

1. **P**UT them [*that are under thy charge also*] in mind to be <sup>a</sup> subject to principalities and [*secular*] powers, <sup>a</sup> Subject themselves to Princes. Rom. 13. 1 Pet. 2. b Blatphemia c 2 Tim. 24.

to obey [*such*] magistrates [*as are set over them and*] to be ready to [*fulfil*] every good work, [*which they shall command, not contrary to Gods laws*]

2. To <sup>b</sup> speak evil of no man, to be no brawlers [*or quarrellers*]; but <sup>c</sup> gentle, shewing all meekness to all men, [*enemies as well as friends, froward as well as courteous, unthankful, &c.*]

3. For we our selves also, [*who are now renewed by the grace of God*], were sometimes <sup>1</sup> foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful [*unto*], and hating one another.

4. But after that the kindness and <sup>d</sup> love of God our Savi- <sup>d</sup> Pity. our toward man appeared.

5. <sup>e</sup> Not by <sup>2</sup> works of righteousness, which we have done, <sup>e</sup> 2 Tim. 1.9. but according to his mercy he saved us; by the <sup>3</sup> washing of regeneration, and <sup>i</sup> renewing of the Holy Ghost [*in baptism conferred upon us*]. <sup>f</sup> Of renewing.

6. Which [*Holy Ghost with all its benefits*] he <sup>g</sup> shed on <sup>g</sup> Poured forth. 4 us abundantly [*not for our own merits, but*] thro Jesus <sup>b</sup> Richly. Christ our Saviour :

7. That being [*thus*] justified by his [*meer*] grace, we should, [*if it be not our own fault*], be made heirs [*of, and*] <sup>i</sup> Rem. 8. 1 according to the <sup>i</sup> hope of eternal life. <sup>24.</sup>

<sup>1</sup> Therefore let us not exalt our selves against them who are still in the same errors, 2. they may by Gods mercy in Christ be converted from them in due time. 3. Consider what we & all men were, before renewed by the grace of God : and have compassion on them who are still in that condition. Not that all men before converted were guilty of all those sins : St. Paul himself was not so, who lived in all good Conscience, Acts 23. 1 Phil. 3. 5.  *blameless*, tho' S. Hierom endeavours to apply all these to St. Paul himself, and to shew that they do not contradict the other places mentioned : but it seems rather, that he takes upon him the person of unbelievers ; who were generally guilty of these faults, tho' perhaps not every one of all. But all wanting the light of the holy Spirit, had not the means of knowing

the danger and sinfulness of them.

2 Not by any works done by us either according to nature of the law : nor by the merit of the works according to the Gospel : because those works did not precede but follow the appearing of salvation by the Gospel, and our embracing of it. See the preface in Epist. ad Rom.

3 Two effects of baptism, freeing or cleansing us from sin, both from the guilt and habits of former sins ; and bestowing upon us the Holy Spirit, a principle of regeneration and a new life.

4 Plenty of all sorts of gifts of the Holy Ghost upon the whole Church ; ythertofore said to every man. But of the graces requisite to salvation abundantly upon every particular, that usefulness the means to obtain them.

Lz 2. This

8. *This is a faithful saying, and these things I will, that thou affirm [and teach] constantly [against all opposers: as also] that they, who have believed in God, might be careful to maintain good works: these things [doctrines and practices] are good and profitable unto [all] men [both themselves and others.]*

i Promote,  
encourage.  
k Honest.

11 Tim. 1. 4.  
2 Tim. 2.  
23.

9. But I avoid [in thy doctrine to engage in] foolish questions, and genealogies, and [other the like] contentions, and strivings about the law; for they are unprofitable [to others], and vain [in themselves].

10. A man that is an heretick, after the first and second admonition m, 8 reject.

m Avoid,  
shun.

n Over-  
thrown,  
perverted.

11. Knowing that he, who is such, is subverted [as to his faith and religion], and sinneth, [excluding himself from pardon, by] being condemned of himself [and his own judgment.]

12. When I shall send Artemas <sup>10</sup> unto thee, or Tychicus be diligent to come unto me to Nicopolis: for I have determined there to winter.

13. Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be lacking unto them.

5 Each one endeavouring to perform them himself, and that others also may advance continually in good works; which some interpret to be trades or professions, but it seems to be more generally meant, of all (chiefly external) good works, whereby our neighbour is benefited.

6 An heretick he seems to be, who professing himself a member of the Church of Christ, takes up or defends an opinion contrary to the doctrine professed in the Church; and being sufficiently convinced of his error, continues still in the maintenance of it.

7 After such means have been used, which were sufficient to have diverted a man obedient to reason from his error: so that the refuser is justly said to be pertinacious, despising both the judgment of the Church, and the authority of the Ecclesiastical Magistrate. Our Saviour commanding 3 admonitions, Mat. 18. 15. is not more indolent than our Apostle, (who yet forbiddeth not the third) because some of these are in private, and for private and se-

cret faults; whereas this is for manifest ones, and two admonitions given by the Church.

8 Discourse no more with him; excommunicate him; that all the Church also may avoid him; and converse no otherwise with him than with an Infidel, and profane person, Rom. 16. 17. 1 Cor. 5. 11. Gal. 1. 8, 9. 5. 12. 2 Thel. 3. 14. 2 John 10.

9. Not because he maintains what himself thinks to be false; but because he inflicts upon himself that punishment and Condemnation, which the Bishop and the Church useth to do upon Malefactors: by pertinacious separating himself from the Communion of the faithful, and God's Church, Jude 19. Jo. 3. 18. and by that means excludes himself from God's favour, and hope of salvation.

10 Some suppose, that he was sent to supply his employment, whilst he was absent, and otherwise employed by the Apostle.

14. And let ours, [*who profess Christianity*], learn to maintain <sup>o</sup> good <sup>11</sup> works for necessary uses, that they be not unfruitful, [*or unprofitable in their generation*]. <sup>o</sup> Honest trades.

15. All that are with me salute thee : Greet them that love us in the faith. Grace *be* with you all. Amen.

It was written to Titus, ordained the first Bishop of the Church of the Cretians, from Nicopolis of Macedonia.

<sup>11</sup> This seemeth to be the commanding of every one to have some calling, and such a one as is not for things of pleasure, but necessary uses ; that they may both sustain themselves, and be useful also to the poor of the Church. A precept very frequent

with our Apostle. See 1 Cor. 4. 12. 1 Thel. 2. 9. 2 Thel. 3. 8, 10, 11, 12. Eph. 4. 28. Others interpret good works to be giving of alms, or assisting the brethren, me-thinks not so properly in this place.

**O**nesimus servant to Philemon (an eminent person in Coloss, and (the Apostle terming him fellow-labourer) an Officer in that Church, ran away from his Master (perhaps for some misdemeanor) and coming to Rome was converted to Christianity by St. Paul, who sent him back to his Master with this Epistle of recommendation ; who (as it seems) not only pardon'd, but also set him free : since *Ignatius* (*Ep. ad Eph.*) saith, that he succeeded Timothy in the Bishoprick of Ephesus. Some anciently quarrel'd this Epistle, as not Canonical, because being (as they said) upon a particular subject, and that of no very great consequence; and to one person, not to the whole Church. But it was from the beginning acknowledg'd universally ; insomuch that Marcion, who found fault with all the rest, yet received this. But tho there be not much in it concerning the doctrine of faith, yet it contains excellent rules and examples of charity ; as not to despise the meanest condition, nor despair of the worst ; as *S. Paul*, the greatest Apostle, took so much care for a poor fugitive slave. That humanity, gentleness, curtesie, charity, be the ornaments of the greatest persons. That servants converted obtain not thereby their freedom. That the Clergy ought not to presume or press too much upon their penitents, &c. beside the great force, strength and sinews in pressing his desire, from all arguments drawn from the Persons of *S. Paul*, *Philemon* and *Onesimus*, with such powerful eloquence, shew either that it was inspir'd by the Holy Ghost ; or that the Holy Spirit makes use of such persons ; as are by reason of their parts and virtue most predispos'd to that Office to which they are called.



THE  
EPISTLE OF S. PAUL  
THE APOSTLE  
TO  
PHILEMON.

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C H A P. I.

1. **P**AUL, a prisoner of [*and for*] Jesus Christ, and Timothy *our* Brother, unto Philemon *our* dearly beloved and fellow-labourer,
2. And to *our*<sup>1</sup> beloved <sup>a</sup> Apphia, and Archippus *our* fellow-foldier, and to the Church in thy house, <sup>a</sup> Sister.
3. Grace to you, and peace from God our father, and the Lord Jesus Christ.
4. I <sup>b</sup> thank my God [*for thee,*] making mention of thee <sup>b</sup> 1 Thes. 1.  
2. 2 Thes. 1. 3. always in my prayers,
5. Hearing of [*the continuance of*] thy <sup>2</sup> love and faith, which thou hast toward the Lord Jesus Christ, and towards all Saints:
6. That the Communication of [*thy charity, proceeding from*] thy faith, may become <sup>c</sup> effectual [*and manifest*] by <sup>c</sup> Apparent. the acknowledging [*from many*] of every good thing [*and work*], which is in you, in [*and thro*] Christ Jesus.

<sup>1</sup> Some read *our* beloved Sister; many suppose her to have been wife to Philemon; in the Martyrology, Nov. 22. Philemon and Apphia which is the same with Apphia) are said to have been ston'd to

death at Colosse, for being Christians, under Nero.

<sup>2</sup> Faith towards Christ, and love towards the Saints, Col. 1. 4.

7. For we have great joy and consolation, in [*hearing of*] thy love : because the bowels of the [necessitous] Saints are [frequently] refreshed by thee, brother.

8. Wherefore (tho I might [in reason] be much bold in [and because of my converting thee to] Christ, to enjoin thee <sup>d</sup>profitable, that which is <sup>d</sup>convenient.)

9. Yet for [that] loves sake I rather beseech thee, (being such an one as Paul <sup>3</sup> the aged, and now also a prisoner of Jesus Christ;

<sup>e</sup> Col. 4. 9. 10. I beseech thee, [I say] for my son <sup>e</sup> Onesimus, whom I have begotten [to Christ] in my bonds :

11. Who in time past, was to thee unprofitable, [or perhaps also damageable], but now [highly] <sup>4</sup> profitable to thee and to me :

12. Whom I have sent again [to continue in his former condition] : thou therefore receive him, who is [now even as dear to me as] mine own bowels.

13. Whom I would [willingly] have retained with me; that <sup>5</sup> in thy stead he might have ministered unto me [being] in the bonds of the Gospel.

<sup>f</sup> Know- 14. But without thy <sup>f</sup> mind would I do nothing; that thy ledge, coun- benefit [towards him] should not be, as it were <sup>g</sup> of necessity, but willingly.

<sup>g</sup> Forced, 15. For <sup>6</sup> perhaps he therefore departed [from thee] for a [short] season, that thou shouldest receive him [now again] <sup>7</sup> for ever.

16. [Receive him, I say,] not now as an [ordinary] servant, but above a servant, a <sup>8</sup> brother beloved; especially to me, [who am spiritually father to you both], but how much more unto thee, both in the flesh [as to thy worldly employments,] and in the Lord.

17. If thou count me therefore a partner [and companion in thy friendship], receive him, [yea even] as [thou wouldst] himself.

<sup>3</sup> S. Paul might be at this time about sixty years old, but much broken by his frequent and great sufferings.

<sup>4</sup> Alluding to his name Onesimus, which signifies profitable, helpful. Tho formerly he had been an evil servant, yet now he would be a very useful Brother.

<sup>5</sup> As thy self wouldst have done, hadst thou been present.

<sup>6</sup> He might depart from thee, to enter into himself, and inbre seriously consider

his estate. Or, his departure was by the providence of God short and turned to good.

<sup>7</sup> Never now to be alienated from thee.

<sup>8</sup> S. Paul doth not here desire the liberty of Onesimus, tho he may perhaps intimate it; both because he knew not whether Philemon could well spare his service; and because he would shew that the Gospel did not alter such conditions, 1 Cor. 7. 21.

18. If he hath [*heretofore*] wronged thee, or oweth thee *ought*, put that on my account.

19. I Paul have written *it* with my own hand, I will repay it: albeit I do not say to thee, how thou owest unto me *even* thine own self besides, [*thou being by my means begotten again to eternal life*].

20. Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord [*who am troubled for Onesimus*].

21. Having confidence in thy obedience I [*now*] write unto thee, knowing also that thou wilt do more than I say.

22. But withal prepare me also a lodging: for I trust that, thro your prayers, I shall be given unto you.

23. There salute thee Epaphras, my fellow-prisoner in Christ Jesus.

24. Marcus, Aristarchus, Demas, Lucas my fellow-labourers.

25. The Grace of our Lord Jesus Christ be with your Spirit. Amen.

Written from Rome to Philemon by Onesimus a servant.



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THE  
EPISTLE OF S. PAUL  
TO THE  
HEBREWS.  
PARAPHRASED.

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**T**He *Hebrews*, to whom this Epistle is written, are the *Jews* Christian, probably those chiefly who inhabited *Judea* and *Syria*, and particularly the Church at *Jerusalem*; the others dispersed abroad in the Roman Provinces being, more commonly, called *Greeks*, Act. 6. 1. Now these in *Judea*, tho of themselves they were more inclined than other Christians to the *Mosaic* Ceremonies, joyning them (as necessary) with *Christianity*: Yet were they more heavily persecuted than others by the unbelieving *Jews*; as being a place, where these had more power; who also being privileged every where, by the laws of the Empire, in the exercise of their religion, and disclaiming those of their Nation, who were Christian, to be of their profession, found means by the Roman power to constrain them, under grievous sufferings, to forsake this their profession, and return to Judaism. Upon which persecution some of them began to use great compliances and wariness in their Religion, and to forsake the Christian assemblies. See Heb. 10. 25. and some others to relapse, and fall away from the Christian Faith. See Heb. 6. 4. &c. - 10. 26. hoping, perhaps, that they might still obtain salvation in their returning to the Jewish Religion; as they were persuaded that they might have attained it therein, before their imbracing *Christianity*. To these therefore the Apostle sends this monitory Epistle, wherein he most learnedly sheweth them, the former Religion of the *Law* to be fulfilled in, and so avoided and annulled by, that far more preeminent of Christ; and confirmeth them in the truth of the Gospel

against the Jewish pretentions; declaring the pre-excellency of Christs nature, person, and offices (but chiefly of his Priestly office,) above those of Moses and Aaron, or the Levitical Priesthood; and hence shewing them both his power and readiness, in as much as himself passed to Glory thro Mortality, and Afflictions, to succour and protect them in, and to deliver them from, all adversities and persecutions; and to relieve them in all their necessities. Again, represents to them the great sin, and desperate condition of *Apostacy*, and the fruitlesness of former indeavours and sufferings, without perseverance: See Heb. 3. 6. - 2. 1, 2. - Heb. 3. 12, 13, 14. - 4. 1. 11. 14. - 6. 11. exhorts them, therefore, to constancy and patience in their Faith by the many examples of the Saints of former times: and lastly recommends to them the gracious fruits and effects of afflictions, &c.

Who the Author of this Epistle was, hath been much disputed. That S. Paul was not, are urged, the expressions in c. 2. v. 3. - and 13. 23. the 1st. comp. with Gal. 1. 1. and the 2d. with the History of him in the Acts; the omitting of his name and salutation (constantly observed in his other Epistles,) yet being a person, as appears chap. 13. 19. and 10. 34. well known to them: the stile somewhat smother; and some words in this Epistle not found to be used by S. Paul elsewhere; as *οἰκτες*, &c. Again, that S. Paul was the Author thereof are urged, c. 10. v. 34. where S. Paul is supposed to speak of his bonds at Jerusalem, Acts 21. when he carried the charity of the Gentiles to the distressed Church there. And c. 13. 23. where he mentions  
Timo-



Timothy, styling him, as S. Paul doth usually, (see 2 Cor. 1. 1 -Col. 1. 1. -1 Thes. 3. 2.) his *Brother*, 2 Pet. 3. 15. *As our Brother Paul hath written unto you.* Now those, to whom S. Peter writ his 2d. Epistle, were the Jews dispersed in Asia among the Gentiles (see 1 Pet. 1. 1. and 2 Pet. 3. 1. compared with James 1. 1.) and the matter of that, which S. Paul's Epistle is quoted for by S. Peter, is found, as in Rom. 2. 4. so in Heb. 3. 6, 7, 8, 14, 15. -4. 7. -6. 10, 11, 12. -10. 36, 37. (tho, indeed, the dispersed Jews make a part of those Churches, to whom S. Paul's other Epistles are directed.) The like expressions of Heb. 13. 18. and 2 Cor. 1. 11, 12. -of Heb. 5. 12. and 1 Cor. 3. 1, 2. -of Heb. 13. 19. and Philemon 22. -of Heb. 1. 3. and Col. 1. 15. -of Heb. 2. 4. and 1 Cor. 12. 11. -of Heb. 2. 8. -10. 13. and 1 Cor. 15. 25, 27, 28. -of Heb. 10. 38. and Rom. 1. 17. -Gal. 3. 11. -of Heb. 12. 14. and Rom. 12. 18. -of Heb. 12. 23. and Phil. 4. 3. -of Heb. 3. 13. and 2 Cor. 6. 2. -Heb. 13. 7. 9. and Eph. 4. 11. 14. and several other places; besides, all the conclusion generally like his other. See, for the last verse, the like, Col. 4. 18. -2 Tim. 4. 22. &c. And his name, mean while, seems not to be mentioned nor his usual Title of Apostle proposed; not for that he was taken for an enemy of the Judaick Law, or that this might give offence, or any way prejudice what was here written to the *generality* of this *Church*, which he had exceedingly obliged by his Alms; and, to whom he esteemed himself most dear: See Heb. 10. 34. -13. 19, 23. But, as Theodoret observes, he being the Apostle, not of the *Hebreus*, but

*Gentiles,*

*Gentiles*, thought fit not to write to them so authoritatively, as he did to others under his proper charge : and to omit his name also out of the greater modesty, and lest some, tho few, might any way be offended thereat. Yet by chap. 5. 12. &c. he shews himself to be a person of great Authority.

This Epistle, then, is supposed to have bin written by S. Paul from Rome, not long after his first appearance before Nero ; when contrary to expectation, he saith, he was delivered out of the mouth of the Lion, 2 Tim. 4. 17. and when he had fair hopes of his liberty shortly. For S. Paul had several hearings before the Emperor ; and tho at first out of fear, forsaken by all ; yet was he treated with so little rigor, and permitted such free speech concerning his Religion, the occasion of his imprisonment, as that many of Cæsars household were acquainted with, and Converts to, the Christian Faith ; and many others, by such his impunity and good success, took courage to preach Christianity more boldly than formerly : See Phil. 1. 13, 14. - 4. 22 - 2 Tim. 4. 17. and all things fell out rather to the furtherance of the Gospel, as he saith. Phil. 1. 12. Now, then, he purposed upon the regaining his liberty, a return into the Eastern parts ; (which also he signified in several other Epistles written from the same place. See Phil. 2. 24. - Phil. 22.) and in this journey hoped to have Timothy for his Companion. Whom, freed also from some Imprisonment or restraint in Asia, he expected shortly to come to him to Rome, see 2 Tim. 4. 9. Tho after Timothy's arrival there,  
the

the Apostle continuing still a prisoner, yet expecting his enlargement (Phil. 1. 13. - 2. 19. 23, 24.) purposed to send Timothy into the East before him : and so perhaps by Timothy was this Epistle conveyed to the Hebrews, as the subscription imports, tho no such thing intended at the writing of it.

As for the expression, Heb. 2. 3. - *Confirmed to us*, as it is true, if applied to the Apostle ; so the chief intention thereof aims at those whom he comprehends in the *Us* with himself : who frequently in this Epistle useth the first person plural, being a more modest way of teaching, and exhortation. Lastly, For the Language thought to be more flourishing and adorned, than that of St. Paul's other Epistles, (if it may not be supposed to have been penned by him with more study and deliberation, and so accurateness of stile, and intended rather as a Treatise concerning the pre-excellency of our Lords sacerdotal office, then a Letter, tho the exhortatory part of it indeed is not very long, Heb. 13. 22.) some conjecture, the Original to have been written in *Hebrew* or *Syriack* : and so translated by S. Luke, Clement, or some other eloquent in the Greek tongue : Or, at least the Apostle giving the matter, to have committed the expression thereof to such a Scribe.



THE  
EPISTLE OF St. PAUL  
THE APOSTLE  
TO THE  
HEBREWS,  
PARAPHRASED.

CHAP. I.

1. **G**OD, who at sundry times, and in divers <sup>1</sup> manners, spake, in times past, unto the Fathers by the Prophets,

2. Hath in these last days [*to accomplish all*] spoken unto us by *his* Son <sup>a</sup>; <sup>2</sup> whom he hath appointed <sup>b</sup> Heir [*and Lord*] of all things; by whom also he made <sup>3</sup> the worlds.

3. <sup>c</sup> Who being the [*resplendent*] brightness <sup>d</sup> of his <sup>5</sup> glory; and <sup>e</sup> the <sup>4</sup> express Image of his Person: <sup>f</sup> and upholding all things [*before made by him,*] by the <sup>6</sup> word of his power; when [*first*] he had, by himself [*offered,* and not the blood of beasts,] purged our sins, sat down [*above all*] on the right hand of the Majesty on high;

4. Being [*there*] made so much <sup>g</sup> better [*and higher*] than the <sup>7</sup> Angels, as he hath <sup>h</sup> by inheritance, obtained a more excellent <sup>8</sup> name [*and title*] than they.

<sup>1</sup> In a Cloud, Fire, a still breath; in several Tropes and Figures; by Angels, Dreams, Visions, and other secret inspirations.

<sup>2</sup> See the consequent to this promise 2 c. 1. v. *Therefore we ought,* &c.

<sup>3</sup> *Arôves* used also c. 11. 3. and 6. 5. i. e. all things whatsoever, past, present, or to come. see c. 2. 5. -Col. 1. 15.

<sup>4</sup> This seems to be spoken of the Son of God as incarnate. See what follows, and John 1. 14, 18. John 14. 9. 2 Cor. 4. 4. Col. 1. 15. 1 Tim. 6. 16. He *ing* Image, here of God's Power in com-

manding all the Creatures, and doing Miracles; of his Holiness, in living without Sin; of his Wisdom, in his Divine Precepts, of his Omniscience, in seeing thoughts, foretelling fortuities, &c.

<sup>5</sup> It may be the Apottle alludes to Gods glorious appearance under the Law, in the Tabernacle and Temple, over the Ark.

<sup>6</sup> An Hebraism; his powerful word, i. e. command.

<sup>7</sup> See c. 2. v. 2. Why? Jesus here compared with the Angels.

<sup>8</sup> Styled his Son; and Heir of all things.

Bbb

5. For

<sup>a</sup> Psal. 2. 7. 5. For unto which of the Angels said he at any time ; <sup>a</sup> Thou art my <sup>1</sup> Son, this day have <sup>2</sup> I begotten thee ? And <sup>b</sup> 2 Sam. 7. 14. again ; <sup>b</sup> I will be to him a Father ; and he shall be to me a Son.

6. And <sup>3</sup> again, when he <sup>4</sup> bringeth in the first begotten [*being made flesh*] into the world, [*to take possession of his Kingdom, as man*] <sup>c</sup> he saith ; And let all the Angels of God worship him.

<sup>d</sup> To the. <sup>e</sup> Winds. 7. And [*mean while*] <sup>d</sup> of the Angels he saith : Who maketh his Angels ; <sup>e</sup> Spirits, and his <sup>6</sup> Ministers a flame of Fire, [*only nimble and active instruments of his service.* <sup>f</sup>]

<sup>g</sup> Pf. 45. 7. <sup>h</sup> Rightness or straightness. 8. But unto the Son, *he saith* ; <sup>g</sup> 7 Thy Throne, O God, is for ever and ever ; [*and*] <sup>a</sup> 2 Scepter of <sup>h</sup> Righteousness is the Scepter of thy Kingdom.

9. Thou hast loved Righteousness, and hated Iniquity ; therefore God, *even* thy God, hath anointed thee with the <sup>8</sup> Oyl of [*great*] gladness above thy Fellows [*Men, or Angels.*]

<sup>i</sup> Psal. 102. 26. 11a. 34. 4. 10. And [*again*] ; <sup>i</sup> Thou Lord, in the beginning, hast laid the foundation of the Earth : And the Heavens are the works of thine hands.

11. They shall [*hereafter likewise*] perish, but thou remainest : And they all shall wax old, as doth a Garment ;

12. And as a Vesture [*no more to be used*] shalt thou

<sup>1</sup> The Angels also called Sons of God. See Job 1. 6. Psalm. 82. 6. Jer. 31. 9. But none thus in particular said to be begotten in respect of a natural generation ; nor such an inheritance conferred on them.

<sup>2</sup> Begotten from all eternity : begotten at his incarnation ; begotten again, in some sense, at his resurrection, when he was more evidently manifested by his power to be the Son of God : See Act. 13. 33. Rom. 1. 4. So our Regeneration is called our Regeneration, Mat. 10. 18.

<sup>3</sup> Others understand this to be spoken of Christs second coming, *ὅταν ᾖ πάλιν*, when he bringeth again, &c. when he shall come in glory : or of his entrance into the Heavens, and the *World* to come. See Heb. 2. 5.

<sup>4</sup> See Heb. 10. 5. the same Language applied to the Incarnation.

<sup>5</sup> See Psalm. 18. 10. *Chie. ub. joyed*

with wind.

<sup>6</sup> See Esai. 6. 6. Seraphim signifies Flames. Wind and Flame, the subtlest of perceived bodies, used to express the activity of these ministering Spirits. See Psal. 104. 4.

<sup>7</sup> Much of the Book of Psalms, both concerning Glory, and sufferings, and promises, is spoken Typically only of David, Solomon, or others, but principally by the Spirit, that dictated it, understood of, and fulfilled in, our Lord Christ and his Church. Again, many things, spoken there in General of the Majesty, Rule, Kingdom, Glory of God, are more especially understood of these of the Son of God as incarnate. And the same Spirit, that so intended them, declares to the Apostles such its intention. See note on c. 2. 12.

<sup>8</sup> Hebrewism. Gladding Oyl, See Heb. 2. 9. and Jo. 3. 34.

old t them up, and they shall be changed ; but thou art the same, and thy years shall not fail.

13. But to which of the Angels said he at any time ; a Sit on my right hand [*in glory and safety,*] until I [*shall*] make thine enemies thy foot-stool ?

a Psal. 110.  
1. Mat. 22.  
44.

14. Are they not all b Ministering Spirits, sent forth [*hither upon his pleasure*] to Minister for them, c who shall be heirs of Salvation ?

b Psal. 34. 7.  
c Who are ready to inherit salvation.

C H A P. II.

1. **T**herefore we ought to give the more earnest heed to the things, which we have heard [*from God speaking unto us now by his Son,*] lest at any time we a should let them slip.

a Fall away.  
Run out as  
leaking  
vessels.

2. For if the word [*of the Law*] spoken [*unto Moses on mount Sinai*] 2 by Angels, was stedfast ; and every transgression and disobedience [*in the Wilderness, of that Letter of condemnation,*] b received a just recompence of reward, [*and such person died without mercy ;*]

b Heb. 10.  
28.

3. How shall we escape, if we neglect so great [*a means of our*] 3 Salvation, [*as the Gospel is ?*] which at the first began to be spoken by the Lord [*Jesus himself ;*] and [*after*] was confirmed 4 unto us, by them that heard Him.

1 Deliverances of the godly, as also punishments of the wicked, are described frequently in Scripture to be done by the instrumentum of the Angels. See Acts 12. 7. 5. 19. 27. 23. Eia. 6. 6. Luk. 1. 19. 26. 22. 43. Mat. 28. 2. 2 King 6. 17. 19. 35. Dan. 10. 20. 21. 11. 1. Sometimes visible ; but, most what not, Psal. 34. 7. John 5. 4. So righteous mens souls, at their death, are protected, and conveyed by Angels to the place of their rest, Luk. 16. 22. and such probably were Elias his fiery Chariot and Horses, 2 Kings 2. 11. compare 2 Kings 6. 17. So, in the day of judgment, the Angels are Christs instruments in gathering the righteous from all the corners of the Earth to Christ ; and in severing the wicked from amongst them ; and incarrying, and casting them into Hell. See Mat. 13. 39. 41. 49. 50.

2 See Gal. 3. 19. Acts 7. 53. Deut.

33. 2. the same Act attributed to the Lord, and to his Angels, as the instruments he useth, or whole persons also he assumeth in his apparitions to mankind. See Exod. 13. 21. compared with Exod. 14. 19. 24. 3 Not from Egypt, &c. But from Sin, Death, and Satan.

4 Unto us (i. e.) unto our times ; S. Paul (if he be the Author of this Epistle) knowing those things both ways, by Relation, and by Revelation. See Gal. 1. 1, 17. compare 2. 2. 6. where Saint Paul sought a confirmation of his Doctrine, (not to himself, but) to his Converts, from the Co-testimony of the Apostles ; lest otherwise his labour toward them, incredulous of his words, might have been in vain. Or, he saith [*unto us.*] as comprehending herein chiefly those to whom he writes, as such phrase is very usual. See Chap. 4. 1.

<sup>a</sup> See note on 1 Cor. 12. 10. <sup>b</sup> Distribution. <sup>c</sup> 1 Cor. 12. 11.

4. God also bearing them witness <sup>a</sup> [*that their Doctrine was true*] both <sup>1 2</sup> with signs and wonders', and with divers miracles, and [*extraordinary*] <sup>b</sup> gifts of the holy Ghost, according to [*the dispensations of*] his own will <sup>c</sup>?

5. [*This ministry, glory, and power, of the Son, the Lord of all, far excellling that former of Angels:*] For unto the Angels [*being only servants*] hath he not put in subjection <sup>d</sup> the world <sup>3</sup> to come, [*and the Lordship over all things, when promoted to perfection,*] whereof we [*here*] speak;

6. But [*to this Son of man, he hath;* <sup>e 4</sup> *as*] one in a certain place testified saying, <sup>e 4</sup> What is man, that thou art mindful of him? or, the Son of man that thou <sup>f</sup> visitest him?

7. <sup>g</sup> Thou madest him <sup>5</sup> a little lower than the Angels, [*but afterwards*] thou crownedst him with glory, and honour, and didst set him over the works of thy hands.

8. Thou hast put all things in subjection under his feet. For in that [*'tis said*] he put all in subjection under him, He left nothing [*present or to come*] that is not [*to be*] put under him. But now [*indeed*] we see <sup>6</sup> not [*as*] yet [*thus*] all things put under him.

9. But we see Jesus [*already*] crowned with glory and honour, who was [*said to be*] made <sup>7</sup> a little lower than the Angels, <sup>h</sup> for the suffering of death; that [*so*] He, by the Grace [*and Favour*] of God [*to us,*] should <sup>8</sup> taste [*the bitterest torments of*] Death for every man.

1. The Law confirmed with wonders, of terrible Thunder and Lightning; the Gospel, of gracious cures and deliverances.

2. By signs and wonders are meant an higher sort of Miracles, as some changes of the course of Nature. See 1 Cor. 12. 9. 2 Cor. 12. 12.

3. He saith *to come*; Because, The world, as it is altogether to be in subjection under him, is yet *to come*. See below verse 8. and 1 Cor. 15. 24, 25. &c. See likewise, 2 Pet. 3. 13. Rom. 8. 21. Heb. 1. 2, 4. 8. Christs Kingdom, in some sense yet to come: where, first, a more glorious, reunited, and peaceful condition of the Church is expected for some time here on earth, after the destruction of 1. Antichrist; and then a compleated Kingdom in Hea-

ven, after the destruction of 2. Satan. and 3. Death, at the Resurrection. See Revel. 19. 20. compared with Revel. 20. 10. 14. and with 1 Cor. 15. 26. See also in Isai. 9. 6. the Septuagint and vulgar, the Messias styled Πάτρις μέλλοντος αἰῶνος, *Pater futuri seculi*, in respect of the latter, much different ages of the Gospel, succeeding those under the Law.

4. It may be understood also of Man in general, as advanced by Christ, and in participation with Christ his Head.

5. Others, [for a little time lower.]

6. Not the wicked, nor Satan, nor death, &c. which shall be done not in one instant, but successively.

7. Man, and Mortal.

8. Taste it only; being not long detained by it.



10. For it became [God] him, for whom are all things<sup>1</sup> and by whom<sup>2</sup> are all things, [in his sacred purpose of] bringing [by Jesus the mediator] many Sons, [through mortality and afflictions,<sup>2</sup>] unto glory, to make [also] the 3 Captain of their Salvation perfect<sup>4</sup> through sufferings.

11. For both he [this our high Priest] that<sup>5</sup> sanctifieth, and they who are [by him] sanctified, are [made by God,] all<sup>6</sup> of one [original, and condition : <sup>6</sup>] for which cause<sup>7</sup> he [the Son of God] is not ashamed to call them [his] Brethren, [and his Children :]

12. Saying, 7 c I will<sup>8</sup> declare thy Name [O Lord] c Psa. 22. unto my Brethren, in the midst of the Church [by me re- 23, 26. deemed] will I sing praise unto thee. Jo. 20. 17.

13. And again<sup>d</sup>, [beset with infirmity like his Brethren d Efa. 8. 17, he saith,] e I will put my trust in Him, [for deliverance:] e Psa. 18. 2. and again, [in the same place] 9 behold I, and the f Chil- f See Jo. 17. dren, which God hath given me. 9. Efa. 9. 6. 8. 18.

14. Forasmuch then as the Children are partakers of 10 Flesh and Blood, He also himself, [who was from Heaven,] likewise took part of the same, that, [for and] through [his suffering] death<sup>11</sup> [in their stead,] he, [raised again, and so highly exalted,] might destroy<sup>g</sup> him, that frustrate.

1 God the Author, and the end of all things.

2 Which in the world, most what otherwise-affected, they must needs meet with.

3 Conducting them into the Heavenly Canaan, the true place of rest; Christ being compared, in this Epistle, as to Aaron so to Moses, and to Joshua: and Christians excited to their duty and profession, as his followers and subjects. See Heb. 3. 2. 14. 4. 9. 14. 6. 20. 12. 1. 2. 22. 25.

4 By which sufferings and death Christ expiated sin, which only brought death: and, for such humiliation even to the death, received the highest exaltation, and supreme power over all things; and, so over Satan also, and Death.

5 Expiateth sins; which is the meaning of sanctifying, in this Author.

6 Or, all descended of one earthly Father, Adam: and of one heavenly Father, God.

7 David, Isaiah, and the other Prophets, in many of their Actions, and Sayings,

types of Christ.

8 The Apostles quoted such places of the old Testament, not as these were gathered by any certain reason, but as revealed to them by the Holy Spirit, to be principally spoken of Christ; this understanding the Mysteries of God in the old Testament, being a special gift of the Holy Ghost, 1 Cor. 12. c. 13. c. 14. of the truth of which interpretations the same Spirit, without any necessary demonstration thereof, bears witness also to their Auditors, and Converts; and by Miracles manifests the persons thus expounding them herein to be infallible.

9 Isa. 8. 18. The Prophet and his Children were Types of Christ and his Disciples. See Isa. 7. 14. 16. compared with Isa. 8. 3, 4, 16. See this also applied to Christ, Luke 2. 34.

10 Flesh and the Passions and Infirmities of it. See Heb. 5. 7.

11 For the greater glory of the Victory, that Satan might be slain with his own weapon; and man freed by a full satisfaction.

had the <sup>1</sup> power of death [*upon others, by reason of sin,*] that is the Devil.

15. And deliver <sup>2</sup> them, [*whom he thus admitted into a spiritual affinity;*] who [*before*] through fear of Death [*henceforth no more to be dreaded since there is a resurrection from it,*] were all their life time [*full of perplexity as*] subject<sup>ed</sup> to [*this*] <sup>3</sup> bondage [*of Sin, and Satan,*]

<sup>a</sup> For he doth not, any where lay hold on. He takes not hold of Angels, but of the seed of Abraham he taketh hold.

16. <sup>a</sup> For verily <sup>4</sup> he took not on him the nature of Angels; but he took on him the Seed of Abraham.

<sup>b</sup> Heb. 5. 2. <sup>c</sup> Expiate.

17. <sup>5</sup> Wherefore, in all things [*of weakness and infirmity*] it behoved him to be made <sup>b</sup> like unto his Brethren; that he might be a merciful and faithful High-Priest, in <sup>6</sup> things pertaining to God, to <sup>c</sup> make reconciliation for the sins of the people.

18. For in that he himself hath suffered, being tempted [*and afflicted;*] he [*now raised again and exalted for these sufferings*] is [*both ready and*] able to <sup>7</sup> succor them that are tempted.

## C H A P. III.

1. **W**herefore, Holy Brethren, partakers [*with us*] of the Heavenly calling, consider [*the pre-eminency of*] <sup>8</sup> this Apostle, <sup>8</sup> and High-Priest, of our <sup>9</sup> profession, Christ Jesus,

<sup>d</sup> See chap. 5. 5. made.

<sup>1</sup> Sam. 12. 6.

2. (Who was <sup>10</sup> faithful [*in discharging his duty*] to him, that <sup>d</sup> appointed him [*to this office;*] as also Moses [*before*]

1 The Administration of this punishment of sin being committed by God unto this executioner. Or, he having the power of death, as being the Father of Sin, and the general prosecutor of Sinners unto Judgment, Zach. 3. 1, &c.

2 By advancing them here to a life, Spiritual; hereafter, Eternal: death being now made only the exit out of this, and the entrance into a better, life.

3 In a servile condition, Rom. 8. 15.

4 Or, he taketh not hold of Angels, i. e. to help, succor, and redeem them, &c. with which sense the following Text agrees best: Or, he took not the nature of Angels, as this being void of our passions and affections but of men, that having himself the same infirmities, &c.

he might in this office, more compassionate theirs.

5 See note on Heb. 4. 15.

6 In offering Sacrifices, Prayers, Intercessions to God; in deriving Grace, Peace, and Benedictions, unto the People, Exod. 18. 19.

7 By making perpetual intercession for them. See chap. 7. 25. But also having now all power, in himself to succor them, obtained of his Father, Mat. 28. 18.

8 Apostle and Ambassador, beyond your Moses; High-Priest, beyond your Aaron.

9 The Doctrine and Religion, which we profess.

10 In doing all his will, the never so rigorous,

a was [*said to be*] faithful in all his house; [*but be in a far a Num. 12. 7.*  
higher degree.])

3. For this man was counted worthy of more glory, than Moses; in as much as he, who hath builded the house, hath more honour than the house, [*or any member of it.*]

4. For <sup>2</sup> every house is builded by some one [*and raiseth not it self;*] but he that built <sup>3</sup> all things, [*4 which Christ did,*] is God.

5. And Moses verily was faithful in all his house, [*but only*] as a <sup>5</sup> servant, for [*exhibiting*] a [*prophetical*] testimony of those things, <sup>6</sup> which were to be <sup>b</sup> spoken, [*and clearer unfolded after, by Christ c.*] b Spoken, c Heb. 1. 2.

6. But Christ, as a Son, [*and Heir of all things, is faithful*] over his <sup>7</sup> own house, [*the Church;*] whose house are <sup>d</sup> we, <sup>e</sup> if <sup>8</sup> we hold fast the confidence, and the <sup>9</sup> rejoicing of the hope, [*which we have in him,*] firm unto the end. d 1 Tim. 3. 15. 1 Cor. 1. 3. 16. Eph. 2. 21. e Ver. 14.

7. Wherefore, as the Holy Ghost saith <sup>10</sup> [*Psalms 95.*] [*so do I;*] To day if you will hear his <sup>11</sup> voice, f [*12 who* <sup>g</sup> *now speaks to you from heaven,*] f Heb. 1. 2. 3. 12. 25. g According to. b Exod. 17. 7.

8. Harden not your hearts, as [*ye did*] in the provocation, <sup>g</sup> in the <sup>h</sup> day of [*your*] temptation, [*and trial of me,*] in the Wilderness;

1 i. e. The Church, and Congregation of Saints, Ver. 6.

2 Or, every family hath some founder (as Abraham was of the Jews;) but the founder of the Church is Christ only.

3 Builder, of all things (Eph. 3. 9.) but especially, of the Temple, the Church of God, (Zecha. 6. 12. Mat. 16. 18.)

4 This supereminent Dignity of our Lord Christ, that all things were made by him, and are subjected unto him, the Apostle often repeats. See Heb. 1. 2. 3. 10. Again, for subjection, Heb. 1. 6, 13. 2. 5, 7, 8, &c.

5 And part of this house and family.

6 Or which were to be spoken to him by the Angel in the Mount, Acts 7. 38. See Heb. 3. 7. and so by him to the People, Deut. 5. 5.

7 By inheritance.

8 This Church, he writes to, was much persecuted: and upon it some deserted, or dissembled and concealed, the Christian

Profession. Therefore the Apostle in this Epistle frequently inculcates, and recurs to, the necessity of perseverance therein, and extream danger of falling away from it. For which he shews them, the great power, and readiness, of Jesus the High-Priest of our Profession, (infinitely exceeding in Dignity the former Levitical,) formerly acquainted with infirmities, now exalted into Glory, to succour and protect them in all afflictions: and also his omniscience, power, and justice to discern, punish, and destroy all backsliders, and unbelievers.

9 Joyful hope.

10 This Psalm was penned for, and sung at, the Feast of Tabernacles, celebrated in memory of their sojourning in the Wilderness.

11 Promising future rest.

12 Or; who now speaks to you himself and not by Moses.

5: a When

- <sup>a</sup> Where. 9. <sup>a</sup> When your fathers <sup>1</sup> tempted me; proved me, and [from time to time] saw my [miraculous] works, 40 years [and yet hardened their hearts against me.]
- <sup>b</sup> Wearied. 10. Wherefore I <sup>b</sup> was grieved with that Generation, and said: [whatever I do before, or for, them,] they do always <sup>2</sup> err [and go astray] in their hearts, and they have not [as yet] known my <sup>3</sup> ways.
- <sup>c</sup> If they shall. 11. So I swear in my wrath, <sup>c</sup> they shall not enter into <sup>4</sup> my [land of] rest [I promised them.]
12. Take heed [therefore,] Brethren, lest there be, in any of <sup>5</sup> you, [such] an evil heart of <sup>6</sup> unbelief, in departing [and backsliding] from the <sup>7</sup> living God.
13. But exhort [and confirm] one another daily, <sup>8</sup> while [as yet] it is called <sup>9</sup> to day: lest any of you be <sup>10</sup> hardened, [like them, by little and little] through the deceitfulness of sin <sup>11</sup>.
- <sup>d</sup> See v. 6. 14. For we are made partakers [of the benefits] of Christ, [only so,] <sup>d</sup> if we hold the beginning of our confidence [in him,] stedfast unto the end.
15. Whilst [you remember that] it is said; to day, if ye will hear his voice, harden not your hearts, as in the provocation.
16. For some [of them,] when they had heard [this voice, yet] did [by their sin and infidelity] provoke [him:] howbeit [I do] <sup>e</sup> not [say] all, that came out of Egypt by Moses; for <sup>12</sup> some entered into that rest.
- <sup>e</sup> Numb. 14. 13. 17. But with whom [then amongst them] was he grieved 40 years? *was it* not with them, [only] that had

<sup>1</sup> A Scripture most apposite for these Hebrews, their children, to whom he Writ.

<sup>2</sup> In their incredulity; in their impurity.

<sup>3</sup> Ways of power; ways of holiness; ways of his laws.

<sup>4</sup> My rest, because then the Ark, and Tabernacle ceased to be transported any more.

<sup>5</sup> If they were so punished for rebelling against Moses the servant, how much more you for rebelling against the Son, Jesus.

<sup>6</sup> Unbelief of his power, or of his goodness, to accomplish his promises, (See Numb. 14:) upon which (straight follow'd disobedience, and backsliding, from him, and his Laws.

<sup>7</sup> Able to take revenge.

<sup>8</sup> God not confining the day of his calling, only to Moses his times; but enlarging it to these times of the Gospel.

<sup>9</sup> 2 Cor. 6. 2. and sometimes, during this life, this day expires before it: See Notes on Heb. 6. 4.

<sup>10</sup> By little and little grow to a contempt of grace and unconsciousness of sinning, and wilful disobedience.

<sup>11</sup> Temptations of enjoying carnal pleasures, and worldly quiet.

<sup>12</sup> Joshua and Caleb, the Children, some of the Women, and of the Levites, which Tribe selected and separated for Gods service, was not included among those numbered from 20 years old, &c. See Numb. 1. 47. and 14. 29. That of Joseph being made two Tribes in their stead.

finned,

finned [in their diffidence ;] <sup>a</sup> a whole carcases [according- <sup>a</sup> See v. 12.]  
 ly] fell in the wilderness ?

18. And to whom sware he, that they should not enter into his rest ? but to them, that <sup>b</sup> believed not [in his <sup>b</sup> Were disobedient.  
 power, and goodness, to supply all their needs in the desert, and possess them of the promised land of rest.]

19. So we see, that they could not enter in, because of unbelief.

## C H A P. IV.

1. **L**ET us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem <sup>c</sup> to come short of it, [as they did that fell <sup>c</sup> To miss.  
 in the Wilderness.]

2 For unto us was the Gospel, [and glad tidings of entering into his rest] Preached, as well as unto them ; but the <sup>d</sup> word [of the promise, which was] Preached [then,] <sup>d</sup> The word of hearing, which [bearing] did not profit them, not <sup>e</sup> being mixed with faith in [the hearts of] them, that heard it.

3. For we, which have believed, do [surely] enter into [a] rest [prepared for us, and yet to come ;] as he said, [speaking of the future,] as I have sworn in my wrath, if they shall enter into my rest ; although [all] the works [of <sup>e</sup> Because they were not united by faith to.  
 God] were finished from the foundation of the world ; [and one rest then entered into, by himself.]

4. For [so] he spake in a certain place, <sup>f</sup> of the seventh <sup>f</sup> Gen. 2. 2.  
 day, on this wise : And God did rest the seventh day from all his works.

5. And [yet, after that entrance it is said \*] in this place <sup>\*</sup> Ps 94.  
 again : if they shall enter into my rest, [mentioning a second rest for Gods people.]

6. Seeing therefore it remaineth, that some [others] <sup>g</sup> The Gospel was first preached.  
 enter therein, [after his own entrance :] and they, to whom <sup>g</sup> it was first Preached, entered not in, because <sup>b</sup> Disobedience.  
 of <sup>b</sup> unbelief.

<sup>i</sup> That through his power they should overcome the nations, and should possess Canaan. See Numb. 14. 9. 1. Upon which followed their doom of not entering, v. 23. Again ; that he could provide Meat, and Drink enough for them in the barren Wilderness, &c.

7. [*And*] Again, [*Seeing*] he [*yet farther mentioneth, and*] a limiteth a certain [*other*] day [*of entrance, beside that of the Sabbath and of Canaan;*] saying in David; to day, after so long a time, [*of the Israelites entering into the rest of Canaan,*] as it is said [*there;*] to day, if ye will hear his voice, harden not your hearts.

*b* Joshua. 8. (For if [*their Captain*] *b* Jesus had given them the [*true, spiritual, eternal*] rest [*(here spoken of,) in Canaan,*] then would he not, afterward [*by David,*] have spoken of another day;)

*c* A Sabbathizing keeping of the Sabbath. 9. There remaineth therefore *c* a [*nother more perfect*] rest, [*and Sabbath*] to the people of God.

*d* 1 Cor. 10. 8. 10. For he that is [*once*] entred into [*this*] his rest, he also hath ceased from his own *d* works, as God [*on the Sabbath*] *did* from his.

*e* Disobedience. *f* Verle 13. *g* Heb. 12. 25. 29. 11. Let us labour therefore to enter into that rest, lest any man *d* fall [*and perish*] after the same [*forementioned*] example *e* of unbelief.

*i* Act. 2. 37. 2 Cor. 10. 4. 5. 2. 16. 12. [*For we cannot escape, nor be f hid, using the greatest secrecy, and cunning we can in our revolt;* no more than they were, who had his presence, and felt his vengeance amongst them:] for the *g* 2 Word of God *h* is *i* quick, and powerful, and shaper then any two-edged *j* Sword; peircing even to the dividing asunder [*not of the body, but*] *k* 4 of [*the*] soul, and spirit, [*of the revolter;*] and of the [*closest*] joints, *k* and [*innermost*] marrow, [*of him:*] and is *l* a [*judge, And*] discerner, of the *m* thoughts and intents of the heart [*of its adversaries.*]

*n* Cut down the back. *o* That, of which we speak. 14. Neither is there any [*thing in the*] Creature, that is not manifest in his sight: but all things *are* naked, and *n* opened, unto the eyes of *o* him, with whom we have to do.

*et* 1 *Ceased*, here inchoately, from the works of sin; hereafter absolutely, from the works of this toilsom life. Revelat. 14. 13.

2 The decrees and power of Gods judgments upon Offenders. Or: the word (i. e.) This voice of God, which we now hear and condemn, c. 2. 1. 12. 25.

3 See Gods judgments called the sword of his mouth, Rev. 2. 16. 19. 15.

4 A division made, in the soul, and in the spirit of man; (the dictates of conscience, there, percuting the acts of the will, &c. The pain and torture of which

wounds us. See Heb. 10. 27. Revel. 2. 16.) Or, a Division made of the soul from the spirit, &c. Which by the Apostle are made distinct, 1 Thel. 5. 23. 1. Cor. 14. 14. The Spirit seeming to denote the Superior, and more affective, part of the Soul elevated, illustrated, and moved by Grace; the Soul, to denote the inferior and common acts thereof by natural sense and reason. The metaphor of division is used, because all corporal pain ariseth ex solutione Continui. See note on 1 Cor. 14. 14.

14. Seeing then that we have [*now the advantage of so great [and so merciful an] High-Priest, that is passed [not into the earthly Tabernacle, but] <sup>a</sup> into the Heavens,* <sup>a</sup> Heb. 9. 2.] Jesus, the Son of God; let us hold fast our profession, [*unto the end, thro all the afflictions, and weaknesses of our flesh, with sure confidence in him.*]

15. For we have not an High-Priest, which cannot be touched with the feeling of our infirmities, [*though exalted now above them :*] <sup>1</sup> but [*that*] was in all points tempted like as we are ; yet, without <sup>2</sup> sin.

16. Let us therefore [*trusting unto his clemency*] come <sup>b</sup> boldly, [*with our petitions,*] unto the throne of Grace ; <sup>b</sup> Heb. 10. 19. [*where he sitteth at the right hand of his Father ;*] that [*from* <sup>c</sup> *thence*] we may obtain mercy, and find grace <sup>c</sup> to help in <sup>c</sup> *time of need.* <sup>c</sup> For a reasonable relief.

C H A P. V.

1. **F**OR <sup>3</sup> [*like as*] every High Priest, <sup>d</sup> taken from <sup>d</sup> *among men,* is <sup>e</sup> ordained for men in things <sup>d</sup> *pertaining to God ;* that he may offer both <sup>4</sup> gifts, <sup>d</sup> Being taken. <sup>e</sup> Confuted.

2. <sup>f</sup> Who [*in his intercession*] <sup>g</sup> can [*feelingly*] have com- <sup>f</sup> *passion on the* <sup>g</sup> *ignorant, and on them that* <sup>h</sup> *are out of the way ;* for that he himself also is compassed with [*faults,* <sup>g</sup> *and*] <sup>g</sup> *infirmity.* <sup>g</sup> Being able to. <sup>h</sup> Can reasonably bear with.

3. (And [*therefore*] by reason hereof he ought, as for the people, so also for himself, to offer for sins.) <sup>b</sup> Are in error.

4. And [*like as also by Moses his Law*] no man ta-

<sup>1</sup> He, by taking our nature, becomes humanly affectionate, and by suffering our infirmities, experimentally compassionate, in the same manner, as our selves are ; (which Angels are not.)

<sup>2</sup> Without sin deserving them ; or, default also in tainting, or failing, in them.

<sup>3</sup> A comparison betwixt Christs, and the legal, Priesthood. Both Priests, but they temporary, with a continual succession ; He perpetual, &c. Both called of God ; but he with an oath, they without ; they mediately by the voice of man, being only servants ; He immediately by the voice of his Father, being

<sup>a</sup> Son : They after Aarons order, He after Melchisedecks ; firmer ; higher ; (And therefore no necessity, that he should be of the Tribe of Levi ; ) Both clothed with infirmity, and both offering for sins, with great compassion ; but they, for their own also ; he (being without sin himself,) only for other mens.

<sup>4</sup> Of things inanimate,

<sup>5</sup> Of living creatures.

<sup>6</sup> Sinners out of ignorance, or weakness, from which faults chiefly they were cleansed by Sacrifice ; *ignorance*, of Fact, or Law, *Moses his Laws* exceeding 600.

keth this honour [of Priesthood] to himself, but [only] he, that is called of God, as was Aaron [and his posterity];

<sup>a</sup> See note, v. 10.

<sup>f</sup> 1 Cor. 15. 50. 6. 13.  
<sup>c</sup> Luk. 22. 40, 44. 23. 46, Mat. 27. 46. 50.

<sup>d</sup> Pre-serve him out of death.  
<sup>e</sup> hearkned to, Deliver-  
ed from his fear.

<sup>f</sup> For his piety.  
<sup>g</sup> Consum-  
mated, or  
consecrated.

<sup>h</sup> Heb. 2. 10.

<sup>i</sup> Heb. 2. 18.

<sup>k</sup> Being pronounced  
by.

5. <sup>2</sup> So also Christ, [the High-Priest we speak of] <sup>a</sup> glorified not himself to be made an High-Priest, [uncalled]; but he; <sup>3</sup> that said unto him, thou art my Son, to day have I begotten thee.

6. As he saith also in another place; Thou art a Priest for ever, [without successor,] after the <sup>4</sup> Order of Melchisedeck.

7. Who [also,] in the days <sup>b</sup> of his flesh, when he had <sup>5</sup> offered up prayers and supplications <sup>c</sup> with strong crying and <sup>6</sup> tears unto him, that was able to <sup>d</sup> save him from [that cruel] death, (and was <sup>7</sup> heard, <sup>f</sup> in, [and as to] that he feared, [by present consolation, and afterwards a glorious Resurrection.]).

8. Though he were a [dearly beloved] Son, yet [first] learned he <sup>9</sup> [the practice of] obedience, [in and] by the things which he suffered.

9. And [then] being <sup>g</sup> made <sup>h</sup> perfect, he became the; Author of eternal Salvation unto all them, that [believe in, and] obey, him.

10. <sup>k</sup> Called [for this purpose] of God an High-

<sup>1</sup> The service, of him, from God to the people, (that is not sent,) cannot be effectual; from the People to God, cannot be acceptable; nor heretofore, nor for ever.

<sup>2</sup> In this Comparison to the <sup>4</sup> verse answers, the <sup>5</sup>, <sup>6</sup>. verse. To the <sup>2</sup>. and <sup>3</sup>. verse the <sup>7</sup>, <sup>8</sup>. verse of this and the <sup>15</sup>. verse of the last chap. To the <sup>1</sup>. verse the <sup>9</sup>, <sup>10</sup>. ver.

<sup>3</sup> Glorified him.

<sup>4</sup> i. e. Similitude, vid. 7. c. 15. v.

<sup>5</sup> Resembling the legal High-Priest in this offering of Prayers also for himself.

<sup>6</sup> His tears not mentioned elsewhere, shed (probably) both in the Garden, and on the Cross.

<sup>7</sup> An Angel being sent to strengthen him, who freed him from his fear, Luk. 22. 43. and his strong crys, and prayers upon the Cross, being heard, God not forsaking him, but restoring his spirit recommended unto him; and delivering him, not from, but out of, death, and trouble, which thing only his followers also must expect. See Psal. 22. 21.

<sup>8</sup> Or, In-[as-much-as] that he feared,

[and submitted himself to his Fathers will] see Luk. 22. 42.

<sup>9</sup> Or, the painfulness, and difficulty of obedience.

<sup>10</sup> His Melchisedechial, or eternal, Priesthood, joined with King-ship, was consummated in his Resurrection; and is now continued in his service in the Heavenly Sanctuary, See ver. 5. here compared with Acts 13. 33. and Psal. 2. 7. 8. Heb. 6. 20. 8. 1, 2, 4. 7. 25. Psal. 110. 4. compared with 1, 2. [His King-ship and Priesthood being always joined.] In which heavenly Sanctuary, he perpetually offers his Blood, and Passion to God; and as man makes perpetual prayers, and Intercessions for us. Rom. 8. 34. Heb. 7. 25. 9. 24. 1 Jo. 2. 1. As also he hath instituted the same Oblation of his Holy Body and Blood; and Commemoration of his Passion, to be made in the Holy Eucharist to God the Father by his Ministers here on Earth, for the same ends, viz. The application of all the Benefits of his sole meritorious Death and sacrifice on the Cross, till his second return out of this Heavenly Sanctuary.

Priest,



Priest, after the Order [*not of Aaron but*] of Melchisedeck.

11. <sup>a</sup> Of which [*relation of his to Melchisedeck*] we have many things to say, and hard to be uttered [*clearly enough,*] <sup>a</sup> Concerning which. seeing ye are all dull of hearing.

12. <sup>i</sup> For when, for the time [*you have professed Christ,*] ye ought to be teachers [*of others,*] ye have need [*some of you,*] that one teach you again, <sup>b</sup> which be the first principles of the Oracles of God, and are become such, as have [*yet*] need of milk, and not of strong meat. <sup>b</sup> What are the Elements of the beginning.

13. For every one that <sup>c</sup> [*yet*] useth milk, [*and is but in the Elements of Religion,*] is [*as yet incapable of, and*] <sup>c</sup> Partakes of. <sup>d</sup> Hath no experience. <sup>e</sup> Tails not of. <sup>f</sup> Eph. 4. 14. <sup>g</sup> Perfect. <sup>h</sup> Of an habit of perfection.

14. But [*such*] strong meat belongeth [*only*] to them, <sup>f</sup> that are of <sup>g</sup> full age; *even* those, who <sup>2</sup> by reason <sup>b</sup> of [*long*] use [*and practice upon such food,*] have their senses exercised to discern; <sup>3</sup> both good and evil; [*true and false; solid and empty.*] <sup>4</sup>

CHAP. VI.

I. [**B**UT] therefore, [*if we mean not always to be children,*] leaving <sup>i</sup> the principles of the Doctrine of Christ, let us <sup>k</sup> go on unto perfection; (not laying again [*here for such as are fallen away from the Christian profession,*] the foundation of <sup>5</sup> repentance from dead works; and of faith toward God. <sup>i</sup> The discourse, the word, of the beginning of Christ. <sup>k</sup> Carried on.

<sup>1</sup> A long digression, prosecuted to the beginning of the 7th. Chapter.

<sup>2</sup> By reason of much reading, and meditation on, the Scriptures, &c.

<sup>3</sup> A phrase used of those, whose age hath attained a discerning taste. See *Esa.* 7. 16.

<sup>4</sup> This is premised by the Apostle, not as if he thought them utterly unfit for, or incapable of, the sublime doctrine he afterward delivers; but, by gently taxing their negligence, and improviden-

cy, (of whom some also were fallen away, and others, like Children, were relapsing to the former Ceremonies, Elements, and Rudiments of the Mosaical Law,) to excite them to a greater vigilance and attentiveness to it.

<sup>5</sup> Principles of Religion, whereof publick Confession was made, at Baptism, by Converts; Or, at the time of imposition of hands, by those who had received Baptism in their Infancy.

2. Of the doctrine of Baptisms, and 2 of laying on of hands, and of [the] Resurrection of the Dead, and 3 of [the] eternal judgment.)

3. And this will we [proceed to] do, if God permit; 4 [not returning again to prove the Foundation to Apostates.]

4. 5 For it is impossible for those, who were once

1 The Doctrine delivered, or professed, at the Baptism of Converts to Christian Religion. *Baptisms* in the plural, perhaps, because many Baptiz'd at once. Or, the Doctrine concerning the Institution, signification, (Rom. 6. 4.) use, virtue, distinctions of Baptisms: The Jews, John Baptists, Christs. *Baptismus Sanguinis*, (Mat. 20. 23.) *Fluminis*. (Mat. 3. 11.) *Fluminis*. Baptism exterior, interior: walking the Body, or the Conscience, 1 Pet. 3. 21. But as for iteration, the Apostle saith: One Lord: One Baptism: tho in this one were anciently used three Merions or Washings.

2 Laying on of hands, in Baptism, by which the Holy Ghost was conferred on those who were, before Baptized. See Acts 19. 5, 6. 8. 15. 16. 17. 6. 6. Eph. 1. 13. In Confirmation after Baptism: In Absolution of Penitents for greater Sins committed after Baptism: In Ordination of Clergy: Lastly in curing of the sick, Mark 16. 18.

3 Judgment to life, or death, Eternal. Or, Eternal Judgment of the wicked.

4 Or, [In setting down the mystery of Christs eternal Priest-hood, (after Aarons abolished:) after which none other succeeds, for the redemption of those, who slight this.]

5 God, withdrawing finally his despised Grace, and Truth, from some grievous Sinners; especially deserters of their Christianity here spoken of, after which no tender of it is ever made again to them. See Heb. 12. 17. Mat. 12. 32. Luk. 19. 42. Prov. 1. 25. Heb. 3. 11. Mat. 12. 42. This time and condition, as all ought to stand in fear of, so none can certainly know concerning himself; the best having fallen in some degree, and found pardon; David, Peter, &c. But however it may be, that one, out of great ignorance, or temptation, and tears,

denying Christianity, may become a second Convert; yet what hopes is there that those, that do it out of wantonness, and contempt, and opposing the Gospel, when convinced of the truth of it, for to enjoy their present Lusts, Heb. 12. 16, 17. 2 Pet. 2. 20. ever shall so? for there is some sin forgiveless, (at least, by Gods denial to such sinner of the Grace of repentance:) and if any, then what likelier than this? Or, the whole sense of this place may be given thus, which seems well to suit with the same matter repeated, Heb. 10. 26. &c. There are no other principles of any true Religion, that can do any service at all for the saving of those, by any other way, who are once fallen away from Christ, and the Gospel. For it is absolutely impossible to renew them to Repentance, or relieve their present desperate Condition, by any other means than that, which they have forsaken; namely to renew them, &c. by virtue of the Judaical, or any other, sacrifice expiating their Sin; or by any other Holy Spirit, or Grace, renewing their minds. See this reason given, Heb. 10. 26. because there remaineth, (after that of Christ conculcated) no more sacrifice for sin; the reason given here, in verse 6. because they crucified to themselves, &c. For there is no other Foundation to be laid, 1 Cor. 3. 11. No other Spirit, or Grace, to be received, 2 Cor. 11. 4. No other sacrifice to interpose to Gods wrath, and judgment, Heb. 10. 27. by which they may be relieved. Finally, An impossibility there is of their Salvation or Reformation, who seek it any other way than by Christ, and his Grace, and Spirit. Yet the Saying of this excludes not such absolutely from Salvation by their returning to the same Christian Principles formerly deserted by them.

enlightned.

enlightned, and have tasted of <sup>2</sup> the heavenly gift, and were made partakers of the Holy Ghost;

5. And [in the many Graces thereof] have tasted <sup>3</sup> the good word [and promise] of God, and <sup>4</sup> the powers of [the Kingdom of Christ, and] the a world to come <sup>b</sup>;

6. And have [c wilfully] <sup>5</sup> fallen away, [from the professed Faith, and counted the blood of the Covenant, where- with they were sanctified, an unholy thing,] to <sup>6</sup> renew them again unto Repentance: Seeing, they <sup>7</sup> Crucifie <sup>8</sup> to themselves the Son of God afresh, and put him [again] to an open <sup>9</sup> shame.

7. For [so also we see, that] the earth, which drinketh in the rain [from Heaven,] that cometh oft upon it, and bringeth forth Herbs meet for them <sup>d</sup> by whom it is dressed, receiveth <sup>10</sup> [more] Blessing, [still] from God.

8. But that, which [after thus watered,] beareth thorns and briers, is <sup>e</sup> rejected, and is <sup>11</sup> nigh unto cursing; whose end is [not] to be [watered any more with showers, but] <sup>12</sup> and near a curse.

<sup>1</sup> This said, it may be, with reference also to Baptism. *κατιζεν* with the Ancients used for Baptizare.

<sup>2</sup> The gift of the Holy Ghost, in or after Baptism, appearing in some extraordinary graces and operations. See Act. 8. 15, 17. 10. 44, 45. 19. 6. 2 Cor. 9. 15. compared with 14. 1 Cor. 12. 3. Or, talied of the Heavenly Gift, i. e. our Lords Body and Blood; in the Sacrament of the Eucharist.

<sup>3</sup> The rich, and gracious promises of the Gospel, and the Spiritual Consolations therein, opposed to the severities of the Law, Jer. 29. 20. 33. 14.

<sup>4</sup> By *δυναμεις* may be meant divers sorts of Miracles. See 1 Cor. 12. 10, 29. Or, the Glory of Christs Kingdom to be compleated hereafter. See Eph. 1. 15, 20. John 3. 5, 6. 5. 21, &c.

<sup>5</sup> See a like fence, 10. c. 26. v. which much illustrates this. The Apostle speaks of an Universal Apostacy, from Christianity back again to Judaism, with a protested malice against Christ; after whose blood thus contemned, and troden under foot, Heb. 10. 29. there remains no other sacrifice for Sin, wherewith to

expiate theirs. See Mat. 12. 32, 45. 2 Pet. 2. 20. 1 John 5. 17. He being a Priest for ever, and all other Intercessors, except those subordinate to him, taken away.

<sup>6</sup> Impossible, &c. for us to renew them: therefore we proceed for others, not go back to review principles for them, being a labour in vain.

<sup>7</sup> As it were betray again, and kill, Christ formed in them, (Gal. 4. 19.) by his Holy Spirit; and, this resembling that irremissible Sin of Judas. Mat. 26. 24. John 17. 12.

<sup>8</sup> Use him despisefully, and by their falling away, judge, and condemn him to have been a Seducer, and deservedly Crucified. See Heb. 10. 29.

<sup>9</sup> Amongst the Blasphemous unbelievers, rejoicing in such a Conquest over them.

<sup>10</sup> More seasonable showers from Heaven, whereas the other is forsaken to be scorched, &c. Mal. 107. 34.

<sup>11</sup> Not far off from its curse, (i. e.) Vengeance to come: which is not presently inflicted on all Apostates.

<sup>12</sup> Or, Its fruits, Thorns and Briers, to be burned.

9. But Beloved, we are perswaded better things [*from*  
*a* Are near. *God*] of you, and things that accompany, [*not destruction,*  
*but*] salvation, (though we thus speak.)

10. For God is not unrighteous to forget your work;  
 and <sup>1</sup> labour of love, which ye have shewed toward his  
 name; in that ye have ministered to the Saints, and do  
 minister.

<sup>b</sup> Consum- And we desire, that every one of you do [*continue to*]  
 mation of shew the same diligence [*in good works,*] to the <sup>b</sup> full assu-  
 your hope. rance of [*your*] hope unto the end.

<sup>c</sup> Cowardly. 12. That ye be not <sup>c</sup> slothful, [*and remiss,*] but follow-  
 Sluggish. ers of <sup>d</sup> them, who through Faith, and <sup>e</sup> Patience, [*infalli-*  
<sup>d</sup> Heb. c. 11. bly] inherit the promises.

<sup>e</sup> Longani- 13. For, when God made promise to Abraham, [*and so*  
 mity. *to all the faithful who are his seed,*] because he could Swear  
 by no greater, [*that could punish perjury,*] he Swear by  
 himself:

<sup>f</sup> Gen. 22. 14. Saying; <sup>f</sup> <sup>2</sup> surely, Blessing, I will Bless thee; and Mul-  
<sup>16, 17.</sup> tipling, I will Multiply thee.

15. And so: after he had patiently indured, he obtained  
 the <sup>3</sup> promise.

16. For men verily Swear by the <sup>4</sup> greater: and [*such*]  
 an oath, for the confirmation [*of what is affirmed,*]  
 is to them an end of all strife, [*and further contesta-*  
*on.*]

<sup>g</sup> Where- 17. <sup>g</sup> Wherein God, willing more abundantly to shew un-  
 fore, Rom. to the Heirs of promise, [*Abrahams Spiritual Seed,*] the im-  
<sup>4, 16.</sup> mutability of his Counsel, [*and good purpose toward them,*]  
<sup>b</sup> Interpo- <sup>h</sup> confirmed it [*to Abraham*] by an Oath:

18. That by two immutable things, [*Promise, and*  
*Oath,*] in which it was impossible for God to lye, we  
<sup>i</sup> May have. <sup>i</sup> might have a strong Consolation; who have <sup>5</sup> fled, for  
<sup>k</sup> Act. 2. 40. [*a*] <sup>k</sup> Refuge, [*out of the rest of the World, in the fre-*  
*quent storms thereof,*] to lay hold upon the [*promised*] hope  
 set before us.

19. Which *hope* we have, as an Anchor of the [*tossed*]  
<sup>l</sup> The inner Soul, both sure and steadfast; and which entreth into <sup>l</sup> that  
 part of the [*Holy place Celestial,*] within the veil, [*and remains fixed*  
 Veil. *there;*]

<sup>1</sup> The labour Love puts you to. See <sup>1</sup>  
 Thef. 1, 3.

<sup>2</sup> See the full Oath, Gen. 22. 16, 17. By  
 my self have I sworn, &c. *Nisi benedi-*  
*cam te. Supple, non sim verax. Idiotism*  
*Hebraic.*

<sup>3</sup> The promised Seed, Isaac; and the

promised Land, in his posterity.

<sup>4</sup> One able, to know their thoughts;  
 to witness their truth; to revenge their  
 falsehood.

<sup>5</sup> From the rest of the unbelieving  
 World, as Abraham from his Country.

20. Whither

20. Whither the <sup>a</sup> forerunner is <sup>1</sup> for us entred ; *even* <sup>2</sup> Jesus, <sup>3</sup> made *[there]* an High-Priest for ever, <sup>4</sup> after the order of Melchisedeck. <sup>a</sup> Jo. 14. 2.

C H A P. VII.

<sup>1</sup> **F**OR ever, (*I say.*) For this Melchisedeck, King of <sup>4</sup> Salem, Priest of the most high God, who met Abraham returning from the slaughter of the Kings, and <sup>5</sup> <sup>b</sup> blessed him ;

2. To whom also Abraham gave a <sup>6</sup> tenth part of all *[the spoils :]* first being by interpretation *[of his name,]* King of Righteousness, and after that also *[styled]* King of Salem ; which is, King of peace ;

3. Without <sup>7</sup> Father, without Mother, without <sup>c</sup> descent *[mentioned in the Genealogies,]* having neither beginning of days, nor end of life *[set down ;]* but made *[by Moses, in all things,]* <sup>8</sup> like unto the Son of God, *[thus]* abideth a Priest <sup>9</sup> continually *[for ever, without any successor, or ceasing of his Priesthood, read of.]*

4. Now consider, how great this man was *[above the Levitical Priest,]* unto whom even the Patriarch Abraham *[himself,]* gave the tenth <sup>d</sup> of the spoils.

5. And verily they, that are of the sons of Levi, who receive the office of the Priest-hood, have a commandment *[privileging them]* to take Tythes of the people, (according to the Law,) that is of their brethren, <sup>10</sup> though they come out of the *[same]* loins of Abraham. <sup>d</sup> Out of the prime of his store.

<sup>1</sup> To make intercession, and to take possession for us, John 14. 2, 3.

<sup>2</sup> See Heb. 5. 9, 10. 8. 2, 4. 7. 25. Christ's High-Priest-hood completed by his Ascension into the Heaven's sanctuary.

<sup>3</sup> In an eternal Priesthood joined with King-ship, Psal. 110. 1. 4.

<sup>4</sup> Supposed to be Jerusalem.

<sup>5</sup> With a sacerdotal benediction. (See Numb. 6. 23.) after his prosperous War against the Canaanitish Kings.

<sup>6</sup> An Ancient Custom amongst other Nations, to give the Tythe of spoil to their Gods.

<sup>7</sup> So the Son of God, was without mortal Father, or Mother, till he took flesh upon him ; Or, our Lord without Father, or Mother, from whom he received,

or derived, any beginning of being : and as the Son of God in this sense is without Father, descending from Abraham, so neither did he pay Tythes in Abrahams loins, (as Levi did, ver. 9.) who was before Abraham had any being.

<sup>8</sup> An exact pattern of our Lord.

<sup>9</sup> According to the story of Moles : he (otherwise very punctual,) reciting nothing of his death, or successor, and that not without a mystery ; because he was to be a type of the true, and real, everlasting High-Priest Jesus Christ.

<sup>10</sup> Their paying of Tythes was a sign of their subjection to the Levitical Priest, though proceeding from the same stock with him.

<sup>a</sup> Pedigree.

6. But he, whose a descent is not counted from them, [before any such Commandment, nor being one of Abraham's Linage,] received Tythes of Abraham, [the Father of them all;] and blessed him, that <sup>1</sup> had the <sup>2</sup> promises [of the blessed seed.]

7. And, without all contradiction, the less is blessed of the <sup>3</sup> better.

8. And here [in the Levitical Priesthood;] men that die, receive Tythes, but there [in Abraham's offering] he receiveth them, of whom it is witnessed [only] <sup>4</sup> that he liveth [being stiled a Priest for ever, Psal. 110.]

9. And as I may so say, Levi also, who receiveth Tythes, paid Tythes in Abraham [to him.]

10. For he was yet in the loins of his Father, when Melchisedeck met him.

11. If therefore <sup>5</sup> perfection were by the Levitical Priesthood, [and by the Law, which accompanied, and instituted this Priesthood,] (for [also] <sup>b</sup> <sup>6</sup> under it the people received the Law,) <sup>c</sup> what further need was there, that another Priest should <sup>d</sup> rise, [foretold by the Psalmist,] after the order of Melchisedeck; <sup>e</sup> and not <sup>f</sup> be called after the order of Aaron?

<sup>a</sup> About that.  
<sup>c</sup> What need now is there.  
<sup>d</sup> Be raised.  
<sup>e</sup> Ps. 110. 4.  
<sup>f</sup> Be named.

1 Therefore Melchisedeck was not Sem, whose Father is mentioncd, Noah; and who had the promises, in some sort, before Abraham. Gen. 9. 26. in whose Loins, Levi was before in Abraham's; from whom Abraham's descent was counted; Sem's posterity, not peopling Salem, or Canaan, but Cham's; No addresses of Abraham mentioned, to so near a Grandfather, but to Abimelech, and Egypt, in times of necessity, &c. Some think it to have bin the 2<sup>d</sup>. Person of the Trinity, who, as it were, anticipating his Incarnation, made many apparitions in the old Testament. See Gen. 32. 24. and that the Apostle seems to favour this opinion in his expressions, verse 3. abideth, &c. and verse 8. of whom it is witnessed, &c. and verse 3. having neither beginning of days, &c. and verse 7. better than Abraham; which Abraham was a Priest, and a Prophet; and, likely, no servant of God then on Earth, especially of those out of the Holy race, better than He; to whom God shewed special favours, beyond any man then living. Neither that the Apostle doth any where

expresly distinguish the two persons of Christ, and Melchisedeck. See Joh. 8. 56. and the note on, Heb. 11. 26. But, who this extraordinary person was, as it seems most difficult to determine, so as little necessary to enquire.

2 That in him all Nations should be blessed.

3 In a sacerdotal benediction; he doing it in Gods stead, and being called to do it, by his authority, (Heb. 5. 4.) as a mediator between both; in benediction acting Gods part in Sacrifice, and Prayer, the Peoples: And God himself blessing upon it, Numb. 6. 27. which blessing gives them as it were a right to obtain, afterward, from God their petitions.

4 Nothing in Scripture said of his Death, or Successor, tho so great a man, in so high an Office.

5 Perie't remission of Sins, by the Sacrifices the legal Priest offered, &c.

6 See verse 13, 19. instead of [under] others reader, [concerning] it, &c. and therefore perfection might be conceived to be in it, and in the Law.

12. For the Priesthood being <sup>a</sup> *thus* changed <sup>1</sup> there is made of necessity a <sup>b</sup> change also of the Law, *[which law, assigned the Priesthood only to Aaron.]*

<sup>a</sup> Translated.  
<sup>b</sup> Translation.

13. For he, of whom these things are spoken *[in the Psalm,]* pertaineth to another Tribe, of which no man, *[by the Law,]* gave attendance at the Altar.

14. For it is evident that our Lord sprang out of Juda, of which Tribe Moses spake nothing concerning Priest-hood.

15. And it is yet far more evident: For that *[the Psalmist saith;]* after the similitude of Melchisedeck <sup>c</sup> there ariseth another Priest, *[different from the Levitical.]*

<sup>c</sup> Another Priest is raised up.

16. Who is made, not after the Law of a carnal Commandment, *[with corporal Ceremony, and transitory Duration,]* but after the *[Spiritual]* power of an <sup>e</sup> endless life <sup>2</sup>.

<sup>d</sup> See v. 23.  
<sup>e</sup> Indissoluble.

17. For he testifieth; Thou art a Priest for ever, after the order of Melchisedeck.

(18. For there is verily *[in this new Priest-hood,]* a dismantling of the *[former]* Commandment, *[and legal institutions,]* going before, for the weakness and unprofitableness thereof, *[to expiate sin, or bring us near unto God by its Priests, it being only a Type and shadow of better things to come;]*

19. For the *[Mosaic]* Law made nothing <sup>3</sup> perfect, <sup>4</sup> but the bringing in of a <sup>3</sup> better hope *[by Christ] did;* by the which *[+ now]* we draw nigh unto God.)

<sup>f</sup> See Hebr. 8. 6. note, 10. 4. notes.  
<sup>g</sup> But it was the bringing in.

20. And *[also]* Inasmuch as not without a *[solemn and immutable]* <sup>5</sup> oath, *he was made Priest.*

<sup>h</sup> Without swearing of an Oath.  
<sup>i</sup> Pl. 110. 4.

(21. For those Priests were made <sup>h</sup> without an Oath, but this with an Oath, by him that said unto him; <sup>1</sup> The Lord swear, and will not repent: Thou art a Priest for ever after the order of Melchisedeck.)

22. By so much was Jesus made a <sup>6</sup> surety *[from God to us,]* of <sup>3</sup> a better *[and unchangeable]* <sup>k</sup> Testament.

<sup>k</sup> Covenant.

<sup>1</sup> As the Psalm foretels it should. And therefore in the Old Testament 'tis often said in giving the Law, for their Generations, i.e. As long as you are a Nation, have a Commonwealth, a Scepter, Worship and Temple.

<sup>2</sup> Fulfilled in Christ after his resurrection.

<sup>3</sup> The promises of the Gospel, being not exhibited, but only typified, by the Law, and made either not so fully, or not so manifestly, under the Law; [See

Col. 2. 17.] all things then being shadows, but the body of Christ.

<sup>4</sup> By our High-Priest entered into his presence in the Heavenly Sanctuary, by whom, also, we are made Priests, 1 Pet. 2. 9. Rev. 1. 6. and so draw nigh by our selves also to God.

<sup>5</sup> This Oath, signifying its perpetuity, never to be altered.

<sup>6</sup> A promiser, an undertaker, sponsor, Gen. 43. 9.

23. And they truly were many Priests, because they were not suffered to continue, by reason of Death :

24. But this man, because he continueth ever, hath an <sup>a</sup> unchangeable Priesthood.

<sup>a</sup> A Priesthood that passeth not away, or, from one to another.

25. Wherefore he is <sup>b</sup> able also to save them, to <sup>c</sup> the uttermost <sup>1</sup> that come unto God by him ; seeing he ever liveth to <sup>d</sup> make <sup>2</sup> Intercession for them.

<sup>b</sup> Heb. 2. 18. <sup>c</sup> Perpetuity. Evermore.

26. For such an High-Priest [*only*] became us [*sinners, to bring us to salvation,*] who is [*himself*] <sup>3</sup> holy, <sup>e</sup> harmless, undefiled, <sup>3</sup> separate from sinners, and made higher than the Heavens.

<sup>d</sup> Heb. 5. 24. <sup>1</sup> John 2. 1. Rom. 8. 34.

27. Who needeth not <sup>f</sup> <sup>4</sup> daily, as those High Priests, to offer up Sacrifice first for his own sins, and then for the Peoples ; for this he did [*at*] once, when he offered up himself.

<sup>e</sup> Free from evil, undefileable.

<sup>f</sup> Upon a day. <sup>g</sup> Perfected.

28. For the [*Mosaick*] law maketh men High-Priests, which have infirmity ; but the word of the Oath, which was [*delivered*] <sup>5</sup> since the law, maketh the Son ; who is <sup>3</sup> Consecrated [*not for a season, as the other removed by Death, but*] for evermore.

<sup>1</sup> As the sinner doth by the Priest, making atonement to God for him.

<sup>2</sup> Intercession not uncertain of effect, but powerful, and effectual, John 17. 2, 24. Our Lord, by his Priestly Office in Heaven, making intercessions (as also the Holy Ghost in us, Rom. 8. 26, 27.) only according to the Fathers will ; and so both, always, heard by him ; and also, by his Kingly Office, having all Power, in Heaven, and Earth, of executing his Fa-

thers will, committed unto Him.

<sup>3</sup> The Apostle speaks of his present state of being so in Heaven ; harmless, <sup>1</sup> not to be hurt, separate from Conversation with Sinners ; as the Priest, when he went into the Holiest : undefiled, by which he needs not intermit the holy service, as the legal Priests did, till their expiation.

<sup>4</sup> Reiteration, sign of imperfection.

<sup>5</sup> In the book of Psalms. 110. Psal.



1. **N**OW of the things, which we have spoken, *this is*  
 the sum: We have such an High-Priest, who is  
 set on the right hand of the Throne of the Ma-  
 jesty in the Heavens.

2. [*And who is*] a Minister <sup>a</sup> of the Sanctuary [*there,*] <sup>a</sup> Of Holy  
 and of the true Tabernacle, which the Lord <sup>b</sup> pitched; <sup>b</sup> Hath  
 and not man. <sup>things.</sup>  
<sup>built.</sup>

3. For every High Priest is ordained to offer Gifts,  
 and Sacrifices, <sup>2</sup> [*in some Sanctuary:*] wherefore it is of

1 As it was a part of the legal High-Priest's Office to carry the blood of the expiatory Sacrifice every year into the Holy Sanctuary, (Lev. 16.) So part of our Saviour's High-Priest's Office is to be done above in the heavenly Sanctuary. Where he is for ever, during this World, to present the blood of his own oblation, and the infinite price and merit of it, before the mercy-seat; there as man to present the Prayers of his Brethren, and his own also, in intercession for them. See note c. 5. 10. See Heb. 9. c. 8. 12. 2. 18. 5. 2. 6. 20. 7. 25. by which intercession he obtaineth the mission of the Holy Ghost to his Brethren here on earth. Act. 2. 33. and this is the sum, or the chief thing, (for so the word may be rendered :) and here, ver. 1. and 4th. argue this presentation of the Blood of his Sacrifice, and this intercession in the Heavenly Sanctuary, to be a chief part of our Saviour's High-Priest's Office; for every Priest might offer Sacrifice, but only the High-Priest do this; and the resemblance our Saviour had to Melchisedeck was in this, that he abideth a Priest for ever in doing this, and that this Honour so great, (I speak of him according to his humane nature,) is never taken from Him, but that he continues in this Office, till the day of Judgment, Consecrated for evermore. (See Heb. 7. 23.) And in this he is said (Heb. 12. 2.) to be the finisher of our Faith now in Heaven; as, here on Earth, the beginner of it. His

death perfected his oblation, but not his Office, nor our Salvation; that was *medium imputationis*, but this following part of his Office *medium applicationis*. The price of our Redemption was then paid to God's justice, but he was to appear also before the Throne of Grace, to implore the acceptance of it for us, and to procure us (Act. 3. 26.) Benediction, and Grace from thence, (for the Holy Spirit was not given, before he went thither.) (John 7. 39. 16. 7. Act. 2. 33.) His blood was shed before, but now it was sprinkled, both in that Sanctuary, and upon us. (Heb. 12. 24. 9. 19. 1 Pet. 1. 2.) Therefore as, Remission of Sins committed before our Conversion, and our Justification, are ordinarily imputed to Christ's Death, and Resurrection; so the Remission of our sins after it, and our Salvation, are ascribed to his living evermore, there, in this Office of Intercession. (See 1 John 2. 1. Rom. 5. 10.) He necessarily leaving us here personally, as for his own glory, so for our business, to finish affairs, which were requisite for our Salvation; procuring us from God necessary Gifts, Grace, and Favours, and soliciting, and waiting, till Our, and his Enemies, may be made his Foot-stool, Heb. 10. 13. and thus is our Lord still working the work of our salvation, whilst our selves are so regardless of it.

2 The blood of them, Lev. 16. Heb. 9. 7. 9.

necessity

necessity that this man have also somewhat to offer [there also: but this <sup>1</sup> can be only in the Sanctuary above.]

<sup>a</sup> Should not have bin.

<sup>b</sup> Those being Priests.

<sup>c</sup> They are Priests.

<sup>d</sup> Wait upon the Image.

<sup>e</sup> Exod. 25. 40.

4. For if he were on Earth, he <sup>a</sup> should <sup>2</sup> not be a Priest [at all,] <sup>b</sup> seeing that <sup>c</sup> there are [here other] Priests [ordained of another Tribe, for this earthly Sanctuary,] that offer gifts [therein] according to the [prescription of the] law.

5. Who [therein] <sup>d</sup> serve [only,] unto the example, and shadow of Heavenly things; as Moles was admonished of God, when he was about to make the Tabernacle. <sup>e</sup> For see (saith he,) that thou make all things according to the pattern shewed to thee in the <sup>3</sup> Mount.

<sup>f</sup> Testament.

<sup>g</sup> enacted.

6. But now hath he obtained a more excellent Ministry [than this of theirs; namely, to officiate in the pattern itself,] by how much also [as] he is [sent to be] the Mediator of a <sup>4</sup> better <sup>f</sup> Covenant, [and] which was <sup>g</sup> established upon <sup>4</sup> better promises, [than those of the Law.]

1 See Heb. 9. 7. Appearing with it in the *Sanctum Sanctorum*: is called also offering.

2 Or, not be a Priest, of a new order. See Heb. 7. 14.

3 Moles saw a glorious Tabernacle in Mount Sinai, the pattern of his (Gods) Glory most what appearing as in a Temple. See the Visions, Esa. 6. 1. Ezech. c. iii. and 10th. Revel. 11. 19. 14. 15. 15. 5. 6. Psal. 68. 17. [the Holy place or Sanctuary there.] So David also delivered to Solomon, the Model of the Temple of Gods own Description. 1 Chron. 28. 19.

4 We, under this High-Priest, having our Consciences purified from Sins, by Christs blood, instead of the Heli purified from pollutions by Blood of Beasts; (Heb. 9. 13.) having our justification now not depending on exact obedience, unperformable, but on faith, (Rom. 3. and 4. Chapters,) as those also then had, who were of faith, Gal. 3. 9. having more large effusion of the graces of the holy Spirit, whereby we are enabled to yield obedience to what is commanded, (John 1. 17. Act. 2. 17. Jo. 14. 26.) having a greater manifestation of all truth, and true sense of the Law, having heavenly happiness proposed instead of Earthly, the more to encourage us, to undertake a Holy life; having the Covenants extended to all Nations,

not to the Jews only: being freed from the unsupportable burden of former legal Ceremonies, because typical only of the new Covenant. (Col. 2. 17.) yet note that this new Covenant was also confirmed by God in Christ unto the Fathers of old, before that which he made with the Israelites, at their coming out of Egypt, (vers. 9.) yea even from the beginning. See Gen. 3. 15. Rom. 4. 13. Gal. 3. 15. 17. 8. Heb. 11. 2. Act. 25. 6. Both Covenants, that of works, and that of Faith, having been on foot from the first times of the World; the one to shew us our weakness, and keep us in awe, in respect of our own merit: the other, to shew Gods mercy, and to keep us in hope of, and dependance upon, his Grace. So that those under the Law, and the Levitical Priesthood, had the same promises, and Gospel, as we now, but not by the Law or Priesthood Levitical: had then the same promises, and Gospel, in substance, but these covered with Types, and not so fully manifested; the full performance of Promises not then received by them; but seen afar off, Heb. 11. 13. and darkly through a veil. 2 Cor. 3. 13. Whilst the Law was more largely propounded, and the literal Land of Promise more discoursed of; and the Graces of the Spirit restrained; and the Medias expected.

7. For, if that first *Covenant* had been faultless, [and void of imperfection,] then should no place have bin sought for [to introduce] the second; [as, it is plain, there was.]

8. For finding fault <sup>a</sup> with them [for breach of the former,] He saith; <sup>b</sup> Behold, the days come, (saith the Lord,) when I will make a new *Covenant* with the house of Israel, and the house of Judah, <sup>c</sup> He saith to them. <sup>d</sup> Jer. 31. 31.

9. <sup>1</sup> Not according to the *Covenant*, that I made with their Fathers, in the day when I took them by the hand, to lead them out of the Land of Egypt, because they continued not <sup>2</sup> in [observing that] my *Covenant*; [being not of force to contain them in their duty,] and I [accordingly] regarded them not, <sup>3</sup> saith the Lord. <sup>e</sup> Exod. 24.

10. <sup>4</sup> For this is the *Covenant*, that I will make with the house of Israel, after those days saith the Lord; <sup>d</sup> I will <sup>e</sup> put my Laws into their mind, and write them, <sup>d</sup> Jerem. 31. [no more with my finger in tables of Stone, but with my <sup>33</sup> Spirit] <sup>f</sup> in their hearts: and <sup>5</sup> [so] I will be [perpetually] <sup>e</sup> Give. <sup>f</sup> On upon.

<sup>1</sup> It was not the intention of the Gracious God, in renewing the *Covenant* of works, made [properly] only with Adam, when able to have observed it, with the Israelites, at Sinai, when not able, so to condemn them for not observing it; but in it, by shewing them their transgressions; and inability of reforming them, hence to drive them faster into the *Covenant* of Grace. See Rom. 3. 19. 21, &c. 9. 32. Gal. 3. 22. 24. which was made 400 years before the Law, with Abraham; and, before him, with man, as soon as fallen. Gen. 3. 15. Which *Covenant* also was then ratified with the Sacrament of Circumcision, Rom. 4. 11. that all, thus by the *Covenant* of the Law, standing guilty before God, might more earnestly look after a redeemer. (Tho the Israelites abused this intention of God in seeking justification by the Law, Rom. 9. 32.) And when the Law had this first good effect, the second Sovereign nite of this publishing the *Covenant* of works was, to direct all, first enabled with Grace received by the second *Covenant*, to perform the perfect will of God set down in it, Gal. 3. 19. in which force as our Saviour found the Law, so he left it; not diminishing a

title thereof, Mat. 5. 18. It standing still in force, (as subordinate unto Grace not opposite to it,) for our works following Faith and Repentance, (Tho not for those preceding :) in which works we are to perform both sincere, and universal, obedience: But, in this dispensation of Gods works, such privilege and perfection have the latter times, that they have both clearer manifestations of truth, and large effusions of Grace. See verſe 6. Rom. 3. 9. note. Rom. 4. 11. note. See Rom. 3. 21. 31. And the Apostle speaks here of the Evangelical *Covenant*, as succeeding the legal, because it was not fully and clearly manifested, till long after the promulgation of the legal.

<sup>2</sup> Wanting my Spirit to enable them, procured for us by Christ.

<sup>3</sup> But gave them up, for their Sins, to their Enemies.

<sup>4</sup> See Eſa. 4. 3, 5, 6. Where Holy the title of the High Priest, and Gods Glory in the Tabernacle, is enlarged to every assembly, and to every house in Zion.

<sup>5</sup> I their God in blessing them; they my people in serving me; According to Deut. 26. 17, 18.

tually,] to them a [gracious] God, and they shall be to me a [obedient] People.

11. And [then I will pour out my Spirit so abundantly upon them, that] they shall not teach every man his Neighbour, and every man his Brother, saying; know the Lord: For all shall know me from the least to the greatest.

12. For I will be merciful to their unrighteousness, [through the blood of this new Covenant;] and their sins, and their iniquities, will I remember <sup>a</sup> no more.

13. [Here] in that he saith; a new Covenant; he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away.

<sup>a</sup> See Heb. 10. 4. 10. 18.

## C H A P. IX.

<sup>b</sup> The first therefore, <sup>c</sup> Worships, Ceremonies.

<sup>d</sup> See v. 11.

<sup>e</sup> Holy.

I. **T**HEN <sup>b</sup> verily the first Covenant, [but this in Type and reference to the second,] had also Ordinances <sup>c</sup> of Divine Service, and a <sup>d</sup> worldly Sanctuary, [raised by men.]

2. For there was a Tabernacle made; the first, wherein was the Candlestick, and the Table, and the Shew-bread, which is called the <sup>e</sup> Sanctuary.

3. And after the <sup>2</sup> second Veil, the Tabernacle, which is called the Holiest of all:

4. Which had [in it] the 3 Golden Censer, and the Ark of the Covenant, overlaid round about with Gold, wherein was the Golden Pot, that had Manna, and Aarons Rod that Budded, and the Tables of the Covenant.

5. And over it the Cherubims of Glory shadowing the Mercy-Seat; of which we cannot now speak particularly.

6. Now when these things were thus ordained; the

<sup>f</sup> As the Jews whole Government did vanish away in a few years after the writing of this Epistle

2 For the first Tabernacle was severed from the outward court by another Veil, or Curtain. Exod. 26. 36.

3 This is not mentioned by Moses; it seems such a Censer reserved for the use of the day, when the High Priest burnt Incense in the Holy of Holiest. See Lev. 16. 12.

Priests

Priests went always into the first Tabernacle, <sup>1</sup> accomplishing [*daily*] the service of God.

7. But into the second *went* the High Priest alone, [*and that only*] once every year, <sup>2</sup> not without Blood, which he <sup>3</sup> offered for himself, and for the <sup>a</sup> errors of the people. <sup>d Ignorances.</sup>

8. The Holy Ghost. [*by* <sup>4</sup> *that rare access, and only of one, into the Holy place,*] this signifying; that the way into the Holiest of all was not yet made manifest, <sup>6</sup> while as the first Tabernacle was yet standing.

9. <sup>b</sup> Which [*Tabernacle*] was a figure for the time then present; in which <sup>c</sup> were offered, both Gifts, and Sacrifices, <sup>d</sup> that could not make him that did the Service perfect, [*and cleansed,*] as pertaining to the Conscience.

10. [*As*] <sup>e</sup> which stood only in [*a certain Use of*] Meats, and Drinks, and divers washings, <sup>7</sup> and [*other*] <sup>f</sup> carnal ordinances <sup>8</sup> imposed on them, [*as Types*] until the [*full*] time of Reformation <sup>g</sup> [*by Christ*].

11. But Christ, being come an High Priest <sup>h</sup> of [*the*] good things to come, by [*and through*] a greater, and more perfect Tabernacle, [*of the Heavens*] not <sup>i</sup> made with hands, that is to say, not of this building, [*which man raiseth.*]

12. Neither by the Blood of Goats, and Calves, but by [*shedding*] his own Blood, he entered in <sup>k</sup> once [*for all*] into the Holy place, [*the presence of God,*] having obtained [*by the perfection of his offering,*] <sup>9</sup> eternal redemption for us.

<sup>1</sup> Lighting the Lamps, changing the Shew-bread, burning incense, sprinkling the Blood of Sin-Offerings before the Veil, and upon the Altar of Incense there, Lev. 4. 6, 7. &c.

<sup>2</sup> The Blood only carried into the Sanctuary, because it represented the soul, and the Life. Lev. 17. 14.

<sup>3</sup> Sprinkled upon the Mercy seat. See Heb. 8. 3.

<sup>4</sup> See Heb. 10. 19. 20. -Mat. 27. 51. at Christ's Passion, the Veil rent, and all laid open.

<sup>5</sup> Or: by his often entrance more than once, which argued the Service imperfect.

<sup>6</sup> Spoken in respect of Christ's entering

into the Heavenly Sanctuary. (See v. 12.) By whom the souls of all Saints, before or since Him, enter in thither.

<sup>7</sup> As, abstaining from Meats declared unclean: the Priests, when officiating, abstaining from Wine, Lev. 10. 9. divers washings of the Priests, Exod. 29. 4. of the Levites, Numb. 8. 7. of the people defiled, Lev. 15. 8. before they might enter the Temple.

<sup>8</sup> Fitted for the Typical, and Legal faults of those, who, for some corporal uncleanness, were excluded the Sanctuary, or Congregation. Numb. 19. 11, 13; 10. -Lev. 14. 7.

<sup>9</sup> Without reiterating of his Sacrifice for a redemption annual.

<sup>b</sup> Which parable belongs to the times approaching.

<sup>c</sup> Were offered.

<sup>d</sup> Being not able to perfect the worship.

<sup>e</sup> Being only imposed for meats. <sup>f</sup> Rites or Ceremonies.

<sup>g</sup> Col. 2. 14. <sup>h</sup> Heb. 10. 1. <sup>i</sup> See v. 24. <sup>k</sup> For once, or once for all.

13. For if the Blood of Bulls and Goats, and the ashes of an Heifer sprinkling the unclean, sanctifieth to the purifying of the flesh :

a Fault. 14. How much more shall the blood of Christ, who, through [the revivifying power of] the eternal Spirit, offered himself <sup>2</sup> without a spot to God, [his Father,] purge your <sup>3</sup> conscience, [and your spirit,] from <sup>4</sup> dead works henceforth <sup>5</sup>, to serve the living God ?

A Covenant. b 15. And for this cause he is the Mediator of the new <sup>6</sup> Testament, that by means of [his <sup>7</sup>] death [undergone] for the Redemption of the Transgressions, that were <sup>8</sup> [unremitted] under the first Testament, [all] they which are called, [after first their offences expiated,] might receive [from him] the promise of [an] eternal inheritance [upon his decease.]

c Be produced. Be brought in. 16. For where a Testament is, there must also of necessity <sup>a</sup> be the <sup>9</sup> death of the Testator.

17. For a Testament is of force [only] after men are dead : <sup>b</sup> otherwise it is of no strength at all, whilst the testator liveth, [and hath not yet established the unchangeableness of it, by his death.]

f 1 This may be understood either of our Lords eternal Divinity, by which his most precious Blood becomes of such infinite virtue, and efficacy. Or, of the person of the Holy Ghost relating to his Humanity, and received from his Father : (called also the power and the glory of the Father ; Rom. 6. 4. - 2 Cor. 13. 4. - Luk. 1. 35.) Which holy Spirit overshadowed the blessed Virgin at his conception ; which visibly descended on him at his Baptism ; By which he was carried into the Wilderness, &c. Mat. 4. 1. - Luk. 4. 14. By which he is said to be justified, sanctified, sealed, anointed (all which he is said to have received from the Father.) See Rom. 1. 4. - 1 Pet. 3. 19. - 1 Tim. 3. 16. - John 6. 27. compared with Eph. 1. 13. - John 10. 36. Lastly by which he hath power to lay down, and take up his Life when and as he pleased. John 10. 18.

2. In allusion to the legal Sacrifices without blemish, Lev. 22. 20. - Numb. 19. 2.

3 Conscience from the guilt of sins already committed.

4 Deadly.

5 As the legally cleansed were admitted

ted to serve him in the Sanctuary.

6 Testament, and Covenant, are the same word in the Original ; Here rendered, Testament, because of the Inheritance, which the Son of God, by his death procuring remission of our sins, hath left unto us. For a Testament is one kind of Covenant confirmed by death ; and it was an ancient form of confirmation of all Covenants, by the Blood, and Death of some living Creature.

7 Christs Blood as expiatory for remission of our sins, so confirmatory for settling upon us our Heavenly Inheritance.

8 Vid. Act. 13. 35. The actions of the Law, being figurative, had no efficacy in themselves ; but only in relation to Christ ; by Faith in whom promitted all the sins of the faithful in precedent Ages were remitted.

9 As death is a confirmation of a legacy, that it cannot afterward be changed by the Donor, so God, in his Sons death, confirmed to us our Heavenly inheritance, Or, so the Son, by his own death, confirmed to us his inheritance, given him by his Father, that we should be Co-partners with him in it.

18. Where

18. Whereupon neither the first *Testament* was <sup>a</sup> dedicated without Blood [*and the substituted solemn death of some Creature to ratify it,*]

<sup>a</sup> Consecrated. Purified.

19. For when Moses had spoken every precept to all the People according to the Law, he <sup>b</sup> took the Blood of Calves, and of Goats, with <sup>c</sup> Water, and <sup>d</sup> Scarlet-wool, and Hyssop, and sprinkled both the Book, and all the people.

<sup>b</sup> Exod. 24. 7, 8.  
<sup>c</sup> Purple.

20. Saying; this is the Blood [*for establishing*] of the <sup>d</sup> Testament, which God hath enjoined to you [*to observe,*]

<sup>d</sup> Covenant commanded toward you.

21. Moreover he sprinkled with Blood both the Tabernacle and all the vessels <sup>e</sup> of the <sup>2</sup> Ministry.

<sup>e</sup> Office.

22. And <sup>3</sup> almost all things are by the Law purged with Blood: and without shedding of Blood is <sup>4</sup> no Remission [*heard of, in the Law.*]

23. It was therefore necessary that the patterns, [*and representations*] of [*the*] things in the Heavens should be purified with these, but <sup>5</sup> the <sup>6</sup> Heavenly things themselves [*Hallowed, and prepared,*] with better Sacrifices than these.

24. For Christ [*with the Blood of his Sacrifice*] is not entered into the holy places made with hands, which are the <sup>f</sup> figures of the true; but into Heaven it self, now to appear [*there*] in the presence of God, for us.

<sup>f</sup> Types.

25. Nor yet [*was it needful,*] that he should offer himself often, as the High Priest entered into the Holy

<sup>1</sup> Lev. 14. 49. 51. -Exod. 12. 22. The blood was mingled with Water, that it might without growing stiffe, the easier be sprinkled; but, more Mysteriously, it shews the coming of Christ, with the Blood of his Crois, and the water of Regeneration. <sup>1</sup> John 5. 6.

<sup>2</sup> Before they might be employed in the Holy Service; as we must be by the Blood of Christ, before we yeld any acceptable service to God.

<sup>3</sup> For some were, with water, Lev. 22. 6. and some, that could endure it, with fire. Numb. 31. 22.

<sup>4</sup> Vid. Lev. 17. 11. Expiation by blood before reconciliation.

<sup>5</sup> The Heavens being the Temple of our Spiritual Service, which is now offered to the Throne of Grace, there, by Christ.

<sup>6</sup> The Heavenly things, or Sanctuary

is said to be purified only by Allusion; i. e. dedicated, prepared, for the Service of this our High Priest, to be performed, therein: Or, by Heavenly things, Metonymically, may be meant the persons under the Gospel; who, purified by Christs Blood, now have an entrance, and admittance into the Heavenly Sanctuary, and residence there. See Eph. 1. 3. -Col. 3. 1. -Phil. 3. 20. -Heb. 10. 19. Tho. how far some upper Regions of the World, as well as the earth, may be said to be contaminated by the sins of men, and of the Ibla Angels, which therefore must be purified, and if I may so say, reconciled to God, only by the Merits of Christs Blood, we know not. See the expressions in Eph. 1. 10. -6. 12. -Col. 1. 16. 20. -2. 10. -Job. 15. 15. -4. 13. -25. 5. -2 Pet. 3. 7. 12. -Rom. 8. 22.

place [*once*] every year, with [*the*] blood of others [*not his own.*]

*a* At the consummation of the Ages.  
*b* Hath he been manifested, by Sacrificing of himself, for the putting away of sin.  
*c* See 2 Tim. 4. 8.

26. For then must he [*very*] often have suffered <sup>1</sup> since the foundation of the world: but now once <sup>a</sup> in the end of the world, [*after wickedness exceedingly multiplied,*] <sup>b</sup> hath he appeared to put away sin by the Sacrifice of himself.

27. And as it is appointed [*all other men*] once to die, but after this [*only*] the judgment, [*and immortality.*]

28. So Christ was once offered [*a Sacrifice*] to bear the Sins of <sup>2</sup> many, and [*hereafter*] unto them, <sup>c</sup> that look for him, [*and love his coming,*] shall he appear the second time [*upon Earth in that day of Judgment,*] without Sin, [*either his own, like the Legal High-Priest, or others already expiated,*] <sup>d</sup> unto [*the performing of their*] Salvation.

*d* For their deliverance.

## C H A P. X.

*f* By the same Sacrifices every year.  
*g* They would have ceased (according to other Copies.)

1. **F**OR the Law having [*only*] a [*weak*] shadow of [*the*] good things to come, and not the very image of [*the*] things themselves, can never <sup>f</sup> with those Sacrifices, which they offered year by year continually, make the comers thereunto perfect <sup>1</sup> [*as touching remission of sin.*] <sup>2</sup>

2. For then would <sup>g</sup> they not have ceased to be offered, because that the Worshippers, once purged,

<sup>1</sup> To redeem after this manner (i. e.) by a yearly oblation, &c. all Sinners, that have been since then. See the Pirae Luk. 11. 50.

<sup>2</sup> He saith *many* regarding the event; this Sacrifice, for the effect, and issue of it, not pertaining to all, but to those, that obey, &c.

<sup>3</sup> Or, (as others interpret) [*to leave of sinning,*] So they interpret, verse 2. <sup>4</sup> thoroughly, as Christ hath purged

them since by his Holy Spirit [*and conscience of [committing] Sins, [as formerly,*] See 1 John 3, 9, 15, 18. So verse 3. *made of [more] Sins, [committed as much as formerly,*] every year. So vers. 4. *away Sins* [so as men shall not continually Relaps into them.]

<sup>1</sup> The Law did neither declare nor bestow perfection, as our Lord did.

<sup>2</sup> All Sins are remitted through the death of our Lord, not so by the Law.



had no more conscience of [those] Sins, [for which they had made former atonement?]

3. But in those sacrifices, *there is a remembrance, again* a A commemoration: made [by the High Priest,] of [their former] sins every year.

4. For it is not possible that the blood of Bulls, and of Goats, <sup>2</sup> should [ever] take away sins.

5. Wherefore when he cometh into the world [who was to take away the Sins thereof,] he saith [in the 3 Psalmist,] Sacrifice and Offering <sup>b</sup> thou wouldst not, but a body, [for to be an Offering,] hast thou <sup>c</sup> prepared me. b Thou hast not delighted in. c Framed.] Thou hast fitted.

6. In burnt-offerings and Sacrifices for sin, thou hast had no pleasure:

7. Then said I, lo I come, <sup>5</sup> [so (as) in the volume of the Book it is written of me,) to do thy Will, O God.

8. Above when he said; Sacrifice, and Offering, and Burnt-Offerings, and offering for sin, thou wouldst not, neither hadst pleasure therein, which are offered <sup>d</sup> by the Law: c According to the Law.

9. Then said he; Lo, I come to do thy Will (O God :) he taketh away the first, that he may establish the second.

10. By the which will, we are [now fully] <sup>6</sup> Sancti-

<sup>1</sup> All Sins, those to come as well as past, are remitted by Christs perfect Sacrifice, (See ver. 14, 17, 18,) to them, who have an interest in it, by performing the conditions God hath required, upon all their relapses into Sin; not so by the legal; therefore reiterated. Secondly as remission is purchased by Christs Sacrifice for all sins committed; so, by the merit of it, (in purchasing us the Graces of the Holy Spirit,) strength is given us to resist Sin for the future, (See 1 Jo. 3. 9, 15, 18.) so, as we shall henceforth live in no habit, delight, or abandonment to Sin, if we make use of the Grace, Christs oblation hath purchased for us.

<sup>2</sup> No efficacy in the flesh of a Brute, to cleanse away the Spiritual Sin of a man. See Heb. 9. 9. Rom. 8. 12, 18. None, I say, of themselves, but only Typically in relation to the Sacrifice of Christ; they being instituted chiefly for legal Sins,

(not, the properly so called) <sup>as</sup> carnal uncleannesses of the Body, &c. Heb. 9. 13. Or, if for more; extending, especially to those of ignorance, and infirmity. See Numb. 15. 24, 27: compared 30. and if to Sins willingly committed, (Lev. 6. 15, 17.) Lev. 16. 16, 21. yet not taking away our weakness of continual relapsing into them again.

<sup>3</sup> Psalm 40. 7. Urged by the Apostle, (as usual) according to the Septuagint in those times best known to the Jews.

<sup>4</sup> Save in relation to mine.

<sup>5</sup> i. e. As I am registred in the Book, to become thy servant for ever, alluding to instruments drawn between Masters and Servants. According to which (in the Original) he speaks before of boring of his Ears.

<sup>6</sup> By Sanctified is here meant purified or cleansed from Sin, See 9. 13. 11. 19. 12.

<sup>a</sup> 2.c. - 13. <sup>1</sup> fied, a [*and cleansed from sin,*] through <sup>1</sup> the offering of the body of Jesus Christ once *for all*.

<sup>b</sup> Stood.

11. And [*we see, how*] every [*other*] Priest <sup>b</sup> 1 standeth daily ministering, and offering oftentimes the same Sacrifices, which can never take away sins, [*if not at the first.*]

<sup>c</sup> Ps. 110. 1. 12. But this man, after he had offered one Sacrifice for sin for ever, *sate down*, [*saith the c Psalm,*] on the right hand of God.

13. From henceforth expecting [*according to the promise of his Father,*] till his <sup>2</sup> enemies be made his footstool <sup>3</sup>.

14. For by [*his*] one offering he hath perfected for ever them that are sanctified [*from their sins.*]

15. Wherefore the Holy Ghost also is a witness to us, [*in another Prophecy;*] for after that he had said before,

<sup>d</sup> Jer. 31. 33. 16. This is the Covenant that I will make with them after those days, saith the Lord : <sup>d</sup> I will put my Laws into their hearts, and <sup>e</sup> in their minds, will I write them ;

<sup>e</sup> Upon.

17. [*He addeth,*] and their sins, and iniquities will I remember no more.

<sup>f</sup> Liberty. 18. Now where remission of <sup>4</sup> these is, there is [*needful*] no more offering for sin <sup>5</sup>.

19. Having therefore, Brethren, [*the*] <sup>f</sup> boldness, [*through Remission of our sin,*] to enter [*now with our Prayers, and hereafter with our Persons,*] into the <sup>2</sup> Holiest, by the Blood of Jesus,

<sup>g</sup> See Heb. 9. 8, 12.  
<sup>h</sup> New made.

20. By a new and [*ever-*] living way, which he hath <sup>h</sup> consecrated for us, through the Veil [*of the Deity,*] that is to say, his <sup>6</sup> Flesh, [*assumed at his Incarnation for this purpose.* <sup>7</sup>]

<sup>i</sup> See v. 5.

<sup>1</sup> Opposit to sitting down (vers. 12.) of one, that had finished his offering, and his work.

<sup>2</sup> Even death it self, and that subdued, excludes the necessity of a new Oblation, or Sacrifice.

<sup>3</sup> And all his Sanctified members be gathered to himself.

<sup>4</sup> All, for ever, as Gods second Covenant runs. Vers. 17.

<sup>5</sup> No more offering needful, neither for those that live Holyly : for they have ceased from sinning, to as formerly ; and this offering is made for all theirs, as

well future, as past ; they are not receding from the Evangelical condition thereof : nor for the wicked, or revolted ; for this offering made already, remitted not their sin, (they being defective in performing the condition of the Covenant ; ) and therefore another offering still would be as uselefs.

<sup>6</sup> Rent also, as the other Veil in his passion. By which rending of, it he also entered the Holiest.

<sup>7</sup> Through mortality he entred into life, and Glory.

21. And

21. And having [such] an High Priest [to offer our Prayers, and his intercessions for us,<sup>a</sup> who is Lord] over the House of God;

22. <sup>b</sup> Let us draw near with a true heart in full assurance of faith [to obtain our requests, as] having [now] our hearts <sup>1</sup> sprinkled [by his blood] from [sin and] an evil conscience, and our bodies [in holy Baptism] washed with pure water.

23. [And] let us hold fast [to the end] the profession of our <sup>c</sup> Faith [into which we have been Baptized,] without wavering, (for he is faithful that promised.)

24. And let us consider one another [in frequent conference] to provoke [one another] unto [mutual] love, and to [persisting in] good works.

25. Not [out of fear, defection, or faction,] forsaking the <sup>3</sup> assembling of our selves together, [in the publick services of the Church,] as the manner of some is: <sup>4</sup> but [openly animating, and] exhorting one another [to constancy in the Faith:] and so much the more, as ye <sup>5</sup> see the day [of Gods righteous Judgment of all men] approaching <sup>e</sup>.

26. For if we [again backslide from the Christian profession, and] sin <sup>6</sup> wilfully, after that we have received the knowledge of the truth, [of Salvation, only through

<sup>a</sup> Heb. 3. 5, 6.

<sup>b</sup> Let us come unto him in fulness of Faith.

<sup>c</sup> Hope.

<sup>d</sup> Luk. 17. 24. -2 Pet. 2. 10, 12.  
<sup>e</sup> Ver. 37.

<sup>1</sup> Allusion, to the purifying Water, Numb. 19. 17, 20. with which unclean persons were to be sprinkled before they might have access unto the Sanctuary. Or, to that washing, Lev. 16. 4.

<sup>2</sup> Cleansed both from the filthiness of the Flesh, and of the Spirit. 2 Cor. 7. 1. The conscience thinking no evil, nor the body executing.

<sup>3</sup> So beneficial, for learning the word, unanimity of Prayer (and praise, comforting the weak, censuring the wicked, succouring the poor, maintaining love, and communion in the Eucharist, &c. and the deserting it so dangerous, for our failing also in Faith. Whereas God especially in the Church bestoweth, and augmenteth his Gifts, for the much prayers and much praise there performed.

<sup>4</sup> Complying with the Jews, that vehemently persecuted the Church, for fear, &c. Gal. 5. 11. Phil. 3. 18. -Rom. 10. 10.

<sup>5</sup> The uncertainty God hath left the

World in concerning its end, and the General day of Judgment, is made by the Apostle a motive to prepare for it as near. So our Death, and Judgment are joyned together, c. 9. 27, 28. <sup>a</sup> It is appointed once to die; and after that, <sup>b</sup> the Judgment. Because no action of the man intercedes between these two; and as the one leaves him, so the other finds him, at what distance soever these happen to be; See Phil. 1. 6. -1 Tim. 6. 14. -Jam. 5. 7, 8. -2 Thes. 1. 7. -2 Tim. 4. 8. Heb. 10. 35, 36, 37.

<sup>6</sup> See the Sin, ver. 29. See Heb. 6. 4. -2 Pet. 2. 20. -The Apostle speaks of revolt from, and despising of, the Gospel; as (ver. 28.) of an Israelites despising Moses Law; all ordinary breaches of which Law were not punished with death. But here also may be meant some other sins, such as are not only deliberate, and done with full consent of the will; but, obstinate and obdurate against the known light of Truth, admonitions of the Church, &c.

*the Blood of Jesus,]* there remaineth no more Sacrifice for *[our]* sins.

27. But a certain fearful looking for of Judgment, and <sup>1</sup>fiery <sup>a</sup>indignation, which shall devour the adversaries.

<sup>a</sup> Burning of Fire.

<sup>b</sup> Deut. 17.

6, 12, 13.

13, 8, 15.

13. -Numb.

15, 30, 32,

33.

<sup>c</sup> Hath bin

sanctified.

<sup>d</sup> Prophane.

<sup>e</sup> Reproach-

ed.

<sup>f</sup> See v. 32.

<sup>g</sup> See Tit.

3. 5.

28. He, that <sup>b</sup>despised Moses's Law, died without mercy under *[the hands of]* two or three witnesses.

29. Of how much sorer punishment, *[at that day,]* suppose ye, shall he be thought worthy, who hath <sup>2</sup>troden under foot the Son of God, and hath counted the Blood of the Covenant, wherewith he <sup>c</sup>was <sup>3</sup>sanctified *[and cleansed from his Sins]* an <sup>d</sup>unholy *[worthless]* thing, and hath <sup>e</sup>done despite unto the <sup>3</sup>spirit of Grace, *[wherewith he had been formerly enlightened, and regenerated?]* <sup>g</sup>

30. For we know him that hath said; <sup>h</sup>Vengeance belongeth unto me; I will recompence, saith the Lord. And again; <sup>i</sup>The Lord shall Judge his People.

<sup>h</sup> Deut. 32.

35. Rom.

12. 19.

<sup>i</sup> Deut. 32.

36.

31. It is a fearful thing to fall into the hands of the living God.

32. But *[do ye stand stedfast, and]* <sup>4</sup>call to remembrance the former days, in which, *[soon]* after ye were <sup>5</sup>illuminated, ye endured a great fight of afflictions.

<sup>k</sup> Being

made part-

akers of

those which

so lived.

<sup>l</sup> A fellow-

feeling

with those

in Bonds.

<sup>m</sup> That you

have in

your selves

a better

being in

Heaven, &

an abiding

one.

33. Partly, while ye were made a gazing stock *[your selves,]* both by reproaches, and afflictions; and partly, <sup>k</sup> whilst ye became companions *[and succourers]* of them, that were so used.

34. For ye had <sup>l</sup>compassion <sup>6</sup>of me *[also]* in my Bonds; and took joyfully the spoiling of your Goods; knowing <sup>m</sup>in your selves, that you have in Heaven a better, and an enduring, substance.

35. Cast not away therefore *[now after so much suffer-*

<sup>1</sup> Allusions to Numb. 16. 35. -Lev. 10. 2.

<sup>2</sup> Which may be done, either in a corrupt judgment; or in an outward profession against judgment; or wicked life against our profession.

<sup>3</sup> See ver. 10. -cleansed in his Baptism, -See ver. 32. Heb. 6. 4.

<sup>4</sup> See the like inference, Heb. 6. 5.

<sup>5</sup> By the Doctrine of the Gospel. So also baptism is expressed, because, at the same time, the Baptized frequently were

extraordinarily enlightened with the holy Ghost, Act. 2. 38. -6. 12, 17.

<sup>6</sup> Some Copies read *ὑπομείματα*, which is followed by the vulgar. -*Nam & vin-ctis Compassi sumus.* And see chap. 13. 3. *ὑπομείματα*: but the place being read, *Τοῖς ὑπομείματις*; and Saint Paul being supposed this Person in Bonds, it seems to relate to his Bonds in Jerusalem. Act. 21. When he brought to this distressed Church his last Almshouse.

ing,] your <sup>1</sup> confidence, [and courage,] which have great recompence of reward [to come,]

36. For ye have [yet] need of patience; that, after ye have first [perfectly] done the will of God, ye might at last receive the promise.

37. For yet a little while, [saith the <sup>a</sup> prophet,] and he, that shall come will come, and will not tarry.

38. <sup>b c</sup> Now, [as it follows there,] the just <sup>2</sup> shall live by [his] faith: <sup>d</sup> but if he draw back, [saith the Lord,] my soul shall have no pleasure in him.

39. But <sup>e</sup> [I hope] we are not of them, who draw back [from the Faith] unto [the] perdition, but of them that believe, to the <sup>f</sup> saving of the Soul.

<sup>a</sup> Habac. 2.  
<sup>3.</sup> But.  
<sup>c</sup> Habac.  
<sup>2. 4.</sup> And if he draw back.  
<sup>e</sup> Heb. 6. 9.  
<sup>f</sup> Purchasing.  
Finding.

## C H A P. XI.

<sup>a</sup> **N**OW faith is the <sup>b</sup> substance, [and present being, <sup>g</sup> as it were,] of things hoped for; the <sup>h</sup> evidence of things not seen.

2. For by it, [when the things hoped for were <sup>a</sup> far off,] the Elders<sup>i</sup> obtained [in the Scriptures] a good report.

3. [First] through faith we understand [from them,] that the Worlds were framed [of no precedent matter, solely] by the word [and command] of God; so that things, which are seen, <sup>k</sup> were not made of things that do appear; <sup>l</sup> [a thing exceeding all natural apprehension.]

4. By [reason of his] <sup>5</sup> Faith [it was, that] Abel offered unto God <sup>1</sup> a more excellent Sacrifice than Cain: by which [Faith] he obtained [that] <sup>m</sup> witness [from God,] that he was righteous: God <sup>6</sup> testifying his gifts [and offerings, that they pleased him;] and by

<sup>g</sup> Confident expectation. Ground or confidence.  
<sup>h</sup> Conviction.  
<sup>i</sup> Received a Testimony.  
<sup>k</sup> Were made not.  
<sup>l</sup> A Sacrifice exceeding that of Cain.  
<sup>m</sup> Gen. 4.  
<sup>4. 7.</sup>

<sup>1</sup> Free profession of Christianity.

<sup>2</sup> Shall be sustained by his Faith, first, in expectation of the fulfilling of Gods promise: And, at that time also, shall be saved by his Faith.

<sup>3</sup> See Habac. 2. 4. The Prophet speaking thereof thole, that in their trouble deserting God, seek for some other refuge than him; as the Jews did to Neighbouring Princes.

<sup>4</sup> See Gen. 1. 2. And as the visible world was made out of what appeared not formerly, so all his other promises are accomplished easily out of nothing seen for the present, but only by the eye of Faith.

<sup>5</sup> See the quality of his Faith, v. 6.

<sup>6</sup> Some suppose by sending fire from Heaven upon his Sacrifice, as upon Eliab's.

<sup>a</sup> Gen. 4. 10. it he, being dead, yet <sup>a</sup> <sup>1</sup> speaketh [*afterwards in the Scriptures, in Gods ears; and the cry of his innocently spilled blood was heard.*]

<sup>24</sup> Rev. 6. <sup>10</sup> Mat. <sup>23</sup> 35. <sup>15</sup> spoken of. 5. By [*reason of his*] Faith [*it was, that*] Enoch was translated that he should not see Death; and was not found [*afterwards among mortals,*] because God had translated him: for, before his translation, he had this testimony <sup>2</sup> [*in the Scripture,*] that he pleased God.

6. But without Faith it is impossible to please him; for he that cometh to God [*in any religious worship of him,*] must believe [*both*] that he is; and that he is a [*regarder of humane affairs; and a certain*] rewarder <sup>3</sup> [*in, or, after this life, of the Piety*] of [*all*] them, that diligently seek him.

<sup>f</sup> Being wary. <sup>c</sup> Gen. 6. 9. 7. By [*the power of*] <sup>4</sup> Faith Noah, <sup>b</sup> being warned of God of things [*concerning the universal deluge*] not seen as yet, moved with fear, prepared an Ark to the saving of <sup>d</sup> <sup>2</sup> Pct. 2. 5. his House; by the which he condemned the World, [*uncredulous to his Doctrine,*] and became [*the sole surviving*] <sup>5</sup> heir to the [*title, and benefits of the*] righteousness, which is [*acquired*] by <sup>e</sup> Faith.

<sup>10</sup> According to. 8. By [*a strong*] Faith Abraham, when he was called to go out [*from his Country, and Friends,*] into a place, which [*God promised*] he should after receive for an inheritance, obeyed: and he went out, not knowing [*the place at all*] whither he went.

9. By Faith he [*contentedly*] sojourned [*afterward*] in the land of promise, as in a strange Country; [*not building Houses, but*] dwelling in Tabernacles with Isaac and Jacob, the Heirs with him of the same promise.

<sup>f</sup> Heb. 13. 14. 10. For he looked for <sup>f</sup> a [*another kind of*] <sup>6</sup> City, where. in [*to fix his ambulatory habitation,*] which hath [*more sure*] foundations; <sup>7</sup> whose builder, and maker is [*not Man, but*] God.

<sup>1</sup> Speaketh for the restoring of life, to the innocent; Vengeance on the oppressor.

<sup>2</sup> Gen. 5. 24. Hebr. walked with God.

<sup>3</sup> Chiefly in the World to come, (which they also believed and expected;) else to what purpose Flood cry after death, verse 4? how die in Faith, verse 13? if nothing hoped for after

death; faith being only the substance of things hoped for. See verse 16. 26. 39.

<sup>4</sup> Great faith to believe a Flood that could drown the world.

<sup>5</sup> Sole heir to his Ancestors, Abel, Enoch, &c.

<sup>6</sup> In heaven, verse 16. Heb. 12. 22.

<sup>7</sup> Opposed to Tabernacles, which have none.

11. Through [*the predisposition of her*] <sup>1</sup> faith <sup>a</sup> also <sup>2</sup> Even. Sarah her self received strength [*from God*] to conceive seed; and was delivered of a Child, when she was past age, because she judged him faithful who had promised.

12. Therefore sprang there even of one, and him <sup>b</sup> as <sup>b</sup> Dead in these respects. so many as the stars of the Sky in multitude; and as the sand, which is by the Sea-shore, innumerable.

13. These all died in faith, not having received the promises, but having seen them afar off; and [*they*] were perswaded of *them*, and embraced *them*, and [*meanwhile when inhabitants of Canaan, yet*] <sup>c</sup> confessed, that they were strangers, and <sup>d</sup> pilgrims on the Earth.

14. For they, that say such things, declare plainly; that they [*still*] seek a Country.

15. And truly if they had bin mindful of that Country from whence they came out, [*Chaldea,*] they might have had opportunity to have returned:

16. But now [*'tis plain,*] they desire a better Country [*than that,*] that is, an Heavenly: Wherefore God is not ashamed to be called their God, [*2 still after their decease*] for he hath [*there*] prepared for them a City [*wherein they live for ever.*]

17. By <sup>e</sup> faith Abraham, when he was tried, offered up Isaac: and <sup>f</sup> he, that had received the promises [*established upon that Son,*] offered up his only begotten Son.

18. [*Even him,*] <sup>g</sup> of whom [*in the promise*] it was said; that in Isaac shall thy seed be called:

19. Accounting that God was able to raise him up, [*to fulfil his promise,*] even from the dead: from whence also he received him in a figure, [*and as a type of our Lords Resurrection, after he had resolved on his death.*]

20. By <sup>b</sup> faith Isaac [*before his death*] blessed Jacob and Esau, concerning things [*the Holy Ghost told him were*] to come; [*giving the higher blessing to the younger brother.*]

<sup>1</sup> The first thing is Gods promise; then our belief of it; then his accomplishment of it: The second saying, the third fails, because the first is conditional. All our Faith is built upon Gods power with some promise in general at least; for without Gods promise, general

or particular, no Faith extends further than the Devils: See Mat. 17. 58. Mark 9. 23. Spoken of temporal blessings: the receipt of these also must what depending on our faith.

<sup>2</sup> Exod. 3. 6. Mat. 22. 32. Our Saviours arguments for the Resurrection.

a Gen. 48.  
15.

b Worship-  
ped upon.  
c Gen. 47.  
31.

d Remem-  
bered.

Comely.

To have  
the tempo-  
ral enjoy-  
ment of sin.  
e Gen. 47.  
31.

21. By faith <sup>a</sup> Jacob, when he was a dying, blessed both the Sons of Joseph [*to be Co-heirs in Canaan with the rest of his Children, preferring, as Isaac had done, the Younger before the Elder :*] and <sup>b</sup> worshipped [*God in faith of his promises,*] leaning upon the top of his Staff. <sup>c</sup>

22. By faith Joseph, when he died, <sup>d</sup> made mention of the departing of the Children of Israel [*out of Egypt ;*] and gave commandment concerning his Bones [*to be carried with them.*]

23. By [*their*] faith, Moses, when he was born, was hid three months of his Parents, [*believing him appointed by God for some great design,*] because they saw he was a <sup>e</sup> proper Child ; and they not afraid of the Kings commandment.

24. By faith, Moses, when he was come to Years, refused to be called the Son of Pharaohs Daughter ;

25. Chusing rather to suffer affliction with the people of God [*in Egypt and the Wilderness,*] than <sup>i</sup> to enjoy the pleasures of sin <sup>1</sup> [*in Pharaoh's Court*] for a season.

26. Esteeming the <sup>2</sup> reproach <sup>3</sup> & of <sup>4</sup> Christ [*to come, of whom also he was a Type,*] greater Riches than the Treasures in Egypt : For he had respect unto the recompence of the [*5 Eternal*] reward <sup>6</sup>.

27. By faith he <sup>7</sup> forlook Egypt, [*conducting the Israelites from thence,*] not fearing the wrath of the [*menacing,*]

<sup>1</sup> With dissembling his Hebrewism ; and renouncing his Inheritance in the promises made to his Fathers.

<sup>2</sup> Spoken by allusion to the afflictions of Christians, and these Hebrews he writ to.

<sup>3</sup> Jesus Christ, then, the Head also, and, (some think,) the personal conductor, of the Church in the Wilderness. (See Exodus 23. 21. Acts 7. 38. 1 Cor. 10. 5. Exodus 17. 7.) Always the same, (Hebrews 13. 8. Rev. 13. 8.) In the Prophets time, (1 Pet. 1. 11.) In and before Abraham, (John 8. 58. who saw his day, and rejoiced ;) In Noah's time, (1 Pet. 3. 19.) In the beginning of time ; (by whom God made the worlds, Hebrews 1. 10.) Before the worlds, (John 17. 5.)

<sup>4</sup> Or, of Christ ; i. e. of the Blessed

Seed, (Gal. 3. 16.) this people of God being then poor Brick-makers, and much reproached ; the Antitype sometimes used for the Type. So Israel called God's first-born, Exod. 4. 22.

<sup>5</sup> In Heaven, for he reached not the Earthly Land of promise.

<sup>6</sup> This, and most of the other instances in this Chapter are fitted to encourage the persecuted Jew-Christians, to persevere in their profession by Faith ; believing and looking for the rest, and reward to come. See 12. 1.

<sup>7</sup> Or, it may be understood of his first-flight ; not fearing, the wrath of the King should overtake him, because his keeping the Passover, in Egypt, is here mentioned after it, verse 28.

King :



King : for he <sup>a</sup> endured [*constant*] as seeing [*by faith*] <sup>a</sup> Was <sup>constant</sup> him, who is invifible, [*at hand to protect him.*]

28. Through <sup>1</sup> faith [*in Gods merciful promise of their fafety*] he kept the Paffover, and the fprinkling of blood [*on the door-pofts,*] left he, that destroyed the firft-born, fhould touch them.

29: By <sup>2</sup> faith [*in Gods power*] they paffed through the red Sea, as by dry land : which the [*faiblefs*] Egyptians affaying to do, were Drowned.

30. By faith [*in Gods word*] the Walls of Jericho fell down [*of themfelves,*] after they were [*only*] compaffed about feven days.

31. By faith [*of the accomplifhment of Gods promifes of Canaan, made to his people,*] the Harlot Rahab perifhed not with them that <sup>b</sup> believed [*them*] not, when ſhe had [*formerly*] received the ſpies with peace. <sup>b</sup> Obeyed not, were diſobedient.

32. And what ſhall I more ſay? for the time would fail me to tell of Gideon, and of Barak, and of Samſon, and of Jephthah, and of David alſo, and Samuel, and of the prophets.

33. Who, through faith, <sup>3</sup> ſubdued [*great*] Kingdoms, wrought [*much*] righteouſneſs, obtained [*many*] promiſes; ſtopped the mouths of <sup>4</sup> Lions,

34. Quenched the violence of <sup>5</sup> Fire, <sup>6</sup> eſcaped the edge of the Sword, out of weakneſs <sup>7</sup> were made ſtrong, waxed valiant in fight, turned to flight the Armies of the Aliens;

35. <sup>8</sup> Women received their Dead <sup>c</sup> raiſed to Life again; and others <sup>9</sup> were <sup>d</sup> Tortured, not accepting deliverance [*by any Apoſtacy, for the preſent Life,*] that they might obtain a better Reſurrection [*for the future.*] <sup>c</sup> By Reſurrection. <sup>d</sup> 2 Mac. 7. 7.

36. And others had trial of <sup>e</sup> cruel mockings, and ſcourgings; yea moreover of Bonds, and Imprifonment; <sup>e</sup> Contumelies.

<sup>1</sup> Though the Iſraelitiſh mixed with the Egyptian Families.

<sup>2</sup> Whilſt the Fluid waters ſtood like mountains beſide them.

<sup>3</sup> Joſhua, the Judges and Kings of Iſrael and Judah.

<sup>4</sup> As Samſon, David, Daniel.

<sup>5</sup> As the three Children.

<sup>6</sup> David from Saul; Elijah, Michajah from Ahab; the Jews from Haman.

<sup>7</sup> As Job, Hezekiah, Jonathan.

<sup>8</sup> As the two widows from Elijah and Eliſhah.

<sup>9</sup> Probably, he ſpeaks of the perſecutions in latter times. By Antiochus, and others; ſome part of which is mentioned in the Maccabees. 2 Mac. 6. 7. where is expreſs mention of the Reſurrection.

■ Were burnt with hot Irons. / In want, distressed, ill-handled.

37. They were stoned : they were <sup>1</sup> Sawn asunder ; <sup>a</sup> were <sup>2</sup> tempted, [*and tried with terrible Torments,*] were slain with the Sword ; they wandred about [*poorly clad*] in Sheep-Skins, and Goat-skins ; being <sup>b</sup> destitute, afflicted, tormented.

38. Of whom the World was not worthy ; [*whilst*] They wandred [*out of it*] in Desarts and in Mountains, and in the Dens, and Caves of the Earth.

39. And these all, having obtained a good report through Faith, [*nevertheless*] received not the <sup>3</sup> promises.

c God foreseeing somewhat better concerning us, that they might not be perfected without us.

40. c God having provided [*and reserved the accomplishment of*] some better thing for us, [*in these latter days;*] that they, without [*or before*] us, should not be made perfect [*under Christ, the one Author and Finisher of our and their Faith.*]

## C H A P. XII.

1. **W** Herefore also, seeing we are compassed about with so great a Cloud of <sup>4</sup> witnesses [*and Martyrs for the Faith, that have gone before us,*] let us <sup>d</sup> lay aside, every weight [*that may retard us,*] and the [*adherence and allurements of*] sin,

d Phil. 2. 13, 14.

1 An ancient punishment, 2 Sam. 12. 31. the Jews say, Isaiah suffered thus by Manasses.

2 Instead of περιέθνησαν some Copies read ἐπερρώθησαν. πέρων ἔλαβον having bin said before.

3 Received not the expectation, and desire of all ages ; the appearance of the Messiah ; such abundant effusion of the Holy Ghost ; and the blessed Resurrection, and life eternal hereafter to be, of all Christs members at once, not preventing herein one another, Eph. 1. 10. Mat. 13. 17. Yet, besides this, it was a common opinion in Antiquity, that the souls of just men before Christ, were not made perfect in being admitted in so near and glorious a manner, to the fruition

of God before the passion and ascension of our Lord, (who opened the Kingdom of Heaven to all believers) as, since it, they do possess. See Heb. 6. 20. 9. 8, 12, 24. 10. 19, 20. 11. 39, 40. 12. 23. But the promises here may be sufficiently explained by vers. 13, 14, 15, 16. The heavenly Country to be fully possessed at the end of the World, by them, and us together, after the reception of our revived Bodies. See Heb. 10. 36, 37.

4 See Hebrews 11. 2. and 39. the Original there ἐμαρτυρήθησαν οἱ πρεσβύτεροι.

5 Or, as others, *Witnesses*, (i. e.) now heavenly *Spektators* of our race here, as those in the ancient *ἑστί*.

which

a which do so easily beset [*and b fether*] us, and let us run with c patience, [*as they have done,*] the d race, that is e set before us:

2. Looking unto <sup>1</sup> Jesus [*gone before*] f the Author, and <sup>2</sup> finisher of our faith; who, for [*the price of*] the <sup>3</sup> joy that was set before him, endured the Cross, despising the shame, [*and ignominy thereof,*] and is [*now*] set down at the right hand of the Throne of God.

3. For, [*for your encouragement,*] consider ye him [*so great a Person,*] that endured such g contradiction of sinners against himself, lest ye be wearied, and faint in your minds.

4. Ye have not yet resisted unto <sup>4</sup> Blood, [*in this combat, as he hath, in*] striving against [*the kingdom of*] sin, [*and ye already begin to languish*];

9. And <sup>h</sup> ye have forgotten the Exhortation which <sup>h</sup> speaketh unto you, as unto Children; <sup>i</sup> My Son, despise [*and undervalue*] not thou the chastening of the Lord, nor <sup>s</sup> faint when thou art rebuked of him.

6. For whom the Lord loveth he chasteneth, and scourgeth every Son, whom he receiveth [*for such.*]

7. If ye [*therefore*] endure [*and undergo*] chastening, God dealeth with you as with Sons: For what Son is he, whom [*offending*] the Father chasteneth not?

8. For if ye be without chastisement, whereof <sup>k</sup> all [*the Sons*] <sup>l</sup> are partakers, then are ye Bastards, and not Sons.

9. Furthermore we [*all*] have had Fathers of our flesh, which corrected us, and [*mean while for it*] we <sup>6</sup> gave them reverence, [*and obedience*:] shall we not [*then*]

<sup>1</sup> Imitating his example, relying on his help. (who is the finisher as well as the Author,) hoping for the same reward, Heb. 4. 14, &c.

<sup>2</sup> He being the rewarder, and everlasting fruition of him being the reward, and end, of our faith. Or, the finisher of our Faith, and Salvation by his entering into the Heavenly Sanctuary for us, and there sitting down at the right hand of God, after having by his once offering of himself procured a perfect Redemption of our sins.

<sup>3</sup> Which his humanity was not to be admitted to but through sufferings. See Heb. 2. 9.

<sup>4</sup> As Christ, as many of the Ancients: Christians were robbed, disgraced, oppressed in the first times: but few ever slaughtered, till more multiplied, Heb. 10. 33, 34.

<sup>5</sup> Take it not unthankfully, nor impatiently.

<sup>6</sup> Did not forsake, renounce, or run away from, them.

<sup>a</sup> That hath such fair pretences.  
<sup>b</sup> Eph. 4. 22.  
<sup>c</sup> Col. 2. 11.  
<sup>d</sup> Perseverance.  
<sup>e</sup> Exercise.  
<sup>f</sup> Prescribed or proposed to us.  
<sup>g</sup> The leader and continuer, the beginner.  
<sup>h</sup> Opposition from sinners.

<sup>i</sup> Have ye forgotten.  
<sup>j</sup> Prov. 3. 11.  
<sup>k</sup> 1 Pet. 5. c.  
<sup>l</sup> Have been made partakers.

much rather be in [*a willing and design'd*] subjection unto the <sup>1</sup> Father, [*and Creator*] of [*our*] Spirits, and <sup>2</sup> live?

10. For they verily for a few days [*of their Authority over us in our Minority*] chastned us after <sup>a</sup> their own pleasure; but he for our profit, that we might [*so*] be [*made*] partakers of his <sup>3</sup> holiness.

11. Now no chastning [*in it self,*] for the present, seemeth to be joyous, but grievous: <sup>b</sup> nevertheless afterward it yieldeth the [*contented, and*] peaceable fruit of righteousness [*and reformation*] unto them, which are [*first*] <sup>4</sup> exercised thereby.

12. Wherefore, [*as the Prophet e saith,*] lift up the hands which hang down, [*among you, to continue the combat;*] and the feeble knees, [*to continue the d race.*]

13. And <sup>5</sup> make <sup>e</sup> straight paths for your feet [*in holiness of life, and no way declining from your profession,*] <sup>f</sup> lest [*by your default*] that, which is lame, [*and feeble, or staggering among you, should*] be turned out of the way: but let it rather be healed, [*and strengthened by your good Counsel, and Example.*]

14. Follow <sup>g</sup> peace with all men, <sup>h</sup> and <sup>6</sup> [*yet*] Holiness, [*and purity;*] without which no man shall see the Lord.

15. Looking diligently lest any man [*of you*] <sup>7</sup> i fail of, [*or fall from,*] the grace of God; lest any <sup>k</sup> root of <sup>8</sup> b <sup>9</sup> 10 bitterness springing up [*among you, any Seducer from the*

<sup>1</sup> Father of Spirits, created by Him, and intuled into the Body. See Gen. 2. 7. Eccles. 12. 9. Psal. 57. 16. Numb. 16. 22. 27. 16. Zech. 12. 1. Again our Spiritual Father in the regeneration of them; called the God of them, because over them he only hath power.

<sup>2</sup> Live eternally: alluding to the promise of the Fifth Commandment.

<sup>3</sup> Partakers of his Holiness, in the Holiness, and Righteousness of our life here. See v. 11, 14. 1 Pet. 1. 15. and after this in life eternal, the fruit and reward of our righteousness here.

<sup>4</sup> *Γεγυμνασμένοι.* He alludes to the metaphor used in the first verse, the ancient Agonistical exercises.

<sup>5</sup> A borrowed Phrase, Psal. 5. 8. Eps. 40. 3. removing all impediments, Vers. 1. The Apostle still prosecutes the Meta-

phor of a race.

<sup>6</sup> See ver. 16. purity from intemperance, and lust, many times more especially signified by it, being the natural property of the Holy Spirit, 1 Thes. 4. 3. 1 Tim. 2. 15.

<sup>7</sup> By not attaining, Heb. 4. 1. Or by losing it, Heb. 6. 4.

<sup>8</sup> The Phrase is borrowed out of Deut. 29. 18. where Moses speaks of Apostates, alluded also to Act. 8. 23.

<sup>9</sup> Sin still bears bitter fruit in the latter end; 2 Sam. 2. 26. when it is ripe, And punishment overtakes it. Hebrewism to express any evil by Gall, and bitterness.

<sup>10</sup> Momentary pleasures of the Flesh, causing Apostacy from the Christian warfare against sin. Vers. 16.

*Christian Faith*] trouble you [*in your course,*] and there by [*further-spreading*] many [*more*] <sup>a</sup> be [*corrupted and*] <sup>a</sup> Be infected, defiled;

16. <sup>1</sup> Left there be any Fornicator, or profane, [*voluptuous, or irreligious*] person [*amongst you; such*] as Esau, <sup>1</sup> who, for one <sup>b</sup> morsel of meat [*to satisfy his present* <sup>b</sup> Dish of Lust,] sold his <sup>2</sup> birth-right; [*and his blessing that attended it.*] <sup>Meat;</sup>

17. (For ye know, how that afterward, when he would have inherited [*from his father*] the blessing [*belonging to it,*] he was rejected: for he found no <sup>c</sup> place of <sup>3</sup> repentance, though he sought it <sup>d</sup> carefully with tears.) <sup>c</sup> Way to change his mind.

18. [*With all diligence therefore Sanctifie, and Purifie, your selves:*] <sup>4</sup> for ye are not come [*again, as at the making of the former* <sup>5</sup> Covenant,] unto the Mount [*Sinai*] that might be touched, [*and might be profaned and polluted by men and beasts*] and that burned with fire; nor unto blackness, and darkness, and tempest. <sup>d</sup> Earnestly. <sup>Gen. 27.</sup> <sup>38.</sup>

19. And the sound of a Trumpet, and the voice of [*the* <sup>ren</sup>] words; which voice [*was so terrible, that*] they that heard [*it,*] intreated that the word should not be spoken to them <sup>6</sup> any more.

20. For they <sup>g</sup> 7 could not <sup>8</sup> [*longer*] endure that which was commanded [*with such horror:*] and [*order was given,*] <sup>9</sup> if <sup>h</sup> so much as a Beast touch the mountain it shall be stoned, or thrust thorow with a dart; <sup>g</sup> Were not able to bear. <sup>h</sup> Exod. 19. 13.

<sup>1</sup> So we ought to take heed, lest for a momentary pleasure, we betray a good Conscience, and sell our Birth-right, (23. ver.) by Christ to eternal Salvation; as to which, a time may come, when we shall not recover it, though sought with tears. See Heb. 6. 4. 10. 29.

<sup>2</sup> The honour and privileges whereof were great amongst the Patriarchs, Gods Promise and Covenant with Abraham, being established upon his Heir; The sacred Office of the ministry annexed to it, (God claiming the first-born as his own, Numb. 3. 13.) and so they executed it, Exod. 19. 22. 24. 5. Till afterward, the Tribe of Levi was taken in their stead to minister unto him, Num. 5. 16. Gen. 4. 7.

<sup>3</sup> No benefit of his Repentance: which was no right one being not a grief for his Sin, but for his loss who meditated till a greater Sin upon it, the killing of his Brother. This suits with Heb. 6. 4. 10. 29. Or, no place of repentance, i. e.

of change of mind in his Father toward him. No change of his own condition, or his Fathers affection.

<sup>4</sup> See ver. 4. 15, 16.

<sup>5</sup> Gal. 4. 24. Rom. 7. 10. Heb. 7. 18. That, full of terror, void of benefit to those that were under the slavery of sin.

<sup>6</sup> After they had heard the Ten Commandments from God:

<sup>7</sup> All this terror to shew, that the Law it self gives no access to God, nor makes any friendly confederacy between God and Man; but rather drives us farther from him in horror, and amazement, by its purity and discovery of all our sin unto us. But now we have free access to God through Christ.

<sup>8</sup> Therefore they removed farther off from the Mount, Exod. 20. 18.

<sup>9</sup> Exod. 19. 13. But Christians boldly approach the mount Zion. Heb. 4. 16. 10. 19, 20.

21. And so terrible was the sight, that Moses said: 'I exceedingly fear, and quake.'

22. But ye are come <sup>2</sup> [and have access by the new Covenant, as fellow-citizens, and members of the same society,] unto the [celestial] Mount Zion, and unto the City of the Living God, the <sup>3</sup> Heavenly Jerusalem, and to [all the glorious Citizens thereof; to] <sup>4</sup> an innumerable company of Angels [there,]

<sup>a</sup> The myriads.

<sup>b</sup> Enrolled.

<sup>c</sup> Consummate.  
<sup>d</sup> Testament.

<sup>e</sup> See 1 Pet. 1. 2. compared Heb. 9. 13, 19, 23.

23. And to the <sup>5</sup> general assembly, and Church of the <sup>6</sup> first-born, which are <sup>7</sup> written [and enrolled] in Heaven, [of the same society;] and to [the Throne of] <sup>8</sup> God, [as then the Legislator, so now] the [righteous] Judge of all, [and rewarder of the good;] and to the spirits of just men, <sup>c</sup> made perfect, [and now reigning with Christ.]

24. And to Jesus, the Mediator of the new <sup>d</sup> Covenant; and to the blood of <sup>10</sup> <sup>e</sup> sprinkling [upon us by his death,] that speaketh better things than that of Abel: [this, Remission, as that, Revenge,]

25. See [then,] that ye refuse not <sup>11</sup> him, that [now] speaketh [unto you :] for if they escaped not, who re-

<sup>1</sup> Perhaps, this said by him, Exod. 19. 19. Which the Apostle know by some Tradition; as that concerning Jannes, and Jambres, 2 Tim. 3. 8.

<sup>2</sup> Come and admitted under the Gospel to persons, and things far more excellent; (whereof the former were Types) full, not of terror and discouragement, but of Grace, Mercy and Pardon. But, if these unregarded and despised, their Judgment therefore far more heavy.

<sup>3</sup> Gal. 4. 26. Free access now (opposed to vers. 20.) to heaven it self, (Heb. 4. 16. 10. 19.) and to all the glorious, blessed company, that dwell there. See Eph. 2. 19. 3. 15. 1. 3. 10. Col. 1. 20. Philip. 3. 20. *πολίτευμα ἐν οὐρανοῖς*. Our Citizenship, Corporation is in heaven.

<sup>4</sup> Allusion to those in Sinai, Psal. 68. 17.

<sup>5</sup> Allusion to the Congregation before Sinai, and the first-born that offered sacrifices there, into whose place the Levites were afterwards chosen.

<sup>6</sup> See Exod. 4. 22. Jer. 31. 9. Rom. 9. 4. The Israelites the first born to God

before all other Nations. The Saints called the first-born, because the first-born under the Law were sanctified unto the Lord, to be his Priests, Exodus 13. 2. 19. 22. Num. 8. 16, 17, and were heirs to a double portion, and honour above the rest, Deut. 21. 17. So our Lord called the first-born of every Creature. first-born among many Brethren, to signify his preeminence, Rev. 1. 5, 18. Rom. 8. 29.

<sup>7</sup> Allusion to Num. 1. 15, 16. registering the first-born, and our Saviours saying, Luk. 10. 20. See Phil. 4. 3.

<sup>8</sup> Opposed to the Angel on Mount Sinai. See Act. 7. 38. Gal. 3. 19.

<sup>9</sup> Opposed to Moses the Mediator of the former Covenant.

<sup>10</sup> Alluding to Exod. 24. 8. when the former Covenant was made. Christs Blood besprinkling us, in allusion to Moses his besprinkling the people, Heb. 9. 19. and the unclean, Heb. 9. 13.

<sup>11</sup> God speaking from heaven, by his Son, John 3. 31. Heb. 2. 1. 1. 2. and from Heaven, of his Son, several times; saying, hear ye him.

refused <sup>12</sup> him that <sup>b</sup> spake on earth [*only, from Mount Sinai;*] much more <sup>c</sup> shall not we *escape*, if we turn away from him, that *speaketh*, [*now by his Son and Holy Spirit unto us,*] from <sup>d</sup> Heaven.

26. <sup>e</sup> Whose voice then shook the [*trembling*] earth [*at the giving of the*] Law; but now, he hath promised, [*in the*] Prophet, a greater commotion, saying: Yet once more, [*at my next coming,*] I shake not the Earth only, but also Heaven.

27. And this word, Yet once more, [*&c.*] signifies <sup>g</sup> the [*final*] <sup>h</sup> removing [*away*] of those things <sup>i</sup> that are shaken, as of things that are made [*liable to change*]; that those things, which cannot be shaken, may remain, [*even the Kingdom of Christ at his appearance in Judgment.*]

28. Wherefore, we receiving a [*promise of a*] Kingdom [*hereafter,*] <sup>k</sup> which cannot be moved, <sup>l</sup> let us have [*care to preserve the*] Grace [*given unto us;*] <sup>m</sup> whereby we may serve God [*here*] acceptably with reverence and godly fear.

29. For <sup>2</sup> our <sup>n</sup> God [*now also*] is a consuming fire, <sup>3</sup> [*as well as he was upon Mount Sinai*].

C H A P. XIII.

1. **L**ET [*the mutual offices of*] Brotherly love <sup>4</sup> continue [*among you.*]

2. Be not forgetful <sup>5</sup> to entertain strangers, for thereby some have entertained <sup>6</sup> Angels unawares.

3. Remember them that are in Bonds, as [*fellow-mem-*]

<sup>1</sup> The Angel. See Heb. 2. 2. Or, our Saviour, (See verse 26.) Or, God himself may be meant in both. Or, This may be understood of Moses, whom the People, afraid of Gods voice, desired to speak unto them. See Heb. 10. 28.

<sup>2</sup> Exod. 24. 17. 3. 2. Gen. 15. 17. Deut. 4. 24. Num. 16. 35. Psal. 97. 3. Daniel 7. 9, 10. Always his appearance in fire. See Job. 24. 1, 5, 20.

<sup>3</sup> Destroying the impious and revolting.

See Deut. 4. 23.

<sup>4</sup> And be extended likewise to strangers.

<sup>5</sup> Hospitality understood specially of entertaining strangers, and relieving, at our house, the necessitous, (Rom. 12. 13.) not feasting unneedy neighbours.

<sup>6</sup> Gen. 18. 3. 15. 2. And entertaining the poor is entertaining Christ himself, Mat. 25. 35.

<sup>a</sup> Are evil intricated.

<sup>b</sup> Let marriage be honourable among all. c Heb. 12. 16. d Be undefiled.

<sup>e</sup> Disposition be free from the love of money.

<sup>f</sup> The things that are present.

<sup>g</sup> Deut. 31. 6.

<sup>h</sup> Job. 1. 5. b Ps. 56. 4.

<sup>i</sup> The mind of your Governours.

<sup>k</sup> Are the guides.

<sup>l</sup> Various.

bers, and] bound with them, and them which <sup>a</sup> suffer adversity; as being your selves also in the body, [*passible of the same miseries.*]

4. <sup>b</sup> <sup>1</sup> Marriage <sup>c</sup> <sup>2</sup> is honourable in all, and the bed <sup>d</sup> undefiled; But <sup>3</sup> Whoremongers, and Adulterers God will <sup>3</sup> Judge.

5. Let your <sup>e</sup> conversation be without Covetousness: and be <sup>4</sup> content with <sup>f</sup> such things as ye have; <sup>5</sup> for he hath said; <sup>g</sup> I will never leave thee, nor forsake thee.

6. So that we may boldly say [<sup>h</sup> with the Psalmist:] the Lord is my helper; and I will not fear what man shall do unto me.

7. <sup>i</sup> <sup>6</sup> Remember <sup>7</sup> them which <sup>k</sup> have, [*or have had,*] the rule over you [*for your souls,*] who have spoken unto you the word of God, whose faith follow, considering [*the constant perseverance to*] the end of their [*holy*] conversation.

8. Jesus Christ, [*and the faith in him, is*] the same, yesterday [*to them,*] to day [*to you*] and for ever [*to all ages.*]

9 [*Their faith in Christ therefore follow* <sup>8</sup> And] be not carried about with <sup>l</sup> divers and strange doctrines [*of Judaical Ceremonialists:*] for it is a good thing, that [*now in our Evan-*

<sup>1</sup> Against the Gnosticks who Condemned Marriage, indulged unnatural Lusts.

<sup>2</sup> See Gal. 5. 21. Eph. 5. 5. Or let Marriage be honourable among you all, and the bed [preserved] undefiled; for Whoremongers, &c.

<sup>3</sup> Inordinate Love of Women, and of money; one very incident to younger, the other to elder, years; very often and more especially prohibited, as great Sins; both of them being a kind of Idolatry. See Eph. 5. 3, 5, 6. Col. 3. 5, 6. 1 Thes. 4. 5, 6, 8.

<sup>4</sup> Limited to food, and raiment, 1 Tim. 6. 8.

<sup>5</sup> Left you by your persecutors.

<sup>6</sup> Remember them to follow their faith as holy Conversation.

<sup>7</sup> The Clergy, their Pastors, and Teachers: In Clements Epist. and Cor. there is twice let, first ἡγούμενοι, and then προϊστάμενοι; which hath occasioned some to think by, ἡγούμενοι here are meant Bishops, προϊστάμενοι, answering to

the Jews ἀρχιουσάγων. See verse 17, and 24.

<sup>7</sup> See the same direction of obedience Eph. 4. 11. compared with 14. and 21. Heb. 13. 17.

<sup>8</sup> The Apostle here exhorts the Christians, to withdraw themselves from all Communion with the Jews, and partaking of their Sacrifices; (See verse 13.) and to make oblation to God of their goods (verse 16.) and of their praise, and thanksgiving, (verse 15.) in the Celebration of the Eucharist; the Christian Sacrifice. At which time solemn Thanksgivings, Prayers, and Intercessions have, from the beginning of the Gospel, been presented unto God, (See 1 Tim. 2. 1. Εὐχαριστία, understood anciently of the Eucharist joined with προσάχαι, &c.) and a feast of Charity made among Christians, as was amongst the Jews at their peace offerings.

<sup>9</sup> See the like 1 Tim. 4. 3, 6, 7, 8. 1 4. 4. 3. Tit. 1. 9, 10. 3. 9.

gelical



[gelical worship] the heart be <sup>1</sup> established [and sustained, and feasted] with Grace, not [the body fed] with <sup>2</sup> Meats [of carnal Sacrifices and Offerings, any longer;] <sup>3</sup> which have not profitted them, [as <sup>b</sup> pertaining to the conscience, or any <sup>b</sup> Heb. 9. 9. sanctification,] <sup>c</sup> that have bin occupied [and ministered] <sup>c</sup> Who walked therein.

10. [But] We [Christians] have an Altar, [and a Sacrifice of that kind,] <sup>4</sup> whereof <sup>5</sup> they have no right to eat, <sup>d</sup> See 1 Cor. 9. 13. which serve the Tabernacle.

11. For <sup>6</sup> the bodies of those Beasts [also under the Law, which represented this Sacrifice of Christians,] whose blood is brought into the Sanctuary by the High-Priest <sup>e</sup> for <sup>e</sup> For a sin-offering. Sin, are [ordered not to be eaten, but] burnt without the Camp.

12. Wherefore Jesus also; [our High-Priest,] that he might <sup>7</sup> Sanctifie the people [from their Sins] with his own blood, [carried into the Heavenly Sanctuary accordingly,] suffered <sup>8</sup> without the [City-] gate.

13. Let us [also] go forth, therefore, unto him without the [City, and the] Camp, [of the yet-carnal Ceremonialists, who persecute him, and us, and expel us from

<sup>1</sup> Refreshed, comforted, strengthened: an Hebrew expression; Gen. 18. 5. Judges 19. 5, 8.

<sup>2</sup> See (Col. 2. 16. 1 Tim. 4. 3. Rom. 14. 17. Heb. 9. 10.) Use of some, which were accounted clean, and abstinence from others, as unclean; (Mat. 23. 11.) and feeding on the carnal offerings of their devotion, under the Law; all the peace-offerings, &c. The thing specially meant here.

<sup>3</sup> Likely, some of the Christian Jews, who believed in Christ's expiatory Sacrifice, yet ceased not to feast on the Mosaicall peace-offerings, as formerly, which were shared between God or the Altar, the Priest, and the People; who inviting their friends, the Levites, the poor feasted thereon in the Court of the Temple: To which are opposed (verse 15.) our Spiritual Peace-offerings.

<sup>4</sup> Christ, our new High-Priest, hath offered also a Sacrifice, but no edible one after their manner: as also legal Sacrifices for sin were not to be eaten of, in representation of this: Meats and Drinks,

and other carnal ordinances in Gods worship, being unprofitable always save Typically, are now also expired, Rom. 14. 17. John 4. 34.

<sup>5</sup> Or, have an Altar, whereof [though we are made partakers, and enjoy the Communion of Christs Body and Blood, (1 Cor. 10. 16. 18. 21.) going without the Camp, and leaving now the Jewish Ceremonies. Yet] they, &c.

<sup>6</sup> Of many sin-offerings some of the Blood was to be carried into the Sanctuary; and once in the year, on the general day of atonement, (Lev. 16.) into the Holiest of all; and of all such the flesh likewise was forbidden to be eaten, but, to be carried without the Camp, and burnt (6. 30. 4. 12.) as a thing cursed, by reason of the sin laid upon it.

<sup>7</sup> By Sanctifie is meant Purifie, or cleanse from sin: See Heb. 10. 14.

<sup>8</sup> And his suffering thus signifies the exclusion of all legal eaters from partaking him; who as a sin-offering was carried without the Camp.

among them; patiently] bearing his [Cross : and] re-  
proach.

a Micah 2.  
10. (14. <sup>a</sup> For here [indeed] have we no continuing City,  
b as you have heard,] b but we seek one to come.)

c Heb. 11.  
10. 15. <sup>2</sup> By him, <sup>3</sup> therefore, [both the Priest, and the  
Sacrifice, which hath already made an atonement for our  
sin,] let us offer <sup>4</sup> the [spiritual] Sacrifice <sup>c</sup> of praise to  
God continually; that is, [in the Prophet, <sup>d</sup>] <sup>e</sup> the fruit  
of our lips; [confessing, and] <sup>e</sup> giving thanks to his [holy]  
name.

e Psalm 50.  
23. d Hof. 14. 2.  
e Confessing  
20. f Benefi-  
cence and  
liberality. 16. But <sup>f</sup> to do good [likewise] and to communicate  
[to your Brethren necessities, according to the Charity shew-  
ed in the peace-offerings,] forget not : for with such <sup>g</sup> Sacri-  
fices God is well pleased.

g Guide. 17. Obey them that have <sup>g</sup> the rule over you [for your  
souls,] and <sup>7</sup> submit your selves [to their doctrine, and  
discipline:] for they <sup>h</sup> watch for your <sup>8</sup> souls, as they that  
must <sup>9</sup> give account; [see therefore] that they may do <sup>10</sup> it  
with joy, and not <sup>i</sup> with grief, [for your indocility, and con-  
tempt,] for that [they should thus perform their Office] is [ve-  
ry] unprofitable for you.

k We are  
confident. 18. <sup>11</sup> Pray for us; for <sup>k</sup> we trust [<sup>12</sup> notwithstanding our  
sufferings] we have a good Conscience, <sup>i</sup> in all things, wil-  
ling to live honestly.

l To behave  
our selves  
well in all  
things. 19. But I beseech you the rather to do this, <sup>m</sup> that  
[through your prayers] I may be restored to you the  
sooner.

1 Like reproach, and Cross, to his, for his sake.

2 As they under the Law, by their High Priests.

3 This verse relates to the tenth, (where the Apostle mentions the Christians Altar;) and, together with the next verse, specifies the duties, which were more solemnly performed in the Eucharist, corresponding to former Peace-offerings.

4 1 Pet. 2. 5. As in the Law, after atonement follow'd peace-offerings, of thanksgiving, &c. which were never laid upon the Altar, but upon a Sin-offering underneath, Lev. 3. 5.

5 Hof. 14. 2. Septuagint fruit; Heb. Calves.

6 Phil. 4. 18. for these are Sacrifices to God of some part of your substance, given to him, in his poor Members; and

produce also from other men Sacrifices of thanksgiving to God, for what you give them, 2 Cor. 9. 12.

7 To their Faith, and Doctrines, to their censures, &c. of which they are to give account, &c.

8 An office most highly concerning you.

9 Whether they are pure from your Blood, Act. 20. 26. having kept back no truth that was profitable to you, Act. 20. 20. nor neglected to declare unto you all the Counsels of God, Act. 20. 27.

10 Perform their office, and give their account thereof.

11 See the like expression, 2 Cor. 1. 11. 12. Acts 24. 16.

12 Or, we trust [though represented by some of you as an Apostle, and an enemy to the Law.];

20. Now the God of *[our]* peace, that brought again from the Dead our Lord Jesus, <sup>a</sup> that great Shepherd of the Sheep, <sup>b</sup> through *[the precious merit of]* the blood of the *[new and]* everlasting <sup>c</sup> Covenant.

21. <sup>d</sup> Make you perfect in every good work to do his will: <sup>e</sup> working in you *[by his Spirit]* that which is well pleasing in his sight through Jesus Christ; to whom be glory for ever and ever. Amen.

22. And I beseech you, Brethren, suffer the word of <sup>f</sup> exhortation *[to patience, and perseverance in your christian profession,]* for I have written a letter unto you *[concerning so important a subject, but]* in a few words.

23. Know ye, that <sup>g</sup> our brother Timothy is set at <sup>h</sup> liberty: with whom, if he comes *[hither again]* shortly, <sup>i</sup> I will see you.

24. Salute all them that have the rule over you, and all the Saints. They <sup>j</sup> of Italy salute you.

25. Grace be with you all. Amen.

### Written to the Hebrews from Italy, *[and sent]* <sup>k</sup> by Timothy.

1 Τῆς Παροχίας, partly of Consolation, partly of exhortation, contained chiefly in the four last Chapters, for I have bin but brief in it.

2 Saint Paul ordinarily so styles him. See Col. 1. 1. 2 Cor. 1. 1. 1 Thel. 3. 2. Whence one Conjecture is taken, that this Epistle is St. Paul's.

3 Who had bin a prisoner, some think at Rome; others, in some part of Asia, and so they suppose his Confessions mentioned, 1 Tim. 6. 12. to have bin made, when questioned for his Religion.

4 It seems the Author, who had bin in bonds, either was not so now, or

yet in restraint, which verse 19. may intimate, expected a speedy freedom from them. And see Saint Paul, elsewhere designing such a journey from Rome into the Eastern parts. Phil. 2. 24. 1. 24. Philem. 22.

5 Or, from Italy: A Conjecture made from this, that this Epistle was sent from Rome, or some part of Italy.

6 The Apostle, at Timothy's coming to him to Rome shortly after the writing of this Epistle, being not yet freed from Bonds, might send it by him, returning about business, into the East. See Phil. 1. 19, 23, 24. and the Preface.